



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series B: Other Writings, 1952-1992, undated.

Reel
74

Box
23

Folder
1445

Book reviews, Autobiography, by Shalom Aleichem,
correspondence and notes; The Book of Job, by Robert Gordis,
manuscript and reprint; The Book of Psalms: A New Translation
According to the Hebrew Text, reprint; The Doctrine of the
Messiah in Medieval Jewi, 1968-1985.

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

May 2, 1985

Mr. Walter Berkov
Book Review Editor
The Cleveland Plain Dealer
1801 Superior Avenue
Cleveland, Ohio 44114

Dear Walter:

Here is the review you requested. I hope
it is what you wanted.

With all good wishes, I remain,

Sincerely yours,



Daniel Jeremy Silver

DJS:sf

Enclosure

FROM THE FAIR

The Autobiography of Sholom Aleichem
Translated by Kurt Leviant

Daniel Jeremy Silver

Sholom Aleichem is best known for his novels and short stories which describe the generation of Eastern European Jews who were born in the sleepy villages and small towns of Eastern Europe about a century ago and then were rudely pushed out into the confusions of a larger world by Czarist tyranny and the tidal forces of modernism. Sholom Aleichem was appreciated largely by those who could read Yiddish until 1963, 47 years after his death, when his warm, humorous stories about Tevye, the poor but ever patient dairyman, father of seven marriageable daughters, were turned into the smash Broadway musical "Fiddler on the Roof."

The modern world with its mass produced technology often seems a cold and impersonal place to those who live in its boxes but remember a grandfather's colorful tales of an extended family and the close community of his village. The song "Tradition - Tradition" appealed to people of many ethnic backgrounds who felt themselves to be rootless and who did not know that grandfather had glossed over the poverty, ignorance and privation of his youth.

Sholom Aleichem's life, like his stories, is a bitter-sweet tale which illustrates the sturdy cultural ties which

did exist and the inescapable confusion and pain of people caught between a world which did not want them and could not provide for them, and a world which they did not understand and where they never felt comfortable.

His title, From the Fair, suggests excitement, color, danger and impermanence. A fair lasts a day or two. The booths are temporary and stocked with possessions most cannot afford. Some will make a profit. Some will sell nothing. Some will buy a priceless possession only to discover they have bought tinsel. Whatever happens, the fairgrounds will soon be empty. Fairs are for people on the move like Sholom Aleichem who was born in a village in the Ukraine, worked in Kiev and Odessa, lectured in London and Warsaw, recuperated from Tuberculosis in Italy and died in New York City.

Like many writers of his day, Sholom Aleichem was paid by papers for whom he produced once a week so many thousand words which would both tell a satisfying tale and leave the reader eager to buy the paper which would carry the next installment. Such writing necessarily has an episodic quality, but we can follow our hero as he grows from childhood to early manhood and meet, through his experiences, the rather fascinating group of children and adults who help shape his life.

In this movable feast nothing is quite as you expect it to be; even the fact that Sholom Aleichem wrote in Yiddish.

Sholom Aleichem is a pen name which reproduces the conventional Jewish greeting: "How are you." His real name was Sholom Rabinowitz. Why choose a pen name? Obviously Sholom Aleichem was not trying to provide himself an English or Russian pedigree or attempting to give some efforts at English or Russian writing greater authority. It turns out that he choose this name to hide frcm his father the fact that he was writing in Yiddish. Why hide this fact? His father was a traditional Jew, but also a Maskil, a term which designated those such as Nochem Rabinowitz who knew the Talmud, but also read Tolstoy, and who could discuss Kant as well as Maimondes. Such men accepted Yiddish as a fit language for the mobs at a fair, but Hebrew marked you as one of the intelligentsia. Hebrew was a classical tongue. To the Maskil it did not matter that few could understand Hebrew. What was important was the appearance of being enlightened.

In one chapter Sholom Aleichem reminisces about an argument between two friends concerning the language in which this obviously talented youngster should write:

In a word, choose either Hebrew or Russian. No one even dreamed that some day the rascal would write in Yiddish. But who knew that one could write in Yiddish? The Yiddish jargon, why that was something for women! A man was ashamed to be seen holding a Yiddish book lest people consider him a boor.

Fortunately Sholom Aleichem choose an audience over status and his father soon forgave him, as fathers have a way of doing.

For those who already know the works of Sholom Aleichem, this foreshortened autobiography will be of interest. Leviant has done a workmanlike job of transposing the highly textured images of the original into English. For those who have not yet tasted the pungency and verve of his writings, I recommend that you begin there. His stories are fully shaped and a continuing delight.



[Feb 19, 1979]
Gordis

THE BOOK OF JOB: COMMENTARY
NEW TRANSLATIONS AND SPECIAL STUDIES
By Robert Gordis
The Jewish Theological Seminary of America
New York City, 1978

I was first introduced to Gordis on Job as a student at the HUC. Some teacher, perhaps Leo Baeck, referred me to a piece, "All Man's Books - A New Introduction to Job", Gordis had published in the Menorah Journal. Over the years Dr. Gordis has returned again and again to Job, and I always have found it a pleasure to return with him.

In time the original article, which was by way of a concise overview, became an extended study and translation, The Book of God and Man (Chicago 1965). In turn that volume grew into this book which revises the introductory material and the translation and adds extensive textual and philological notes and forty-three brief essays on themes which range from "The Principles of Biblical Prosody" to "Wisdom and Revelation."

Over the years Gordis has deepened his appreciation of Job but not changed his initial understanding of the work. Job remains, in his eyes, a unified piece - the product of a lifetime of reflection on the theme of evil and human suffering by a post-exilic teacher of wisdom. The three comforters present the conventional pre-exilic doctrine of theodicy: God is just. Man receives what he deserves. "Men eat the fruit of their deeds" (Is. 3:11). The traditional views are presented with respect, but Job's author had an aroused and robust sense of himself as an individual and recognized that his personal experience did not support the traditional position. The comforters represented a culture which had been satisfied by the argument that if a man did not receive what seemed to be his just due, his ^{misfortune} fate was the result of his having inherited the merits or sins of his family or his inextricable involvement in the deserved fate of his community. If the wicked seem to prosper,

that culture was confident that they suffered from relentless anxiety. They knew that the punishment they deserved could not be avoided.

Job will not acknowledge a guilt which is not his own. He had been made to suffer unjustly and, openly acknowledging this fact, he explored the radical possibility that God is all powerful, but not always just; though in the end he rejected this dichotomy.

Gordis describes Job's speeches as elaborations on his conviction that the conventional arguments were inadequate. Job does not attempt to construct a new theodicy. Gordis locates the book's positive message in the two concluding speeches of God. Out of the whirlwind God reveals not only the mystery of His power but the majesty of the natural order, His creation. In the event Job is not ~~only~~ simply overwhelmed by God's power, but made aware of a comforting pattern within the natural order. "The natural world, though it is beyond man's ken, reveals to him its beauty and order. It is therefore reasonable for man to believe that the universe also exhibits a moral order with pattern and meaning, though it is beyond man's power fully to comprehend" (435). This teacher of wisdom accepted the limits of human understanding, man's inability to demonstrate God's justice; yet, found that affirming God's presence in creation he could discern benevolent purpose based on his joyous response to creation.

Unlike most modern commentators, Gordis accepts the Elihu passages as the work of the original author. He believes that they represent an afterword by the author who, having reread his work, decided that he had not developed sufficiently the theme of the disciplinary value of suffering.

Gordis' scholarship is always massive and conservative. His translation,

which is essentially the same he offered in The Book of God and Man, is in line with his understanding of the message, meaning and cadence of the original text.

Speaking of translation, a Gordisian aside on that art is worth sharing: "I believe that modern translations of the Bible into so-called "simple" or "colloquial" English result in a distortion of the original. The Bible was not written in colloquial Hebrew; no ancient Hebrew in the streets spoke like Isaiah or Job or the Psalms or even like the books of Samuel or Kings. Whether or not we accept the views of Cassuto, that a verse epic underlies the present prose narrative of the Torah and the Earlier Prophets, it is clear that they represent a very high level of literary art, combining loftiness and simplicity to an extraordinary degree" (XXIV, XXV).

Gordis' Commentary is a useful addition to a vast literature. I found particularly helpful his discussion of the author's use of familiar wisdom proverbs as textual building blocks.

Daniel Jeremy Silver

February 19, 1979

Book Reviews

The Book of Job: Commentary, New Translations, and Special Studies. By Robert Gordis. New York: The Jewish Theological Seminary of America, 1978.

I was first introduced to Gordis on Job as a student at the HUC. Some teacher, perhaps Leo Baeck, referred me to a piece, "All Man's Books — A New Introduction to Job," Gordis had published in the *Menorah Journal*. Over the years Dr. Gordis has returned again and again to Job, and I always have found it a pleasure to return with him.

In time the original article, which was by way of a concise overview, became an extended study and translation, *The Book of God and Man* (Chicago, 1965). In turn that volume grew into this book which revises the introductory material and the translation and adds extensive textual and philological notes and forty-three brief essays on themes which range from "The Principles of Biblical Prosody" to "Wisdom and Revelation."

Over the years Gordis has deepened his appreciation of Job but not changed his initial understanding of the work. Job remains, in his eyes, a unified piece — the product of a lifetime of reflection on the theme of evil and human suffering by a post-exilic teacher of wisdom. The three comforters present the conventional pre-exilic doctrine of theodicy: God is just and man re-

ceives what he deserves. "Men eat the fruit of their deeds" (Is. 3:11). The traditional views are presented with respect, but Job's author had an aroused and robust sense of himself as an individual and recognized that his personal experience did not support the traditional position. The comforters represented a culture which had been satisfied by the argument that if a man did not receive what seemed to be his just due, his fortune was the result of his having inherited the merits or sins of his family or of his inextricable involvement in the deserved fate of his community. If the wicked seem to prosper, that culture was confident that they suffered from relentless anxiety. They knew that the punishment they deserved could not be avoided.

Job will not acknowledge a guilt which is not his own. He had been made to suffer unjustly and, openly acknowledging this fact, he explored the radical possibility that God is all-powerful but not always just. In the end, however, he rejected this dichotomy.

Gordis describes Job's speeches as elaborations on his conviction that the conventional arguments were inadequate. Job does not attempt to construct a new theodicy.

Gordis locates the book's positive message in the two concluding speeches of God. Out of the whirlwind God reveals not only the mystery of His power but the majesty of the natural order, His creation. In the event, Job is not simply overwhelmed by God's power but made aware of a comforting pattern within the natural order. "The natural world, though it is beyond man's ken, reveals to him its beauty and order. It is therefore reasonable for man to believe that the universe also exhibits a moral order with pattern and meaning, though it is beyond man's power fully to comprehend" (435). This teacher of wisdom accepted the limits of human understanding, man's inability to demonstrate God's justice. But, affirming God's presence in creation, he also found that he could discern benevolent purpose based on his joyous response to creation.

Unlike most modern commentators, Gordis accepts the Elihu passages as the work of the original author. He believes that they represent an afterword by the author who, having reread his work, decided that he had not developed sufficiently the theme of the disciplinary value of suffering.

Gordis' scholarship is always massive and conservative. His translation, which is essentially the same he offered in *The Book of God and Man*, is in line with his understanding of the message, meaning and cadence of the original text.

Speaking of translation, a Gordisian aside on that art is worth sharing: "I believe that modern translations of the Bible into so-called 'simple' or 'colloquial' English result in a distortion of the original. The Bible was not written in colloquial Hebrew; no ancient Hebrew in the streets spoke like Isaiah or Job or the Psalms or even like the books of Samuel or Kings. Whether or not we accept the views of Cassuto, that a verse epic underlies the present prose narrative of the Torah and the Earlier Prophets, it is clear that they represent a very high level of literary art, combining loftiness and simplicity to an extraordinary degree" (XXIV, XXV).

Gordis' *Commentary* is a useful addition to a vast literature. I found particularly helpful his discussion of the author's use of familiar wisdom proverbs as textual building blocks.

Daniel Jeremy Silver

DANIEL JEREMY SILVER is Rabbi of The Temple, Cleveland, Ohio and adjunct professor of religion at Case Western Reserve University.

The Struggle Over Reform in Rabbinic Literature During the Last Century and a Half. By Alexander Guttman. New York and Jerusalem: The World Union for Progressive Judaism, 1978. 382 pp.

The Reform movement which arose in Germany in the first decades

of the nineteenth century did not begin, as is well known, with abstract

theological manifestoes or with theoretical justifications for a general restructuring of Jewish belief and ritual observance. It manifested itself originally in a series of concrete changes that were intended to render synagogue worship and other areas of Jewish religious practice more attractive to the growing number of Jews who were then becoming alienated from them. In general, the early protagonists of Reform — both laymen and rabbis — did not regard themselves as the creators of a new form of Judaism. In their view, they were merely adapting traditional Jewish observance to what they believed were the urgent needs of the time.

Most of the pioneering figures of Reform seem to have been convinced that the changes they advocated were not inconsistent with the fundamental principles of the classical *halachah* and could be justified by appeal to traditional sources. In keeping with this, a number of early reformers, e.g., Aaron Chorin, Eliezer Libermann, and Moses Kunitz, wrote Hebrew responsa in which they attempted to provide sanctions from the Talmud, the *Mishneh Torah*, the *Shulhan Aruch* and similar authorities for such practices as worship in the vernacular, regular preaching, the use of the organ in the synagogue, etc. It was only later that the reformers abandoned this method and declared publicly that Reform simply did not accept the authority of the traditional sources and did not require the legitimization of these sources for the changes it wished to introduce.

From the beginning, every departure from traditional practice by

the reformers was attacked by various Orthodox rabbinic leaders, who were passionately committed to the twin dogmas of the divinely revealed character of the Torah and its eternal unchangeability, as a subversion of Judaism and a serious threat to its continued existence. The responsa written by the Orthodox rabbis in reaction to the changes and innovations of the reformers are characterized at times by a zealotry that does not recoil from the most extreme vituperation of their opponents.

In the present volume Professor Alexander Guttman provides an admirable account of the historically important polemic literature produced in the heat of the controversy that erupted at the beginning of the Reform movement and that has still not died out completely today. He notes the attempts of the early reformers to justify the changes initially adopted by the movement and then proceeds to review the responsa of the uncompromising defenders of tradition. Most of the book is devoted to the work of the latter (since they wrote much more copiously and frequently on the subject than did the champions of Reform) and to a systematic, well organized presentation of their views on a great variety of matters that continue to divide Reform Jews from their traditionalist brethren.

Adding very significantly to the value of Professor Guttman's work is the inclusion, in the second half of the volume, of his translations and paraphrases of a considerable number of items culled from various Hebrew responsa collections. These include not only collections dating

BOOK REVIEWS

from the earliest years of the Reform movement, such as the pro-Reform *Or Nogah* and *Nogah Ha-Tzedek* and the anti-Reform *Eleh Divrei Ha-Berit*, but various responsa by such later nineteenth century Orthodox leaders as Akiba Joseph Schlesinger, Moses Schick, Hillel Lichtenstein, and Judah Aszod. Also included are responsa by eminent twentieth century halachists, including David Hoffmann, Leopold Yekutiel Judah Greenwald, Isaac Halevi Herzog, Yechiel Jacob Weinberg, and the outstanding living Orthodox authority in America, Moses Feinstein.

Dr. Guttman has made a very

valuable and important contribution by collecting, organizing and translating into English for the first time a wealth of extremely interesting material hitherto known only to specialists. This material throws a great deal of light not only on the early stages of the Reform movement but on the ongoing controversy, now sustained for more than a century and a half, between those who believe in the desirability and legitimacy of change in Jewish religious practice and those who wish to preserve the established halachic tradition from all attempts at substantive alteration.

Bernard Martin

BERNARD MARTIN is Abba Hillel Silver professor of Jewish studies at Case Western Reserve University.



Off-print from



CENTRAL CONFERENCE AMERICAN RABBIS



Book Reviews

The Book of Psalms: A New Translation According to the Traditional Hebrew Text. Philadelphia: The Jewish Publication Society of America, 1972.

TO TRY TO TRANSLATE any part of Scripture is a perilous undertaking, but the Psalms present an impossible task. Not only are many of them superb and searching poetry that demands the utmost of sensibility and literary art; there are two other demands that make even genius insufficient. They are the twin problems of language and meaning, the basic text and what it meant when it was first set down.

Despite the claim of tradition that David wrote the Psalms as response to the exigencies of his life, we know that they were composed over a period of half a millennium. The language of the Psalms varies enormously, not quite as much as the difference between Chaucer and Auden, which is equally five hundred years, but sufficient to make even the most casual translator aware and despair. How does one render these differences into modern English?

How does one establish the simple meaning of the original? Texts may have been distorted. Texts may have been transmitted faultily. Centuries may have obscured meanings that were once so clear that no one bothered to note them. No translator today can satisfy even himself that he has reached the precise meaning. Comparisons with ancient translations into Aramaic, Syriac or Greek are helpful. So is the search in parallel literature, such as Ugaritic, which establishes points of reference, but even these cannot be considered conclusive.

Jerome's Latin version of the Psalms set the basis for almost all later translations. Jerome consulted with a number of rabbis in his refuge at Bethlehem. So his second version, the Gallican, is to a large degree a reflection of rabbinic interpretation. The King James version is an Englished Latin of the Psalms, with emphasis on majesty and sonority. It is splendid if these are the criteria. However, some scholars will agree that the earlier Coverdale translation is warmer, simpler, and often more exact than the King James version.

Most later translators leaned so heavily on the Authorized Version that they are really only emendations to the *urtext*. The old JPS is a notable example of such timidity. The Hebrew original often seems lost. Many people would be surprised to discover that verse 6 of Psalm 8 does not read "little lower than the angels," but rather "little lower than God" or "little less than Divine," as we are offered in this

new attempt. Of course, the softening of the original goes back to the Septuagint as well as to Paul (Hebrews 2:6-9).

The Hebrew text is often allusive rather than precise. The word pictures are most concrete, but their overtones are far beyond the obvious. How does a translator present the crabbed allusions of Psalm 68? When the Hebrew is archaic, must he use fusty, old-fashioned archaisms?

The recent redaction published by the Jewish Publication Society was prepared by a small group of contemporary rabbis representing the three major strains of American Jewry. They have solved to a good degree part of the problems. The men are scholars and their arduous lucubrations were productive. They have consulted all the translations into many languages. They have searched parallel ancient literature. They have not settled for the obvious nor glossed over the difficult. If there are other possible translations, they say so in their footnotes. If they can't fathom the meaning, they admit the obscurity of the text and their own failure. Though not everyone will agree with everything they do, no one can fault their intention, their labor, or to a significant degree, their result.

However, a line that presents the meaning of the original and lacks the melody, the cadence, and the overtones is only the raw material of a finished translation. It is this splendidly translated raw material that we are given. The Psalms must not only read like the inspired religious poetry they are; they must sing. One hundred generations of Jews have chanted them in sorrow and joy. They never would have done so unless the Psalms lifted their voices even more than they themselves did. The new JPS version will not lift us, and I'm not sure that we can lift it.

Morrison D. Bial

Morrison D. Bial is Rabbi of Temple Sinai, Summit, New Jersey.

The Jewish People and Palestine—Bibliophilic Pilgrimage Through Five Centuries. Being a catalog of an exhibition prepared by Charles Berlin from the Judaic College of the Harvard College Library commemorating the 25th anniversary of the establishment of the State of Israel (Harvard University Library, 1973).

THE RABBINATE is scattered and most of us depend heavily on the willingness of the HUC - JIR library staff to root out and to mail out

books and materials that we need for our studies. Fortunately in recent years library and research facilities have multiplied with the growth of Jewish studies in the universities. A small number of college libraries have developed impressive Judaic collections—none more impressive than Harvard.

Harvard began seriously to collect Jewish materials some forty years ago when Harry Wolfson secured the Ephraim Deinard library of some 12,000 volumes. The collection has grown steadily. It now numbers some 100,000 books—40,000 in Hebrew, 10,000 in Yiddish—which occupy a whole wing of one of the massive sub-basements of Weidner Library. Under the energetic and determined guidance of its first full-time bibliographer, Charles Berlin, the collection has grown in breadth and depth and now can provide the necessary complement to Harvard's own graduate program in Jewish studies as well as offer itself as an important asset to Jewish studies throughout the country.

A catalog of this collection was published in six volumes in 1968 by the Harvard College Library. There is a one-volume shelf list which brings the collection up to 1970 and a catalog of *Judaica in the Houghton Library*, Harvard's rare book depository, which includes all such materials registered before 1972. Unlike some Jewish deposits, those responsible know where the books are and take good care of them.

To signal the emergence of this collection as well as to provide some indication of its range, Berlin prepared in 1973 an exhibition of printed materials relevant to Palestine's history before 1948 and published concurrently an impressive catalog of that exhibit. The lecture Yosef Hayim Yerushalmi gave at the exhibition preview opens the book and provides a Baedeker guide to the one hundred and twenty items which were included and are reproduced here. Yerushalmi presents a simple and lucid explanation of this exhibit and a short, clear review of the development of the printed book in the Holy Land. He draws effective pencil sketches of Eliezer Ashkenazi, the first printer of Hebrew books in Palestine (Safed; third quarter of the sixteenth century) and of the indefatigable Israel Bak who revived Hebrew printing in the early nineteenth century and published the first Hebrew book to be printed in Jerusalem (1841). Appropriately, this book was a collection of the writings of the Sephardic proto-Zionist, Hayyim Yosef David Azulai.

In those centuries, printing was not a quiet profession. Publishers had not only the usual financial troubles but were beleaguered by censors, political interference, and even angry mobs who were

quite prepared to wreck their presses.

The exhibition includes a frontispiece of one of Azulai's books and much else. The first item is a page from a fifteenth century travelogue in which a German visitor to Palestine tells of his trip amid stereotypic pictures of the Jew as usurer and money lender. The last item, dated May 14, 1948, presents the front page published by the Hebrew Press of Israel on Independence Day. Materials range from pages from Kabbalistic works, to a poster issued by the chief rabbi-nate protesting the sale of non-kosher meat, to a 1914 advertisement in Hebrew of the film, "The Last Days of Pompeii." This fascinating catalog is available in hard cover from the Hebrew Department of the Harvard College Library, a place more of us ought to be acquainted with.

Daniel Jeremy Silver

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

Studies in Jewish Thought, Simon Rawidowicz, Jewish Publication Society, Philadelphia, 1974.

SIMON RAWIDOWICZ (1896-1957) was a competent professional philosopher, an indefatigable publisher of Hebrew periodicals, and one of the more beloved curmudgeons in recent Jewish history. *Studies In Jewish Thought* presents twelve pieces, a slender selection from his massive *oeuvre*, almost all of which originally were written in Hebrew or German. This anthology was planned by a devoted son, Benjamin C. I. Ravid; a good friend and colleague, Nahum N. Glatzer; and a grateful university, Brandeis, in order to raise Rawidowicz from the relative obscurity in which the best of diaspora Hebraists have had to work and to introduce him to a broader audience.

Studies begins with a biographic essay by the son whose filial devotion is expressed in every line. Unfortunately, the eulogistic tone stands in the way of a critical appreciation of the father as philosopher and man of letters. Eulogies are appreciated by close friends; those who stand outside the circle of intimacy respond to critical appreciation rather than uncritical adulation. One would have wished that this task had been undertaken by someone who stood at some distance from his subject, nor would the son have been denied the *mitzvah* of *kibbud av* since his tribute has been published for the grateful few as

an introduction to Rawidowicz's collected essays: *Iyyunim Be-Mahashevet Yisrael* (Jerusalem, 1969).

In reading Rawidowicz's biography I was attracted to the figure of Simon's grandfather, Chaim Isaac, who struck me as a mirror-image of my own grandfather, Moses Silver. Both men were raised in Lithuania during the last decades of the nineteenth century; both were trained Talmudists (Vолоzhin-Slobodka); both were observant and remained so; both became ardent Zionists and, as proof of their special understanding of Jewish political reality, spoke Hebrew in their homes and conditioned their sons to fluency. Finally, both settled in Palestine after the first World War; one, Chaim Isaac, coming directly from eastern Europe, the other, my grandfather, arriving in Jerusalem after a quarter century in the United States.

Eighty years ago orthodox eastern European Zionist-Hebraists were not a dime a dozen, and I was intrigued by the quite distinct impact of these fathers upon the careers of their sons. Where my father, as a youth in America, made the transition into the modern synagogue, western intellectual thought, and political Zionism, Simon Rawidowicz, as a youth in Europe, walked a lonelier way, for he was without the support of an encouraging community. His father, brothers and sisters went to Israel, but he remained in Europe. He became a Hebrew educator in Bialystok, but he taught language, not faith. Quite early he lost touch with, and would never feel close to, Israel's God or the synagogue. Simon was to remain a very special case among alienated Jews, the Jew whose mind was steeped in Jewish books and whose life was involved with Jewish activities but whose spirit drew its values from secular norms outside the Jewish world. He would have been at ease in Zion, where one does not need to resolve the distance between Jew by conditioning and Jew by commitment. In the Diaspora he was never at ease, for he could not put Jew and Judaism together. He remained one of that small band who were able to mask, even from themselves, the degree of their spiritual separation from both traditional values and the contemporary communal agenda under a cover of a lifelong scholarly and political involvement with a culture admired for what it had taught and a community accepted because that was the way of the world.

Rawidowicz was a trained philosopher. In the 1930's he had hopes of being appointed to the chair in Jewish philosophy at the Hebrew University, but that was not to be. His Ph.D. thesis was on Ludwig Feuerbach and his book-length essays on Maimonides, Saadya, Mendelssohn, and Krochmal remain useful; indeed, the piece "Was Nachman Krochmal A Hegelian?" published in this

volume is as clear an appreciation of the author of *Moreh Nevuchei Ha-Zeman* as I know.

Rawidowicz was never able to sink roots. From Bialystok he went to Berlin for his university studies. From Berlin he went to Warsaw to organize a Hebrew publishing house. From Warsaw he returned to Berlin to be head of the Jewish Community Library. From Berlin he went to London to escape Hitler and to teach. From Jews' College he went to Leeds University where he could teach in academe rather than in a parochial setting. From post-war Britain he went to the College of Jewish Studies in Chicago, but he quickly deserted teacher training for the more prestigious setting of Brandeis.

He was a man of many revisions and few conclusions. He would have liked simply to be a *Herr Professor*, but his times and background made him a Jew; and Hebrew publishing, despite the minute size of the audience, became a necessary act of private defiance against Amalek.

Rawidowicz was perennially unhappy with the agenda of Jewish life and gave expression to his criticism in an endless stream of essays. He was sympathetic with the spirit that brought *halutzim* to the land, but scoffed at Zionism as a solution to the Jewish problem. He mocked the Zionist wish for the normalization of Jewish life, not because he idealized the *shtetl* but because he opposed any dilution of intellectual or cultural standards. Rawidowicz is at his best in trenchant criticism of the nostrums offered as solutions to the Jewish problem. He was an intellectual who had no patience with middle-brow culture or simplistic slogans.

Rawidowicz fought bitterly with David Ben-Gurion and others over the concept of *shelilat ha-golah*. The Diaspora's significance was not theological but intellectual. It had been culturally vital and could be so again. He was unhappy with the image of the state as the pivot around which Jewish life revolved. He preferred to see the Jewish world as an ellipse with the Diaspora as one of the points of conjunction and the State of Israel as the other. He was unhappy when the state took the name Israel; the label suggested the appropriation of a title which belonged to all the children of Israel. He was unhappy that the Diaspora was so indifferent to learning. Simply put, like most European intellectuals of this century, he expected the worst and exhibited disdain for the thirst of ordinary folk for a good and healing word.

In "Israel, The Ever Dying People," a little essay which appeared originally in *Judaism*, Rawidowicz argues against the romantic and optimistic spirit which he senses in the Jewish community

and which he finds alien to the Jewish spirit. "The world makes many images of Israel, but Israel makes only one image of itself—that of a being constantly on the verge of ceasing to be, of disappearing" (p. 210). Rawidowicz never understood the healing role of messianism in the life of a people, and freely expressed his disappointment whenever a fellow intellectual became a cheerleader for Reform or Socialism or Zionism. He had little faith in panaceas. Illusions were dangerous. Wisdom for Jews consisted in training men's minds, so that "this ever dying people is never taken by surprise." He expected the worst and found that he could live with open eyes and dignity; but there was a price. He remained an outsider and for all his realism here lay his most private hurt; the editor coveted a large, approving audience.

Rawidowicz argued for the long view, a dampening of hopes, awareness of man's complex nature, learning. He failed, however, to specify the values around which this learning must form or the insights which would provide it with character and distinction. He saw the flaws in every practical political scheme and could be as critical of Dubnow or Ahad Ha-Am as of Weizmann; but he offered no alternative. He was an educator whose one demand was that Jews learn Hebrew, a useful enterprise, but hardly an answer to the Jews' crises of the spirit. His studies in Jewish philosophers ranged from Saadya and Maimonides to Mendelssohn and Krochmal—all men who remained within the classic philosophic-theological tradition of western civilization. Yet, it must be noted that he shows a remarkable lack of interest in contemporaries who approached theology and religious philosophy from radically new perspectives. One looks long and without success for reference to the works of Buber or Rosenzweig.

These essays do more to illustrate the breadth of Rawidowicz's knowledge than the originality of his philosophic system. Lawrence Berman's translation of a chapter from *Bavel Ve-Yerushalayim*, called here "Israel's Two Beginnings," provides the nearest thing to a philosophic position paper. Rawidowicz set up two metaphors, the terms *bayit rishon* and *bayit sheni*, which he defines respectively as the ethos of Israelite life up to the Babylonian exile and Jewish culture after the return from that exile until modern times. He defines with broad strokes what he claims are the special characteristics of these two complex ages. *Bayit rishon* is pictured as spirited, unreflective, sensual, romantic, direct in its approach to God, passionate, adolescent; while *bayit sheni* is seen as reflective, judgmental, conceptual, realistic, subtle, patient, mature. Rawidowicz is a *bayit sheni* man;

all that is romantic and unreflective in the Haskalah, Reform, Jewish socialism or Israeli chauvinism is pilloried. He argues not for traditional Judaism *per se* (he had rejected for himself its terms of reference and obligation), but for its calm, worldly-wise, never surprised, rarely disappointed spirit. He attacks all naivete, all rushing out to do battle: the Canaanites who go back to nature and mock the academy; the Reformers who mistake a few prophetic phrases for social wisdom; the Zionists who offer parochial political solutions to the complex, perhaps insoluble, problems of man in society. One can sympathize with many of his criticisms, but then what? If one cannot appropriate as one's own a particular intellectual world, that world is dead and a fit subject only for academic research.

When the record of contemporary Jewish thought is finally drawn up, Simon Rawidowicz will merit a footnote. He was a prophetic but little-read editor whose writings deal with issues, most of which have long since passed from center stage. His flowery and elusive style, so typical of Hebraists in his day, does not suit our contemporary preference for simple, direct statements and does not gain by translation. His philosophic essays will continue to benefit those who study the classic texts of Jewish thought and philosophy, but ours is an emerging age in which the Jewish people are being reconstituted and Jewish thought reformulated. Rawidowicz was a better critic than guide, and those who will receive acclaim as the major thinkers of our day will be the molders of Judaism's new spirit, not those who saw the flaws in every vision but offered none of their own.

JEWISH BOOK COUNCIL OF AMERICA

ידישער בוךקאונסיל פון אמעריקע

מועצה למען הספר היהודי באמריקה

145 EAST 32nd STREET, NEW YORK, N.Y. 10016 • LExington 2-4949

JEWISH BOOK COUNCIL OF AMERICA
15 EAST 26th STREET
NEW YORK, N. Y. 10010

December 4, 1968

President

HYMAN B. BASS

Past Presidents

DR. MORTIMER J. COHEN
DR. SOLOMON GRAYZEL
DR. GILBERT KLAPPERMAN
DR. SOL LIPSTEIN
RABBI ELY E. PILCHIK
DR. A. ALAN STEINBACH

Vice-Presidents

DR. SAMUEL M. BLUMENFELD
DR. JUDAH NADICH
MRS. CHARLES SCHWARTZ
LEO W. SCHWARTZ

Secretary

MRS. FRANK COHEN

Treasurer

DR. ALTER F. LANDESMAN

Executive Board

MANUEL G. BATSHAW
JACOB BEHRMAN
ABRAHAM BERGER
JACOB I. DIENSTAG
DR. ABRAHAM G. DUKER
MRS. LILY EDELMAN
DR. AZRIEL EISENBERG
RABBI CHAIM I. ETROG
LEO GUZIK
DR. MAURICE JACOBS
DR. ALFRED JOSPE
SOLOMON KERSTEIN
DR. I. EDWARD KIEV
DR. EMIL LEHMAN
YUDEL MARK
BERNARD H. MARKS
DR. ISIDORE S. MEYER
HERBERT MILLMAN
LEON RUBINSTEIN
JULIUS SCHATZ
DR. NAHUM SCHMELZER
HARRY SCHNEIDERMAN
DR. EISIG SILBERSCHLAG
SANFORD SOLENDER
RABBI AVRAHAM SOLTES
HARRY STARR
LESSER ZUSSMAN
AND OFFICERS

Executive Secretary

PHILIP GOODMAN



Sponsor-Coordinator

NATIONAL
JEWISH
WELFARE
BOARD

President

LOUIS STERN

Executive Vice President

SANFORD SOLENDER

Associate Executive

HERBERT MILLMAN

Rabbi Daniel Jeremy Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

In behalf of the Advisory Board, we are pleased
to extend to you a cordial invitation to review for
"In Jewish Bookland," the book (s)

THE DOCTRINE OF THE MESSIAH IN MEDIEVAL JEWISH
LITERATURE, by Joseph Sarachek

The review (s) should be limited to a maximum
of 250 words and will be due by February 15, 1969.
Upon receipt of the enclosed reply card with your
acceptance, we will forward a review copy of the book (s)
to you.

Thanking you for your anticipated cooperation,
I am

Sincerely yours,

Philip Goodman
PHILIP GOODMAN

25th Anniversary

JEWISH BOOK MONTH • NOVEMBER 24-DECEMBER 24, 1967

JEWISH BOOK COUNCIL OF AMERICA
Sponsored by National Jewish Welfare Board

FROM: A. Alan Steinbach, Editor

TO: Contributors to "In Jewish Bookland"

In Jewish Bookland is a review magazine devoted exclusively to appraising books of Jewish interest. Its aims are:

1. To encourage the reading of good books.
2. To apprise readers of Jewish cultural developments in America in the English, Hebrew and Yiddish languages.
3. To call attention to significant literary events among Jews in other countries, especially in Israel.
4. To record and mention books of Jewish content or interest published in the United States, and as many as possible of those published elsewhere.
5. To help Jewish readers evaluate books from the viewpoints of Jewish attitude and idealism.
6. To serve as a handy and reliable reference for books of Jewish content published in the United States and, to some extent, elsewhere.

To meet the above objectives, an enormous number of books must be covered in a limited space necessitated by a moderate budgetary allotment. Reviewers are therefore requested to cooperate by taking note of the following:

1. Limit the review to 300 words for the more important books and less for books of secondary importance. Most books should be reviewed in 200 words or less.
2. A section of In Jewish Bookland, headed "Gleanings," is devoted to very brief reviews.
3. Reviewers are urged to review their books promptly since it is undesirable for too long a time to elapse between a book's publication and its review. A month after the receipt of a book, its review should be in the hands of the Associate Editor. Please do not wait for a reminder.
4. Reviewers are urged to make definite recommendations about the books assigned to them. They may criticize adversely, but never unkindly. A reviewer should talk about the book under review, not about another book he thinks should have been written. Nor should the review be a eulogy of the author.
5. In view of the aims of In Jewish Bookland, a proper review must direct attention to those elements in the book which are of Jewish interest.
6. Reviewers are requested to follow the following bibliographical style at the head of each review:

TITLE OF BOOK. Name of author. City of publication, name of publisher, year of publication. Number of pages. Price of book.

For example:

ISRAEL OF TOMORROW. By David Cohen. Los Angeles, Golden Publishing Company, 1966. 224 p. \$3.00.

The reviewer's name should appear at the bottom of the review with a short identification.

We will welcome suggestions.

12/66

BOOK REV.
JEWISH BOOK
COUNCIL

December 20, 1968

Mr. Philip Goodman
Jewish Book Council of America
145 East 32nd Street
New York, N. Y. 10016

Dear Mr. Goodman:

I had agreed to review this book - The Doctrine of
The Messiah in Medieval Jewish Literature, by
Joseph Sarachek. It is nothing but a reprint without
additions or changes of a volume published in 1932
and reviewed fully at that time. Do you still want
any comment on this book?

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

JEWISH BOOK COUNCIL OF AMERICA

ידישער ביכער־ראט פון אמעריקע

מועצה למען הספר היהודי באמריקה

15 EAST 26th STREET, NEW YORK, N.Y. 10010 • (212) 532-4949

President

DR. JUDAH NADICH

Past Presidents

HYMAN B. BASS
DR. MORTIMER J. COHEN
DR. SOLOMON GRAYZEL
DR. GILBERT KLAFERMAN
DR. SOL LEITZIN
RABBI ELY E. PILCHER
DR. A. ALAN STEINBACH

Vice-Presidents

DR. SAMUEL M. BLUMENFELD
MRS. CHARLES SCHWARTZ

Secretary

MRS. FRANK COHEN

Treasurer

DR. ALTER F. LANDESMAN

Executive Board

DR. HARRY I. BARRON
JACOB BEHRMAN
ABRAHAM BERGER
DR. EUGENE B. BOHOWITZ
JACOB I. DIENSTAG
DR. ABRAHAM G. DUKER
MRS. LILY EDELMAN
DR. AZRIEL EISENBERG
DR. CHAIM I. ETROG
DR. SIDNEY B. HOENIG
DR. JACOB KARAKOFF
SOLOMON KERSTEIN
DR. I. EDWARD KIEV
DAVID M. KLEINSTEIN
SHMUEL LAPIN
DR. EMIL LEHMAN
YUDEL MARK
BERNARD H. MARKS
DR. ISIDORE S. MEYER
HERBERT MILLMAN
DR. DAVID MIRSKY
DR. CHAIM POTOK
RABBI LEONARD ROSENFELD
LEON RUBINSTEIN
MRS. IRVING J. SANDS
JULIUS SCHATZ
DR. ALEXANDER M. SCHINDLER
DR. MENAHEM SCHMELZER
HARRY SCHNEIDERMAN
THEODORE SCHOCKEN
IRWIN SHAW
DR. MORTON SIEGEL
DR. EISIG SILBERSCHLAG
SANFORD SOLENDER
RABBI AVRAHAM SOLTES
HARRY STARR
ADOLPH E. WASSER
LESSER ZUSSMAN
AND OFFICERS

Executive Secretary

PHILIP GOODMAN



Sponsor-Coordinator

NATIONAL
JEWISH
WELFARE
BOARD

President

LOUIS STERN

Executive Vice-President

SANFORD SOLENDER

Associate Executive

HERBERT MILLMAN

January 7, 1968

Rabbi Daniel Jeremy Silver

The Temple

University Circle at Silver Park

Cleveland, Ohio 44106

Dear Rabbi Silver:

In view of what you write in your letter of December 20 concerning "The Doctrine of The Messiah in Medieval Jewish Literature," I would appreciate if you would do a "Gleaning" that is, an unsigned review of the book within 50 to 100 words. I trust that you will find this feasible.

Many thanks for your cooperation.

Sincerely yours,

PHILIP GOODMAN

January 9, 1969

Mr. Phillip Goodman
Jewish Book Council of America
15 East 26th Street
New York, New York 10010

Dear Mr. Goodman:

I trust the enclosed is what you want.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

A Review by Dr. Daniel Jeremy Silver

on

"The Doctrine of The Messiah in Medieval Jewish Literature"

By Joseph Sarachek, D. H. L.

In 1932 Dr. Sarachek published The Doctrine of the Messiah in Medieval Literature. After an opening chapter on the concept of the Messiah he epitomized the thinking of twelve well-known medieval Jewish philosophers on this theme. In its day this book was welcomed in that it made available in compact form the full range of thought of Saadia, Halevi, Maimonides, Crescas, etc. on the Messianic Age. This book is a thorough and competent work and has now been re-published without revision by the Hermon Press, (1968).

Dr. Gershon Scholem and other recent investigators have helped us to understand that the doctrine of the messiah can not be treated as a philosophic construct apart from the total history of Jewish mysticism. If we keep in mind that Dr. Sarachek's book presents only the philosophic surface of a far more complex reality and plenty we must welcome its republication.

#####

JEWISH BOOK COUNCIL of AMERICA

ידיעות ביבטריאט פון אמעריקע

מועצה למען הספר היהודי באמריקה



Sponsored by the NATIONAL JEWISH WELFARE BOARD
15 EAST 26th STREET, NEW YORK, N.Y. 10010 • 212 532-4949

December 5, 1972

President
DR. JUDAH NADICH

Post Presidents
HYMAN B. BASS
DR. MORTIMER J. COHEN
DR. SOLOMON GRAYZEL
DR. GILBERT KLAPPERMAN
DR. SOL LITZIN
RABBI ELY E. PILCHIK
DR. A. ALAN STEINBACH

Vice-Presidents
DR. EUGENE B. BOROWITZ
MRS. FRANK COHEN
DR. ALTER F. LANDESMAN
HERBERT MILLMAN
LEON RUBINSTEIN

Secretary
DR. JACOB KABAKOFF

Treasurer
DR. EMIL LEHMAN

Executive Board
DR. HARRY I. BARRON
ABRAHAM BERGER
DR. CHARLES BERLIN
DR. SAMUEL M. BLUMENFIELD
JACOB I. DIENSTAG
DR. ABRAHAM G. DUKER
MRS. LILY EDELMAN
DR. AZRIEL EISENBERG
MRS. LILLIAN ELKIN
DR. MORRIS EPSTEIN
DR. CHAIM I. ETROG
DR. ROBERT GORDIS
LEO GUZIK
DR. SIDNEY B. HOENIG
DR. I. EDWARD KIEV
DAVID M. KLEINSTEIN
SHMUEL LAPIN
MRS. BENJAMIN LEVITT
DR. YUDEL MARK
BERNARD H. MARKS
DR. ISIDORE S. MEYER
DR. DAVID MIRSKY
RABBI LEONARD ROSENFELD
YEHUDA ROSENMAN
HERMAN L. SAINER
MRS. MURRAY SARLIN
JULIUS SCHATZ
DR. MENAHEM SCHWELZER
HARRY SCHNEIDERMAN
THEODORE SCHOCKEN
MRS. CHARLES SCHWARTZ
IRWIN SHAW
DR. MORTON SIEGEL
DR. EISIG SILBERSCHLAG
SANFORD SOLENDER
RABBI AVRAHAM SOLTES
HARRY STARR
ADOLPH E. WASSER
MRS. VICTOR WOUK
LESSER ZUSSMAN
AND OFFICERS

Executive Secretary
PHILIP GOODMAN

NATIONAL JEWISH WELFARE BOARD

President
MORTON L. MANDEL

Executive Vice-President
HERBERT MILLMAN

Rabbi Daniel J. Silver
Tifereth Israel
University Circle & Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

In behalf of the Advisory Board we are pleased to extend to you a cordial invitation to review for "In Jewish Bookland," the following book (s):

Eban, by Robert St. John



The review should be limited to a maximum of two hundred fifty words and will be due by February 1, 1973.

Upon receipt of the enclosed reply card with your acceptance, we will forward a review copy of the book (s) to you.

Thanking you for your anticipated cooperation, I am

Sincerely yours,

Philip Goodman
PHILIP GOODMAN

January 2, 1973

Mr. Philip Goodman
Jewish Book Council of America
15 East 26th Street
New York, N. Y. 10010

Dear Mr. Goodman:

Enclosed please find the review of Eban by Robert
St. John which you requested.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

EBAN by Robert St. John, Doubleday & Co., Inc. 1972, 542 pp. \$10.00
Reviewed by Daniel Jeremy Silver

"Pan-e-gyr-ic: an oration, discourse or writing in praise of a person or thing." His eye on the American market for Israeli hagiographa, St. John has used his graceful pen, a tape recorder and Mrs. Eban's voluminous scrap books to write an enthusiastic and extravagant biography of Israel's Foreign Minister.

Abba Eban has had a truly distinguished diplomatic career during which he has endeared himself particularly to diaspora Jewry by his fluent advocacy of Israeli policies and Jewish rights. St. John obviously enjoyed his bright and literate subject. At the same time Eban must have been a difficult hero. All his life his role has been slightly off center, carrying out someone else's orders rather than making the final decisions. Eban's has been the eloquent voice rather than the decisive vote and ten thousand speeches, however eloquent, do not make an exciting story line.

Eban is at his best on the platform and in the limelight. He has few peers as a logician and debater. He is at his worst when he feels frustrated by his superiors. An extremely proud man he has difficulty keeping his ego under control. Nowhere is this more clearly evident than in his recounting of his sudden elevation ~~upon Israel's proclamation~~ at the age of thirty-two to be the representative of the newborn state at the United Nations. He cannot avoid unnecessary and ill-mannered swipes at the diaspora Zionist leaders whom he has supplanted. He dismisses these men who had marshalled public opinion skillfully and devoted their lives to the Zionist movement as "weekend statesmen. . . now able

to give his full attention to the cause and none a professional diplomat," which translates to mean that they hadn't lived off the Zionist treasury.

Eban is not history but encomium, a calculated risk by an author who hopes the Foreign Minister will become Prime Minister and this panegyric his authorized biography. Perhaps, ~~As~~ Eban, himself, says: "I am not an entirely contented man. I have a great yearning for certain things which are not attainable while I hold my present office;" but, if so, others will surely judge Eban more critically and honestly.



Passover a Key to Jewish Experience

LET MY PEOPLE GO: A Haggadah. Illus. by Mark Podwal. N.Y., Dorian House, 1972. 126 p. \$7.95. Paper-bound \$3.95.

A FEAST OF HISTORY: Passover Through the Ages as Key to Jewish Experience with a New Translation of the Haggadah. N.Y., Simon & Schuster, 1972. 250 p. \$12.50.

MY PASSOVER HAGGADAH. By Rose C. Engel and Judith M. Berman. Illus. by Lida Greenberg. Van Nuys, Cal., DPA Publishers, 1971. 88 p. \$1.50.

THE CHILDREN'S HAGGADAH. Ed. by A. M. Silbermann. Illus. by Erwin Singer. London, Routledge & Kegan Paul, N.Y., Philip Feldheim, 1972. 99 p. \$4.00.

Of the making of Haggadot there is no end. In Theodore Bikel's eloquent and moving introduction to *Let My People Go*, he asserts that Abraham Yaari's *Bibliography of the Passover Haggadah* records 2,717 editions (since the publication of Yaari's major work other bibliographers have cited hundreds of additional editions). Therefore, Bikel asks, "How is this Haggadah different from all other Haggadahs?" He answers that it is in the artist's illustrations that portray the plight of the Jews in the Soviet Union as a parallel to the Israelites in Egyptian bondage. Indeed, the title exemplifies the agonizing cry of world Jewry to the Kremlin, echoing Moses' summons to Pharaoh. Dr. Podwal, a physician by vocation, has provided numerous black-and-white, pen-and-ink drawings depicting the brutal oppression inflicted upon Soviet Jewry. The crucial human dimensions of the subject, the large format with readable type and the reasonable price should make this new Haggadah edition attractive to many.

A Feast of History, lavishly produced with exquisite color and black-and-white illustrations, is a delight to behold. Historical and archaeological pictures, modern photographs, reproductions from Haggadah manuscripts and of Passover ceremonial objects—all add up to a spiritual and aesthetic feast. It is a tribute to the publishing industry of Israel where this book was printed. The

bulk of the book, written in a lively, lucid style, is devoted to the origins and history of Passover and to the development of the Haggadah. While the Haggadah's Hebrew text is traditional, the somewhat abbreviated English translation is entirely new, except for the Biblical selections including the Psalms for which the author used the "King James (or Authorized) Version." His rationale for using this version instead of a Jewish translation seems hardly justifiable. The songs have been freely translated to present the spirit and rhythm of the original lyrics which the translator succeeds in achieving.

My Passover Haggadah was prepared for children in the lower primary grades and should enable them to participate with a fairly good degree of understanding in their family Sederim. The traditional blessings in Hebrew and English with music (melody lines), the Four Questions, the story of the Exodus in simple verse, and a good selection of songs from the Haggadah and other sources are included in this text.

The Children's Haggadah, edited by Dr. Silbermann with a free, interpretive translation by Isidore Wartaki and Arthur Saul Super, is unique. Especially interesting are the colorful and movable illustrations that can capture the attention of the young ones throughout the lengthy home service. Printed in large type in black and red, the book has appended a selection of Seder melodies. This is the sixth edition of this popular Haggadah which has fascinated two generations of children. This reviewer possesses a 1935 edition (without the English translation) which is wine-stained and torn nearly to shreds from usage by his son and daughter throughout their childhood.

Philip Goodman, author of *The Passover Anthology*.

Creative Treasures in Poetry Volumes

continued from page 1
meanings in a few words, as in his lyrics: "Discourse": *We are made of dying/ to realize you/ I looked into myself.* Or, as a refugee from Nazi Germany in 1934, and later having fought in the U.S. Army, 1942 - 1945, he was able to say in his "Refugee Memoir": *Crawling through the mud/ of beach-heads raped/ necessary hate/ I fire-ordered death and love the man/ in me . . . / but could not curse compassion . . .* The value of this excellent book is enhanced by Dr. Jurgensen's translation from the German of several of Nobel Laureate Nelly Sachs's exquisite lyrics.

In *Ten for Posterity*, Marie B. Jaffe, author of *Gut Yuntif Gut Yehr* previously reviewed in *Jewish Bookland*—presents us translations from ten eminent poets in the Yiddish pantheon: Itzikanger, Mani Leib, Yehosh, Aaron Zeitlin, Rachelle Weprinsky, H. Leivik, Meyer Ziml Tatch, I.J. Schwartz, Mendel Zaretsky, and Rainel Zychlinska. Her work is a welcome addition to several recent volumes that have made Yiddish verse available to English readers.

is in progress," echoes Isaac Bashevis Singer's statement in his "The Future of Yiddish and Yiddish Literature": "No matter what happens to Yiddish, its creative treasures can never be lost."

Let Me Tell You About Moses is less revealing than its sub-title "An Experience of Israel." Eric Blau, who has worked for radio, TV, film and stage, has a gifted pen and genuine talent. In these pages, embellished with Marjorie Baum's more than fifty beautiful photographs that add up to a graphic portrait of Israel and Israelis, he records his "Experience of Israel." Transcending time and space, he begins with Moses and journeys through Jewish history, trekking through many lands, through ancient Jerusalem back to the modern Holy City. The careful reader will derive pleasure in sharing the intellectual, emotional and spiritual fervor that pulsates in Eric Blau's provocative odyssey.

"My poems are yahrzeit candles for my parents, my three sisters and my brother": "I feel like a lonely, walking tombstone with a number branded on my

St. John Biography Of Eban, Panegyric

EBAN. By Robert St. John. N.Y., Doubleday, 1972. 542 p. \$10.00.

"Pan-e-gyr-ic: an oration, a discourse or writing in praise of a person or thing." His eye on the American market for Israeli hagiography, St. John has used his graceful pen, a tape recorder and Mrs. Eban's voluminous scrapbooks to write an enthusiastic and extravagant biography of Israel's Foreign Minister.



Abba Eban

Abba Eban has had a truly distinguished diplomatic career during which he has endeared himself particularly to diaspora Jewry by his fluent advocacy of Israeli policies and Jewish rights. While St. John obviously enjoyed his bright and literate subject, Eban must have been a difficult hero. All his life his role has been slightly off-center, carrying out someone else's orders rather than making the final decisions. Eban's has been the eloquent voice rather than the decisive vote, and ten thousand speeches, however eloquent, do not make an exciting story line.

Eban is at his best on the platform and in the limelight. He has few peers as a logician and debater. He is at his worst when he feels frustrated by his superiors. An extremely proud man, he has difficulty keeping his ego under control. Nowhere is this more clearly evident than in his recounting of his sudden elevation at the age of thirty-two to be the representative of the newborn state at the United Nations. He cannot avoid unnecessary and ill-mannered swipes at the diaspora Zionist leaders whom he supplanted. He dismisses these men who had marshalled public opinion skillfully and devoted their lives to the Zionist movement as "week-end statesmen . . . none able to give his full attention to the cause and nose a professional diplomat," which means they had not lived off the Zionist treasury.

Eban is not history but encomium, a calculated risk by an author who hopes the Foreign Minister will become Prime Minister and this panegyric his authorized biography. Perhaps. As Eban himself says: "I am not an entirely contented man. I have a great yearning for certain things which are not attainable while I hold my present office"; and, if so, others will surely judge Eban more critically and honestly.

Daniel Jeremy Silver, rabbi, *The Temple, Cleveland*.

tive outpourings: he finds hope in a bird-song, a prayer in a fragile blossom. This extraordinary man, possessed of unconquerable spiritual stamina, lamented: "A violin without a string./ A lute without a sound/ is my song today." Yet, in Mexico he won the Zvi

Novel Deals With Contemporary Mores

THE DESTINY WALTZ. By Carla Charles. N.Y., Charles Scribner's Sons, 1972. 429 p. \$7.95.

This is an unusual book by an unusual begueter. Born in Liverpool and now resident in London, Miss Charles worked for many years in her mother's boarding house, never went to college, took an extension writing course and—13 years ago—began to pour out novels. This is her fifth, and she is deep into No. 6. C.P. Snow, Kingsley Amis, and Anthony Burgess have praised her unstintingly. *Destiny Waltz* is the story of the making of a TV special, a documentary about the life of an Anglo-Jewish poet who died young and unknown but whose alim corpus of verse has since been acclaimed as the output of a genius. On that framework Miss Charles spreads a variety of concerns: the quality of self-pity, contemporary morality, the role of marriage and sex in our society. I had the pleasure of interviewing Miss Charles on the air recently, and I suggested that she is a creative descendant of George Eliot, Conrad, and D.H. Lawrence, all of whom had intense social concerns. Miss Charles modestly agreed only that, like them, she was old-fashioned. She was proud of that because, she said, it took a bit of courage nowadays. I then learned that Miss Charles is a "Jewish traditionalist." Now I'm working my way back into the Charles canon, starting with *The Crossing Point* and *A Slanting Light*. There is also the collection called *Modern Jewish Stories* which she edited a few years ago. Thus, we have a first-rate contemporary talent with deep Jewish roots, who writes compelling novels often freighted with Jewish content. Is there something missing under "C" on your bookshelf?

Morris Epstein, chairman, Department of English, Yeshiva University Stern College.

Memoirs of Return To Jewish Identity

REFLECTIONS ON A TEMPLE: The Personal History of a Time. By Ronald Sanders. N.Y., Harper & Row, 1972. 185 p. \$4.95.

Slow commitment to Judaism is the constant theme of Sanders' spiritual and cultural odyssey. Son of a Jewish mother and a gentile father who wrote popular songs, Sanders was raised without any knowledge of Jewish ritual. His free-thinking family had fully-decorated Christmas trees.

In college he listed himself as a Christian. Abrasive contacts with life on a midwest campus led to acquisition of some "secular Jewishness." He became more intensely Jewish through contact with other Jews while in the army during the Korean War. As a graduate student at Columbia University he became fascinated with Abe Cahan and the *Jewish Daily Forward* about whose time and place he wrote his Ph.D. dissertation while learning to read Yiddish without ever having studied Hebrew.

The events recalled in this memoir add up to a quick review of the 1930s, 1940s and early 1950s by a keen observer who

April 19, 1972

Rabbi Joseph R. Narot
Temple Israel of Greater Miami
137 N. E. 19th St.
Miami, Fla. 33132

Dear Joe:

I will be happy to be at the meeting on May 2. You might check at the CCAR office.

I am enclosing a copy of a review of the new Encyclopedia Jidalea which I did in a rather personal way and which you may think will be interesting to the men. I wish I could say I received a free copy of the set, but this was lishmah.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

ENCYCLOPEDIA JUDAICA (16 volumes) Edited by Cecil Roth

(Keter, Macmillan) Jerusalem 1972

Reviewed by Daniel Jeremy Silver

Probably the most important event in our scholarly world last year was the publication of the Encyclopedia Judaica (EJ) under the general editorship of the late Cecil Roth. The volumes are beautifully printed and the pages are full of colored reproductions, charts, maps and photographs which give the books a live and vigorous air. For those of us who were weaned on the Jewish Encyclopedia (JE) the new EJ emits a sense of life and of the present which the softer print and more modestly styled older set simply did not exude.

The most striking fact about these volumes is the speed with which they were assembled and published. In July 1968 I received a letter from Arthur Hyman, Editor of the EJ's Department of Jewish Philosophy, asking me to contribute an article on Heresy and Heretics. In February of 1972 The Temple Library received the completed encyclopedia, all sixteen volumes, all twelve thousand articles, all eleven million words, surely a track record for such projects and an indication of the technological impact of computers on Jewish scholarship.

Haste sometimes makes for slovenliness. I have now read perhaps one hundred pages of the encyclopedia and have yet to find a major typographical error, but the editors do seem to have been obsessed with deadlines. The last quarter of Volume 16 contains perhaps one hundred articles which did not meet some deadline and had to be published as an addendum. There is the

suspicion that some articles were so delayed that they simply were never printed. The addendum is unfortunate, and only partially obviated by the introduction in Volume One. Many will miss such important articles as the one on the Hebrew language which appear there.

The EJ was published by Keter and the Israel Institute For Scientific Translation, a combination which prides itself on being able to put out three hundred new pages a day. The efficient speed of this combine brings in a useful annual profit of one and a half million dollars to the Israeli economy, but I suspect that the speed of this edition reflects Jewish psychology as well as economics. Many in Israel were eager that the never-completed German Encyclopedia Judaica receive an appropriate completion. As if to perpetuate that unfinished but invaluable work, a number of articles from it have been translated and placed in the EJ. Part of the cost of EJ was defrayed by German reparations money. The speed of EJ's publication tells something about our nervousness about time. We have had too many projects cut off by pogron, exile and genocide. To end a project is as important as beginning it.

EJ is the first Jewish encyclopedia to use pictures of a computer as part of its selling promotion. Ivory towerists may be offended by EJ's brash vigor and simple pleasure in speed and efficiency, but I confess I was not. The EJ's emphasis is on the todays and tomorrows of Jewish life. Its Judaism belongs to a live people. I always felt that the JE presented Judaism as a finished thing, what had been.

JE was also an enlightened encyclopedia for the enlightened. Material on eastern Europe, on Yiddish, on magic and Kaballah was thin or disdainful. Per contra EJ is full of statistics on education in Israel and Jewish community organizations in all lands. Perhaps its most important theological contribution is the section of mysticism and Kaballah which was edited and largely written by the master, Gershon Scholem.

"Why publish a Judaic encyclopedia in Jerusalem in English?" Part of the answer is economics. Some twenty volumes of the Ensyklopedia Ivrit have appeared and this general work is moving toward its massive and costly completion. Hebrew language Biblical and Talmudic encyclopedias are being published. Even the Israeli book buying public has a saturation point. Another part of the answer derives from Zionism. EJ asserts the claims of Israeli scholarship to primacy in the world of Jewish learning. Germany had its day in the late 19th century which was marked by the Real-Encyclopadie des Judentums, the English speaking world had its day which was signalled by the JE and now Jewish learning centers in Jerusalem which to EJ's editors is its natural home. On the cloth jacket of each volume they printed the familiar prophetic text: "Come, let us go up to the mountain of the Lord, to the House of the God of Jacob and he will teach us of his ways and we will walk in his paths for the law shall go forth from Zion and the word of the Lord from Jerusalem." On the spine of each book, what you see when it is shelved, three words can be read: "God, Zion, Jerusalem."

A slight scent of scholarly chauvinism hangs over the EJ, but it's not altogether unrefreshing to have an encyclopedia which is not tormented by all the tensions of the Diaspora. Anti-semitism and comparative religions are dealt with without equivocation.

The EJ was not only edited in Israel, but is to a large degree about Israel. Sections on the great archeological sites, coins and currency, immigration and absorption, modern Hebrew and writing and art are remarkably full and complete. Yet, this is not an Israeli encyclopedia. EJ contains a large number of articles on the cities of the exile, not only the great centers of Jewish life described before, but the small communities of eastern Europe and of the near eastern Diaspora. It is about the folk as well as about the mighty - about little Hasidic shtetls as well as "big givers."

Every encyclopedia reflects its time, place and editors. The JE was done by Wissenschaft oriented scholars who considered themselves reasonable men who sought to project to other reasonable men, Jews and non-Jews, an understanding of our religious tradition. EJ reflects a now modern and broader definition of Judaism as a way of life and variegated culture. Achad Haam has triumphed. It's all about Hebrew and Habimah as well as God's holiness.

The EJ is not without faults. Many of the assigned articles were re-written by unseen hands, in many cases by men for whom English obviously was not a native tongue. Some effectively written pieces were turned into prosaic encyclopaediaese. Each article is signed, but the sense of a single rather prosaic style permeates. There seems also to have been a desire to assume that a

strong Zionism and a moderate traditionalism are appropriate norms. Typically, in reporting Samuel Raphael Hirsch's lack of sympathy with early Zionist undertakings no reference is made to his writings on the subject; rather we read apologetics "that his writings are not altogether devoid of traces of love of Zion."

My own experience leads me to believe that the originally submitted biography of Hirsch had included a precise quote or two. Let me present the basis of my suspicion based on experience with my piece on Heresy and Heretics. My original submission began:

Heresy designates ideas judged intolerable by those who control the religious apparatus. Heretics are those who espouse such beliefs or abide the special practices they entail. The heretic may be bitter or cynical or defiant, but he is not an apostate (Talmud Bavli, Hullin 13b) and often believes that he represents true Judaism.

I have tried to set out the issue without giving religious authority the benefit of the doubt. This was a little too much for the unseen hand. The introduction was rewritten and sent back to me in this form:

Heresy, belief in ideas contrary to those advocated by religious authorities. Because Judaism has no one official formulation of dogma against which heresy can be defined, it has no clear cut definition of heresy. The heretic may be distinguished from the apostate in that, although he holds beliefs which are contrary to accepted doctrines, he does not renounce his religion entirely.

After some correspondence the piece appeared in a way that balanced matters a little more generously, but still gave established authority every benefit:

Heresy, belief in ideas contrary to those advocated by religious authorities. Because Judaism has no one official formulation of dogma against which heresy can be defined, it has no clear cut definition of heresy. A heretic may be distinguished from an apostate in that, although he holds beliefs which are contrary to currently accepted doctrines, he does not renounce his religion and often believes that he represents the true tradition.

A similar chain of change effected the conclusion of this article:

Original Submission:

When Moses Mendelssohn wrote that he knew of "no rights upon persons or things which can properly have any connection with or dependence upon doctrine" (Jerusalem, pp. 104), he was breaking entirely new ground. In the 19th and 20th centuries, some liberal thinkers have argued on pragmatic and ethical grounds that mistaken notions can be opposed only by gentle reason and the example of the living community, but those who are bound by the terms of rabbinic Judaism retain the category of heresy and concern for its control.

The editor rephrased Mendelssohn to suit his traditional apologetics and refused any suggestion that the rabbinate might still engage in heresy hunting and censorship.

When Moses Mendelssohn wrote his Jerusalem in which he maintained that no one should be punished for the opinions he holds but only for the actions he commits, he was breaking entirely new ground. In the 19th and 20th centuries liberal thinkers have argued that mistaken notions should be opposed only by gentle reason and the example of living community. However, those who adhere to Orthodox Judaism can still find some meaning in the term heresy, though few modern religious authorities are likely to institute anti-heretical proceedings.

I was able to get them to respect Mendelssohn, but not my concluding judgment.

The final printed copy reads:

When Moses Mendelssohn wrote his Jerusalem he maintained that the community had no legitimate authority over anyone's opinions, an original argument, far-reaching in its consequences and breaking entirely new ground. In the 19th and 20th centuries liberal thinkers have argued that all attempts at restricting ideas are self-defeating and that mistaken notions can be opposed only by gentle reason. However, those who adhere to Orthodox Judaism can still find some meaning in the term heresy, though few modern religious authorities are likely to institute anti-heretical proceedings.

Every writer had his own experience with EJ's editors; many conversations have convinced me that mine was not the only signed article which was turned a bit from its original focus.

With it all EJ provides us with a good and valid encyclopedia. Those interested in historic theology and philosophy may find that some articles are not the equal of their JE predecessors. Some may not be, but some are better. The article on Jerusalem is a masterpiece. Any judgement should recognize that EJ's great virtue is that it is concerned not merely with antiquarian scholarship. JE presented us completed faith. EJ presents us the Jewish people. It's much more vigorous, alert and vibrant. When Dr. Isadore Epstein finished the JE it was finished. When Dr. Vigdor et al completed the EJ they announced that an annual volume of additional material would be published. This post hoc publishing program reflects the mental set of those who organized the project and I, for one, look forward to each succeeding volume.

October 13, 1972

Mr. Alvin Beam
The Flain Dealer
1801 Superior Ave.
Cleveland, Ohio

Dear Alvin:

Here is the review of the Encyclopedia Judaica which
you requested. I don't have the cost and I am sure
that the heading is not according to your form and
that you will change it to fit.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

ENCYCLOPEDIA JUDAICA (16 volumes) Edited by Cecil Roth

(Keter, MacMillan) Jerusalem 1972

Reviewed by Daniel Jeremy Silver

A new encyclopedia is always an event. Any attempt to embrace an area of knowledge is necessarily a gargantuan effort. The task is particularly demanding when it describes a people who have lived creatively for nearly four thousand years on every continent and whose faith and personal achievements have affected every aspect of civilization. The publishing of the Encyclopedia Judaica, sixteen volumes, twelve thousand articles, eleven million words and nine thousand illustrations, is just such an event and one which this reviewer was proud to be associated with as a contributor. Attractively bound and printed the Encyclopedia Judaica represents an important research tool for anyone wishing to understand Judaism or the Jewish people.

This is the third English language Jewish encyclopedia. Each represents not only the state of Jewish scholarship at the time of publication, but a particular generation and its attitudes. The Jewish Encyclopedia was completed early in this century by the first generation of European scholars to immigrate to these shores. It is a classic work, a work of the enlightened for the enlightened. Men then had faith in progress and reason and those aspects of religion which were mystical or enthusiastic were kept at arm's length. In the 1930's The Universal Jewish Encyclopedia covered the area practically, efficiently and tersely and most of its articles discussed the economic base of changes in Jewish social organization. The new Encyclopedia Judaica though published in English was not edited in the U. S. A. but in Jerusalem and represents and asserts the interests of the new land. There are long detailed sections

on Biblical archeology; the history, sociology and demography of the modern state and of those events - Hitler and the Holocaust - which led up to 1948.

The Encyclopedia Judaica affirms the vitality of the Jewish people, but it is also a memorial. After World War I German Jewry began an Encyclopedia Judaica, a project which was interrupted at the letter "L" by the violence of Hitler. The new encyclopedia borrowed the title of the old and includes some two dozen translations of articles which had appeared on its pages in order to signal the indomitable spirit of Jewish life and learning.

There is today a rather belated recognition that civilization is something more than the contributions of Greece, Rome and Europe and, many within Christendom are beginning to recognize that Jews continued to be a religiously imaginative people long after the Bible was canonized and the new faith had set out on its New Testament way. Any school which tries to teach this broader history will find the Encyclopedia Judaica useful not only for materials theological and literary, but also to learn more about close neighbors. There is a fine article on the Jewish community of Cleveland, another on the settlement of Jews in Ohio, a long history of Jews in the U. S. A. There are several dozen biographies of important members of the Cleveland Jewish community and much information on the communal and religious organization, the demography and social characteristics of the American Jewry.

Every encyclopedia is an event and a focus for scholarly debate. Those who know will argue the interpretation of this or that article. The publishers have announced an annual volume of supplementary materials. I am sure in time there will be revisions. For the moment here is a beautifully designed floor plan of the life and thought of a significant people, a truly monumental work.

June 13, 1978

Dr. Bernard Martin
Department of Religion
Case Western Reserve University
Cleveland, Ohio 44106

Dear Bernie:

It has actually only been five months, but this is the first chance I have had to get down to loose ends after the season. See you soon.



Sincerely,

Daniel Jeremy Silver

DJS:mp

June 12, 1978

ETHICAL WRITINGS OF MAIMONIDES

Raymond L. Weiss with Charles E. Butterworth
New York University Press 1975

There is no dearth of English translations of Maimonides' corpus; though many works were rather freely translated before the strict canons of modern scholarship were established. Shlomo Pines' translation of the Guide is a classic of the new standard, a standard Ray Weiss and Charles Butterworth have worked to match in this slender anthology focused on ethics.

The editors have culled ~~relevant~~ sections of Pines' Guide and added their translations of relevant material from Shemoneh Peraqim, the letter to Al-Afdal on Health, the letter to Joseph Ibn Judah on his political squabble with Samuel ben Ali; Maimonides' youthful Treatise on Logic, and the opening and closing volumes of the Mishneh Torah. The resulting volume provides a fresh reading of these materials which even those who are familiar with the Maimonidean oeuvre will find stimulating since they capture the precision of the master's language and the arrogance and asperity of his writing.

Anyone who seeks to enter the field of Jewish ethics finds himself simultaneously drowning in an ocean of writing on law, character and motivation and high and dry on a largely deserted beach, almost bare of systematic writings on this subject. Weiss correctly observes in his introduction: "the Biblical-rabbinic tradition does not distinguish ethics as such," (p. 3). Before apologetes for the revealed faiths can deal with ethics they must face a structural problem. Revelation is all-embracing. God's laws must be obeyed, not because they are beneficial to the development of character and of social order, but because they are God's laws. Ethical discussion with the context of Judaism cannot disengage itself from the non-

systematic considerations of a larger truth.

As one who affirmed Sinai, Maimonides could not and did not utilize fully the Aristotelian demarcation of ethics as a distinct discipline. He never wrote a special treatise on ethics; nevertheless, Aristotelian categories appear and reappear in his writings whenever these deal with questions of value, character formation or the purpose of law. Maimonides follows Aristotle in considering ethics as a branch of practical philosophy or political science. The doing of ethics is a didactic and social enterprise rather than an attempt to formulate moral absolutes. Through ethical considerations and ethically based social conventions men aim to control the passions "so that reason can take command of the appetitive parts of the soul" (p. 12). Weiss continues: "Although a moral education requires that correct opinions be taught and that actions preparatory to virtue be performed, the goal is the formation of the right character traits in the soul's appetitive parts. Ethics, then, is primarily concerned not with opinions, which are in the rational part of the soul, not even with human actions, but, rather, with the moral virtues which are noble character traits. They form the foundation within the soul for performing the right actions" (p. 3).

Maimonides accepted Aristotle's concept of the golden mean as the best way to balance out the natural but disparate appetites and ambitions of men so as to create the "generally accepted opinions which regulate human actions" (p. 9) and allow for the emergence of social order. He believes that meaningful ethical activity will have two beneficial results: the creation of an orderly social and political structure and the cultivation of personal qualities which help an individual master his passions, thus freeing him to engage in that philosophic activity which leads to true perception. Ethics deals with 'noble' and 'base'. Philosophy deals with 'true'

and 'false'. Ethics is, to a degree, culturally conditioned. Philosophy seeks the unconditional and universally valid.

Weiss points out Maimonides' tendency to formulate his opposites so as to arrive at an austere, even ascetic, norm, which the philosopher identifies with "the standard followed by the wise men" and enjoins "upon everyone" (p. 6). The anthology includes the well-known Chapter Five of M. T. Deot in which Maimonides describes the restrained conduct expected of the sage. Unfortunately, the introduction does not raise those questions to the Maimonidean position which might help a reader evaluate its consequences. The sage is obviously one of God's noblemen, but what are the implications of the requirement that a sage is not to "accustom himself to the conduct of the rest of the people" (M. T. Deot 5:5 p. 43)? The Maimonidean ethic is not only elitist but fundamentally undemocratic. He demeans the acts of decency, love, charity engaged in by ordinary folk and denounces all non-PhD's as "those who walk in darkness" (p. 48).

I would have wished for a more complete introduction than the brief comments Weiss makes on the various selections. It would have been helpful had he provided information on the influence of the asceticism and operative anthropology of the Brethren of Piety and other influential Muslim groups on the master's thought. It would also have been helpful had he discussed the basis of Maimonides' assumption that time spent on companionship, physical intimacy, even the arts, represent a waste.

Weiss has provided an excellent but terse explanation of Maimonides' formal logic and its formal precursors. This book will be useful to students of medieval philosophy who want to compare Maimonides' analysis of ethical categories to some other medieval thinker. Those who assign this book to undergraduates as a primer in Jewish ethics will find it less useful. The emphasis is on the formal

elements in the writings of one man and the explanatory material is sparse, as if the authors had taken the master literally; "silence is a fence around wisdom" (M. T. Deot 2:5, p. 33).

Daniel Jeremy Silver



Book Reviews

The Ethical Writings of Maimonides. Edited and translated by Raymond L. Weiss with Charles E. Butterworth. New York: New York University Press, 1975.

There is no dearth of English translations of Maimonides' corpus, though many works were rather freely translated before the strict canons of modern scholarship were established. Shlomo Pines' translation of the *Guide* is a classic of the new standard, a standard Ray Weiss and Charles Butterworth have worked to match in this slender anthology focused on ethics.

The editors have culled sections of Pines' *Guide* and added their translations of relevant material from *Shemoneh Peraqim*, the letter to Al-Afdal on Health, the letter to Joseph Ibn Judah on his political squabble with Samuel ben Ali; Maimonides' youthful *Treatise on Logic*, and the opening and closing volumes of the *Mishneh Torah*. The resulting volume provides a fresh reading of these materials which even those who are familiar with the Maimonidean oeuvre will find stimulating since they capture the precision of the master's language and the arrogance and asperity of his writing.

Anyone who seeks to enter the field of Jewish ethics finds himself simultaneously drowning in an ocean of writing on law, character and motivation and riding high and dry on a largely deserted beach, almost bare of systematic writings on this subject. Weiss correctly observes in his introduction, "the Biblical-rabbinic tradition does not distinguish ethics as such" (p. 3). Before apologetes for the revealed faiths can

deal with ethics, they must face a structural problem. Revelation is all-embracing. God's laws must be obeyed, not because they are beneficial to the development of character and of social order, but because they are God's laws. Ethical discussion within the context of Judaism cannot disengage itself from the nonsystematic considerations of a larger truth.

As one who affirmed Sinai, Maimonides could not and did not utilize fully the Aristotelian demarcation of ethics as a distinct discipline. He never wrote a special treatise on ethics; nevertheless, Aristotelian categories appear and reappear in his writings whenever these deal with questions of value, character formation, or the purpose of law. Maimonides follows Aristotle in considering ethics as a branch of practical philosophy or political science. The doing of ethics is a didactic and social enterprise rather than an attempt to formulate moral absolutes. Through ethical considerations and ethically based social contentions men aim to control the passions, "so that reason can take command of the appetitive parts of the soul" (p. 12). Weiss continues: "Although a moral education requires that correct opinions be taught and that actions preparatory to virtue be performed, the goal is the formation of the right character traits in the soul's appetitive parts. Ethics, then, is primarily concerned not with opinions, which are in

the rational part of the soul, nor even with human actions, but, rather, with the moral virtues which are noble character traits. They form the foundation within the soul for performing the right actions" (p. 3).

Maimonides accepted Aristotle's concept of the golden mean as the best way to balance out the natural but disparate appetites and ambitions of men, so as to create the "generally accepted opinions which regulate human actions" (p. 9) and allow for the emergence of social order. He believes that meaningful ethical activity will have two beneficial results: the creation of an orderly social and political structure and the cultivation of personal qualities which help an individual master his passions, thus freeing him to engage in that philosophic activity which leads to true perception. Ethics deals with "noble" and "base." Philosophy deals with "true" and "false." Ethics is, to a degree, culturally conditioned; philosophy seeks the unconditional and universally valid.

Weiss points out Maimonides' tendency to formulate his opposites so as to arrive at an austere, even ascetic, norm, which the philosopher identifies with "the standard followed by the wise men" and enjoins "upon everyone" (p. 6). The anthology includes the well-known Chapter Five of *M. T. De'ot* in which Maimonides describes the restrained conduct expected of the sage. Unfortunately, the introduction does not raise those questions to the Maimonidean position which might help a reader evaluate its consequences. The sage is obviously one of God's noblemen, but what are the implications of the require-

ment that a sage is not to "accustom himself to the conduct of the rest of the people" (*M. T. De'ot* 5:5, p. 43)? The Maimonidean ethic is not only elitist but fundamentally undemocratic. He deems the acts of decency, love, charity engaged in by ordinary folk and denounces all non-PhD's as "those who walk in darkness" (p. 48).

I would have wished for a more complete introduction than the brief comments Weiss makes on the various selections. It would have been helpful had he provided information on the influence of the asceticism and operative anthropology of the Brethren of Piety and other influential Muslim groups on the master's thought. It would also have been helpful had he discussed the basis of Maimonides' assumption that hours spent on companionship, physical intimacy, even the arts, represent a waste of time.

Weiss has provided an excellent but terse explanation of Maimonides' formal logic and its formal precursors. This book will be useful to students of medieval philosophy who want to compare Maimonides' analysis of ethical categories to some other medieval thinker. Those who assign this book to undergraduates as a primer in Jewish ethics will find it less useful. The emphasis is on the formal elements in the writings of one man and the explanatory material is sparse, as if the authors had taken the master literally: "Silence is a fence around wisdom" (*M. T. De'ot* 2:5, p. 33).

Daniel Jeremy Silver

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

Edah Velashon No. 1. Publications of the Hebrew University Language Traditions Project. *The Hebrew Language Tradition of the Baghdadi Community: the Phonology*. Hebrew with English title-page, preface and table of contents. Editor, S. Morag. Jerusalem, 1977. Pp. XII + 145.

The Institute of Jewish Studies of the Hebrew University collects authentic Hebrew language traditions by making recordings as long as there are still living "informants" of the different communities. The Project concentrates on five areas: Bible with Targumim, Mishnah, Talmud, Liturgy, and Bible translations into the vernacular.

After articles based on the recorded material have already appeared in different places (see, e.g., Morag's "Pronunciation" in *E. J.*), the Project now opens its own series of monographs with the phonology of the Hebrew spoken by the Jews of Baghdad. The description is based on Bible, Mishnah and Talmud selections read by five Baghdad rabbis. A special phonetic alphabet expresses all shades of consonants and vowels as well as tone, stress, pitch and duration.

The book begins with a short history and the linguistic tradition of Baghdad Jews. At the end it features some of the transcribed texts and an index of all analyzed words. The sound system that emerges is a "Sephardic" one in that *kamatz gadol* is like *patach* and *tsere* like *segol*. These are also characteristics of the Palestinian Masoretic pointing which causes Morag to trace Baghdad pronunciation back to early Palestinian influence. Thus in spite of its geography, Baghdadian Hebrew is not "Babylonian" (while Yemenite, for instance, is).

Only some examples of Morag's detailed findings on consonants (pp. 2-40) can be given here: *dageshed* and

undageshed bet and *dalet* are alike in Baghdadi Hebrew, namely "hard" /b/ and /d/ respectively, while *gimel*, *kaf*, *pe* and *tav* appear as stops and spirants respectively. Spirant *gimel* is realized as a soft continuous /g/ and spirant *tav* like the unvoiced English *th*. The pharyngeals *ayin* and *chet* appear always as voiced and unvoiced fricatives respectively (the way we hear them in Israel in the so-called Oriental pronunciation). Similar to our usage, *aleph* is realized only in the deliberate pronunciation of words like *nir'ah* or *be'erets*, while *he* at the end of a syllable comes out strongly and without a vocal *shva*, e.g., *yihyeh*, *tehdar*. Further, *he-mapiq* in the Bible is clearly pronounced: *eloahh*, *gavahh*, *beyadahh*. Also *tet* and *tsadi* are pronounced in the arabicizing way, i.e., as emphatics. Finally, *waw* (=English *w*), *qof* (deep, uvular) and *resh* (tongue-rolled) fall into Arabic sound pattern.

The *dagesh forte* is meticulously observed. Even at the beginning of a word (cf. Gesenius 20c-f), gemination can take place and sometimes it is extended to letters without *dagesh forte*, including *resh* and *chet*. Baghdadi pronunciation features a transitional /w/ and /y/ respectively with the furtive *patah*. These unwritten semi-vowels are likewise geminated, e.g., *haruwwach*, *shaliyyach*.

With regard to Baghdadi Hebrew vowels (pp. 41-63), let us only mention that *chiriq* in an unstressed syllable may be realized as a *shva*, e.g., *wayyeqah*, that *segol* may sound like *shva* or like

BOOK REVIEWS

/a/, and that, as in other Sephardic traditions, the *kamats katan* is /a/ before a *chataf kamats* e.g., *na'omi*, *lemahorat*. There follow long sections on the *shwa* (pp. 64–83) and on stress (pp. 89–114).

This minute, precise and authentic analysis of one tradition of spoken — or rather read — Hebrew makes one look forward to descriptions yet to come out

from the Hebrew University Language Tradition Project, until everyone's home Hebrew-reading tradition will get its turn (in the case of this reviewer, North-German Ashkenazic), giving him the good feeling that it has been preserved for future generations.

Werner Weinberg

WERNER WEINBERG is professor of Hebrew language and literature at the Hebrew Union College — Jewish Institute of Religion, Cincinnati.

Pesikta De-Rab Kahana. R. Kahana's Compilation of Discourses for Sabbaths and Festal Days. Translated from Hebrew and Aramaic by William G. Braude and Israel J. Kapstein. Philadelphia: The Jewish Publication Society of America, 1975. lvii + 593 pages.

Translation is hardly, as many who have never tried their hand (read: *mind*) at it, the mechanical work of taking a text in one language and replacing its words, phrases and sentences by their supposed equivalents in another. On the contrary, since every language has its peculiar set of idioms, its unique grammatical and syntactical structure, and its own unparalleled "spirit," the task of the translator is an enormously difficult one, requiring not only arduous labor but also a high degree of creativity in discovering the means required for a two-fold fidelity—fidelity to the spirit of the language translated from and fidelity to the spirit of the language translated into. Of course, pedestrian translations are mechanical hackwork. Unfortunately, such translations of many of the classics of Jewish literature abound. Superb translations, manifesting both vast erudition and genuine creativity, are relatively rare. Among specimens of the latter are William G. Braude's and Israel J. Kap-

stein's translation of the *Pesikta de-Rab Kahana*.

A German translation of this collection of midrashic discourses for the special Sabbaths and festival days, generally attributed to the fifth-century Palestinian Amora R. Kahana, was made almost a hundred years ago by the very learned Christian Hebraist August Wünsche. This, however, is the first complete translation into English, and it is truly an occasion for rejoicing.

Braude and Kapstein have based their translation on an eclectic text, relying mainly on the Oxford manuscript which dates from the thirteenth century. It is regrettable that the Hebrew/Aramaic text and the translation were not printed on parallel pages, so that the scholarly reader (and who but a scholarly reader with at least some familiarity with Hebrew and Aramaic will peruse this volume?) might readily see not only the enormous amount of labor but the creativity and ingenuity exercised by the

translators. Something of this becomes apparent in the large number of illuminating footnotes, but it would have been far more readily visible and the value of the work would have been tremendously enhanced if the Hebrew and Aramaic text had also been printed, as was done with Jacob Z. Lauterbach's notable edition and translation of the *Mekilta de-Rabbi Ishmael* issued by the Jewish Publication Society forty-five years ago (1933).

It seems pointless to cite examples of the grace and felicity of the translation, since these appear on every page. Suffice it to say that the translators have, among many other things, provided transitional words or phrases wherever needed and manifest great sensitivity in translating that elusive little Hebrew connective particle *ve* (*vay*) which means not only "and" and is used not merely to indicate conjunction but also disjunction, consequence, contradiction and a dozen other temporal and logical relationships. Furthermore, since the compiler of the *Pesikta*, like the compiler of all other midrashic collections, assumed that his audience was at least familiar with all the Scriptural quotations and allusions and therefore did not believe it necessary to give them in full and to supply connectives between sentence and sentence or between section and section of any of the 28 individual Piskas and 7 supplements, the translators have presented the full text of the Biblical passages and provided, wherever necessary, the connective words or phrases that are required to make clear to the modern reader, who may not have the same total command of the Bible, the development of the ideas and themes. Indeed, it is not only connective words or phrases that have been supplied but entire sentences and at times complete paragraphs.

The value of Braude's and Kapstein's work is greatly enhanced by an excellent and highly enlightening intro-

duction of some fifty pages which deals with the origins, uses and purposes of the *Pesikta* (and particularly the dramatic homiletic form known as the *petihah* which figures so prominently in it), a running summary of its contents and its basic theological doctrines, an analysis of the structure of the work (including the methods of discourse and the forms of exegesis employed by the rabbis), and a discussion of the history of the text and its compiler as well as the relationship of the *Pesikta* to contemporary *midrashim*. The translators have also supplied a helpful summary, consisting of a page or two, before their translation of each of the Piskas.

Braude and Kapstein, it seems to me, are correct in rejecting the idea that each Piska, even though it discusses a different theme for each of the special Sabbaths or festivals for which it was intended, is independent of all the other Piskas and that there is no essential unity in the compilation. I believe they are thoroughly justified when they assert that the work possesses "a deeper unity than is obvious on the surface, an organic unity such as the seemingly diverse branches of a plant derive from an invisible root that holds them together and sustains them all. The root of the *Pesikta de-Rab Kahana* is Torah — not only its interwoven narrative and doctrine, but the rich medley of fable and legend, history and tradition, speculation and interpretation that over the centuries had accumulated around Scripture. Hence what we discover beneath each Piska's preoccupation with its special theme is the broader theme threaded through all the Piskas and binding them together — *the theme of man's, particularly Israel's, spiritual journey from the creation to the coming of the Messiah*" (p. xv; italics mine).

Much of the material of the *Pesikta*, of course, is paralleled in other midrashic collections, especially *Leviticus Rabbah*, and many of the individual

statements and ideas are so familiar that they have lost a great deal of the attractiveness of novelty. But if anything can restore their pristine freshness to the insights of the ancient rabbis, it is this

superb translation. It is a work that cannot possibly be missing from the shelves of any modern rabbinical library.

Bernard Martin

BERNARD MARTIN is Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University.

Day Book of Service at the Altar as Lived by Samael S. Cohon, 1888-1959. Compiled by A. Irma Cohon. Harelick and Roth: Booksellers, 1070 South La Cienega Boulevard, Los Angeles, California, 90035. 1978. 326 pages + Index.

Former colleagues, disciples, students and many others were well aware of the broad scholarship, deep erudition and unlimited devotion to Judaism of the late Professor Samuel S. Cohon and his steadfast consecration to the principles of the Reform rabbinate. Few, however, knew fully the great spirit of this genuine Jew, his love of God and Israel, his concern for the sublime teachings of our faith, and his constant participation in all endeavors to strengthen the foundations and to secure the preservation of the eternal verities of the sacred calling—the rabbinate.

Happily, a factual record of the life of this true sage has now appeared "built of his daily calendared programs, out of his mammoth manuscript and correspondence files, cut of synagogue records and announcements, the daily and periodical press, Hebrew Union College curricula, out of published works, and out of the memory of associates."

This faithful, factual record was meticulously preserved and systematically compiled by his beloved widow—a spiritual and literary giant in her own rights—A. Irma Cohon, who, with her customary modesty and self-effacement has taken no personal credit for this gigantic task of years and years of

dedicated labor to save the remnants of a service that may stimulate others to emulate a true teacher and a revered rabbi.

To single out just one of a multitude of outstanding pioneering achievements of Professor Cohon, there is the illuminating record of pages 98 and 99, and especially footnote 2 on page 99, of the genesis and development of the College of Jewish Studies of Chicago, now known as Spertus College. Pages 190-193 give us a glimpse of the promulgation of the Columbus (1937) Platform and the monumental role Professor Cohon played in its adoption. Of special interest (p. 193) is Professor Mordecai M. Kaplan's commendation to the then president of the CCAR Rabbi Felix A. Levy.

Most significant is the statement to be found on the very last page of the book:

"To those who have read from those who wrote:

To have rethought and recorded the life of SAMUEL S. COHON, has meant to have labored constantly under the wings of the *Shechinah*, for he lived his every breath in the vibrant consciousness of the presence of God."

In a sense, this is a capsulated summary of the entire book. But, once

having read that totally true summary, one resolves to read again and again about the life, labors and teachings of this great and genuine master and teacher.

No review of this fascinating record, spanning a life long involvement in every aspect of the rabbinate and much beyond that, could adequately encompass even the highpoints of this noble servant of God. Therefore, the reviewer,

in attempting to do justice to the monumental record, must limit himself to stating that only a complete and faithful perusal of the entire book would give the reader a full perspective of what services the late Professor Cohon rendered to the Reform rabbinate, the total Jewish community, and the God of Israel.

Elias L. Epstein

ELIAS L. EPSTEIN is professor of Hebrew language and literature at the Hebrew Union College, Cincinnati.

Seder Ha-Tefillot: Forms of Prayer for Jewish Worship. Edited by the Assembly of Rabbis of the Reform Synagogues of Great Britain. I, Daily, Sabbath, and Occasional Prayers. Oxford: The Reform Synagogues of Great Britain, 5737/1977. 627 pages.

Our English cousins in the Reform movement have come out with a pleasing and well-proportioned prayerbook that is quite unlike what their Liberal siblings have produced over the last decade or what we in the United States — Conservatives, Reconstructionists and Reformers alike — have turned out within the last five years. Our attention is instantly drawn to the visage of the new *Forms of Prayer*, the rite of the Reform Synagogues of Great Britain as revised by their Assembly of Rabbis. The dignity and restraint of the 1931 edition of *Forms* have been allowed to abide. The illustrated or illuminated Passover Haggadah has a fascinating story all its own, one that has been well told. An unparalleled addition in a *Siddur* is the presence of remarkable etchings of synagogues, all the way from the wooden Polish synagogues to the Moorish-style temples that were the rage a century ago to modern houses of worship that sprang up after World War II. Tragically, only a few of these sanctuaries still exist today;

others are depicted here as a poignant *zecher le-hurban*. In a similar esthetic vein, each stage of the Jewish life cycle has its appropriate engraving from the past. What heightens the reader's visual pleasure or musing is that none of these pictorial insets crosses the boundary of ostentatious display. They all accord with the overall meditative mood of the prayerbook.

The editors of the present *Forms* have yielded only slightly to the fashion of the day in furnishing six different Saturday Morning Services, each with a different principal theme. In each case, however, there is an estimable *pre-barechu* section (wherein the lines of demarcation between the *birchot hashahar* and the *pesukei de-zimrah* are unfortunately not always respected); the established web and text of the *Shema* and its benedictions are kept intact; so, to a larger degree than before, is the *Amidah*. To supply the thread of continuity and coherence, the controlling theme, e.g., community or the just soci-

ety, is embodied successively in a pre-barechu reading culled from Jewish religious literature of all climes and times and befittingly preceded by the traditional blessing *la'csok be-divrei torah*, in new scriptural extracts situated after the *Shema* and *ve-ahavta* (as optional alternatives to the customary passage, *ve-hayah im sham'o'a* and *va-yomer*), and in the reading before the open ark at the time of the Taking Out of the Torah.

Occupying a preponderant part of the prayerbook's pages are a study anthology with its many excellent pieces appealing to head and heart, wherein more space is granted to traditional selections than in either the British Liberal *Service of the Heart* or the American *Gates of Prayer*, and, as a kind of centerpiece, the Psalter, encompassing a heftier allotment than the much whittled-down version in the previous *Forms*. Although certain editions of the Orthodox *Siddur* contain all 150 of the Psalms, hardly any non-Orthodox rite can be said to have had a respectable collection, except for an American precursor or two of the 1895 *Union Prayer Book*. Plausibly, the British Reformers secured their motivation from the Anglican *Book of Common Prayer*, which has included from its inception all of the Psalms and which in turn preempted the idea from the Roman Breviary, for which the Psalter in its entirety was a staple. It seems that on occasion a spur from the outside is all it takes sufficiently to appreciate our own treasures.

Since the days of Rev. David W. Marks, the founding minister of the West London Synagogue who compiled a rite that was essentially a Sephardic one with Karaizing tendencies, *Forms* has largely pursued its own course, to the extent of framing an all-Hebrew *Kaddish* (and keeping all the voluble Sephardic accretions!) and supplying an eloquent *birkat ha-mo'adim* in pure biblical idiom to take the place of the Festival Musaf. *Forms'* independent streak has happily

not withdrawn entirely, though it has been qualified somewhat by the re-admission, among other things, of the familiar Aramaic *Kaddish*, the Ashkenazic *el na'le rahamim* (as opposed to the Sephardic *hashkavah* which used to strike the liturgical fancy of most of the nineteenth-century European and American Reformers), a complete "Thanksgiving after Meals," a fuller *Amidah* (the daily one, for instance, is now indeed a rounded-out *Shemoneh Esreh*), an unabridged *Kedushah* (alongside the older Karaizing version consisting solely of the responses stemming from the Hebrew Bible)*, *Havdalah*, *Ethics of the Fathers*, and *zemirot* for each of the Three Meals on the Sabbath.

As might be expected, presentday realities as well as recent history are reflected in a "Memorial Service for the Six Million," which is more affecting, it seems to me, than some other, frequently histrionic treatments, because it is so admirably understated. There is also a service celebrating Israel's independence and incorporating, interestingly enough, a fragment of Martin Buber's "Letter to Gandhi" from the former's *Ihud* period. Still, in spite of these moves in the direction of liturgical "normalization," *Forms* continues to possess a distinctive character all its own. For one, virtually all the newly-composed prayers in English are accompanied by a Hebrew translation, a practice carried over from previous editions with varying degrees of success. Another feature that may be regarded as a trifle out of the ordinary is the presence of a glossary at the end of the volume in place of the counted-on bibliography or list of citations. Instead of burdening the lay worshipper with a technical apparatus which he is not very likely to consult, much less appreciate, the editors have provided a lexicon of terms, personalities, and literature used in various parts of the prayerbook, together

with identifications that are succinct and serviceable. The approach should prove doubly helpful for a generation educationally estranged from its historical and spiritual wellsprings.

Barring a scant few prayerbooks, our American rites have been primarily if not exclusively synagogue-oriented, failing to enfold the whole range of one's daily existence. Fortunately, the recent *Gates of the House* from this side of the globe constitutes a step in the right direction, though it does not go quite far enough. In contrast, both *Service of the Heart* and, now, *Forms*, reviving the old holistic ideal, fit the description of a truly comprehensive *kol bo*. In the final analysis, the paramount quality suffusing the new *Forms of Prayer* is the deep

and genuine spirituality and the impelling human inwardness that we have come to associate with non-Orthodox Judaism in Great Britain and on the Continent. From these pages surely *kol demamah dakkah yishama* (I Kings 19:12 and *U-Netanneh Tokef*).

Kol ha-kavod to Rabbis Hugo Gryn, Lionel Blue, and Jonathan Magonet and their colleagues for their superb work!

Eric L. Friedland

*The German-born minister of the West London Synagogue and author of a learned and perceptive monograph on the "Mussaf-Kedusha" (*HUCA*, XXVI [1955], 413-424), Bruno Italiener (1881-1956) prompted a constructive reassessment of the place of the classical Kedushah in the liturgy.

ERIC L. FRIEDLAND is associate professor of religion at Wright State University, Dayton, Ohio.

Renew Our Days: The Zionist Issue in Reform Judaism. By David Polish. Jerusalem: World Zionist Organization, in cooperation with the World Union for Progressive Judaism. 1976.

This book by my lifelong friend of more than forty years, David Polish, a member of that group of students at the Hebrew Union College in the early 1930s, including myself, who championed Zionism at a time when it was a very unpopular cause at the citadel of Reform Judaism, represents a painstaking effort to explore the positive and negative aspects of Reform toward Zionism as it developed in America. The work is based primarily on the yearbooks of the Central Conference of American Rabbis.

In a scholarly, objective fashion Polish gives credit where credit is due, but hides nothing of the regrettable phenomena. His book has, of course, a positive intent, but it will no doubt be used by the enemies of Reform to

prove that the Reform movement was for a long time antagonistic to Zionism. The author shows how many of the protagonists of classical Reform made a frontal attack on two fundamental components of unadulterated Judaism: the peoplehood of Israel and the land of Israel. At the same time he notes that even in the early days of the organized Zionist movement there were a few American Reform leaders who took up the cause with great enthusiasm: Rabbi Gustav Gottheil of Temple Emanu-El of New York City, his son Professor Richard Gottheil of Columbia University, Rabbi Bernard Felsenthal, Rabbi Max Heller, his son Rabbi James G. Heller, and Professors Caspar Lévias and Gotthard Deutsch of the Hebrew Union College. Polish, of course, also makes proud and

generous reference to Rabbis Abba Hillel Silver and Stephen S. Wise, to whom Zionism, the State of Israel, and the Jewish people owe an eternal debt of gratitude. It is well that these things are mentioned because, surprisingly enough, a large number of Jews, both in Israel and elsewhere, are not aware of the affiliation of these great personalities with Reform Judaism.

In his study Polish shows how the denial of Jewish nationhood became an integral part of the ideology of Reform which arose in Europe soon after the civic emancipation of the Jews, and how this attitude was carried over into American Reform in the second half of the nineteenth century and found a clear-cut expression in the Philadelphia Conference of 1869 and in the Pittsburgh Platform of 1885. He demonstrates how this negative attitude toward Jewish nationalism was adopted by Isaac Mayer Wise, Kaufmann Kohler, Samuel Schulman, David Philipson, Samuel Sale, and others who perceived in Zionism a senseless regression that undermined the foundations of the "mission of Israel" theory that served as the cornerstone of their theology.

While not blinking the fact that the majority of the leaders of the Reform movement in America until the rise of Nazism were strongly opposed to Zionism, Polish, as I have noted, also gives due weight to the courageous few who swam against the stream. He justifiably gives substantial space to Rabbis Stephen S. Wise and Abba Hillel Silver. In this context he is honest enough to admit that "for many years there was a clear demarcation between Reform Rabbi Silver and Zionist Dr. Silver on the political platform" (page 117). Polish adds that for a time "he (Silver) did not advocate Zionism from the pulpit . . . Yet in matters of worship, ritual and religious life-style Silver was not only an authentic Reform rabbi, but a conscientious one" (*ibid.*). Wise, on the

other hand, stated at a conference in 1917: "I stand here today not as a Zionist, but as a Reform rabbi. I would not have you say that a Reform teacher or rabbi has forfeited the right to be a teacher of Reform Judaism because he has subscribed to the Zionist platform. I appeal not for Zionism, but for the inclusiveness and comprehensiveness of Liberal Judaism" (page 28).

My personal criticism of Wise and Silver is that neither of them showed much of an interest in the World Union for Progressive Judaism and moving it toward a Zionist stance. (Wise attended only the first conference in London in 1926.) They never registered themselves as Reform rabbis at world Jewish assemblies or during their visits to Jewish Palestine. As Polish points out, even Silver, who was president of the Central Conference of American Rabbis, "chose not to become involved in the religious issue which was emerging in the *Yishuv* (Jewish Community in Palestine). Some of Silver's strongest support came from the Mizrahi, the Orthodox Zionist party, and he had no inclination to jeopardize that support by becoming involved in a sectarian quarrel" (page 122).

In his fourth chapter entitled "End of the Debate," Polish expresses astonishment over the fact that so many Zionist Jews studied at the anti-Zionist Hebrew Union College of the 1920s and 30s. He tries to give some cogent reasons, but I am surprised that he does not note that in those years, as well as for many years afterwards, a large number of the students and some of the professors came from ultra-Orthodox, sometimes foreign, homes, and that some of them had been students or graduates of *yeshivot*. Thus, Israel Bettan, who later became professor of Midrash and Homiletics came straight to the college to enroll as a student from his Lithuanian *yeshivah*, almost directly from the boat that brought him to the United States.

The only chapter that smacks somewhat of propaganda is the fifth, dealing with Reform Judaism in Israel. Perhaps this is because, with all due respect to my dear and admired friend, David Polish is not living here. The problem of Reform in Israel is so complex that it ought to be dealt with separately and exhaustively. I believe, in all sincerity, that this chapter would perhaps have been better left out of an otherwise exciting book. Reform is still at the very beginning of its work in Israel. Our congregations are still little more than shells. We are still few in number, nor have we reached qualitative distinction. The idea of religious pluralism which undergirds American Jewish polity is as yet unknown among the vast majority of Israel's population

which comes either from eastern or central Europe or the Islamic nations. Similarly the whole question of *halachah*, which, Polish rightly notes, is often disregarded by the Reform rabbinate, has to be studied thoroughly and by experts, as does the problem of the separation of the Synagogue from the State.

We must be grateful to David Polish for his searching effort to document the Reform movement's relationship to Zionism and the State of Israel at this critical time in our history, and we sincerely thank the World Zionist Organization which, in cooperation with the World Union for Progressive Judaism, had the vision to publish this book.

Moses Cyrus Weiler

MOSES CYRUS WEILER was formerly chief rabbi of the Reform Congregation of Johannesburg, South Africa, and now serves as personal advisor to the world chairman of the Jewish National Fund in Jerusalem.

April 12, 1973

Rabbi Joseph R. Narot
Temple Israel of Greater Miami
137 N. E. 19th St.
Miami, Florida 33132

Dear Joe:

Here is the review of the Zinberg book which you requested. I trust that it is satisfactory. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

AIR MAIL

August 6, 1973

Mr. Alvin Beam
Book Editor
Cleveland Plain Dealer
1801 Superior
Cleveland, Ohio

Dear Alvin:

Enclosed please find my review of Bernard Martin's translation of Zinberg's History of Jewish Literature. I trust it is what you want. With all good wishes for a pleasant summer I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

[Aug 6, 1973]

- History of Jewish Literature, 12 vols., 3 in print

By Israel Zinberg, translated from the Yiddish by Bernard Martin

Case-Western Reserve University Press 1972

Reviewed by Daniel Jeremy Silver

Western culture has not reclaimed from thousands of Arabic, Ladino, Yiddish and Hebrew manuscripts the imagination of the Jewish minority who lived in but were not a part of Christian Europe. In conventional histories Jews are credited with a tight discipline of survival, often dismissed as talmudic legalism; but little is told of their poetry and belles lettres not to speak of their psychological insights and philosophic speculations. The Translation by Bernard Martin of Israel Zinberg's History of Jewish Literature will help to close this cultural gap.

Working in Soviet Russia Zinberg drew this vast literature into a classic intellectual history. His was a fantastic achievement. Materials were scattered in ten thousand volumes in a half dozen languages written over a thousand years, nor had Jewish thought developed the bibliographies and catalogues which guide scholars in other disciplines. His history would have been an amazing achievement for a full time scholar, Zinberg went to work every day as an engineer in the Kirov ammunitions factory in Leningrad. He read and wrote by night and he did so in an environment which gave his work no support. The USSR is no place for those who pursue Jewish interests. Zinberg disappeared in 1938, a victim of Stalin.

[Aug 7, 1963]

Zinberg's history describes all that comprised European Jewish culture. He begins ^{with} the backwash of Arabic-Jewish culture in 13th century Spain and carries his story through the growth of secular Hebrew and Yiddish literature in Eastern Europe in the 19th century. Zinberg's style is colorful. A nice feature is his habit of stringing together quotations which give the reader a sense of a writer's style and a book's flavor as well as its content. The whole is readable; erudite, broad gauged, original and understandable to those who are not rabbinic specialists.

In essence Zinberg wrote a history of Jewish culture based on literary documents. He accepts the cultural diversity of the various periods and places of Jewish settlement. Technical philosophy is omitted in favor of general statements of the concerns of a period and summaries of an author's special focus. Academic questions of Jewish law and theology are avoided. This is not a history of rabbinic thought, but something larger, an insight into the mind of the Jew as it stands revealed in his literature. The result is a warm-hearted appreciation by an erudite man who knew his history and his literature and appreciated the impact of the socio-economic and environmental forces on a nation's outlook - a classic.

Bernaard Martin, Chairman of the Department of Religion at GWRU, is to be thanked for making this classic available to a broad audience and for presenting us a text which has tightened up and sharpened the original. Obvious redundancies in the notes and appendices have been omitted. The bibliography has been enlarged and improved by splendid critical notes. Zinberg tended to paraphrase poetry. Martin located an apt translation or translated the material directly.

[Aug 7, 1963]

3

These volumes are striking; indeed, their design won a national award for bookmaking. Unfortunately the CWRU Press has fallen victim to the economy and, after the first five volumes appear, the remainder will have to be brought out by another press. It is to be hoped that this move can be made quickly so that the entire work will soon be available.



(Autumn 1977)

Off-print from



CENTRAL CONFERENCE AMERICAN RABBIS



BOOK REVIEWS

Hebrew Union College-Jewish Institute of Religion at One Hundred Years. Edited by Samuel E. Karff. Cincinnati: Hebrew Union College Press. 1976. 501 pp. Distributed by Ktav Publishing House, New York.

ALTHOUGH MOST institutional histories, commissioned and published at the expense of the institution in question, have a tendency toward a tone of self-congratulation and apologetic, that is not true of the present volume. It would be somewhat of an exaggeration to say that this volume is entirely free of self-congratulatory and mildly boastful passages, but these are remarkably few in number and they do not vitiate its fundamental historical validity and intellectual integrity.

The largest, and by far the most important segment of the book is Part One, a history of the Hebrew Union College from its founding in 1875 until the death of President Nelson Glueck in 1971. This section, which is the work of Professor Michael A. Meyer, comprises some 280 pages. It is written with genuine scholarship and every significant point is documented in the notes. It also possesses in full measure the qualities of clarity, felicity of expression, and stylistic verve.

Meyer is perfectly justified in organizing his history of the Hebrew Union College according to the terms of office of its various presidents. Each of the presidents of the Hebrew Union College was a forceful figure who managed, with considerable success, despite the frequent opposition of both faculty and students, to impose his own image on the institution and to influence its program, structure, and place in American Reform Judaism as a whole. The chapter "In the Days of Isaac Mayer Wise" deals with the presidential years of the founder of the college (1875-1900). The chapter that follows, "A Theological School for Reform Judaism," is devoted to the presidency of Kaufmann Kohler (1903-1921). The next chapter, "American Rabbis for American Israel," is concerned with the presidency of Julian Morgenstern (1922-1947). The presidential years of Nelson Glueck (1948-1971) are discussed in a chapter that appears with quotation marks in the text, "With Vision and Boldness." The history of the Jewish Institute of Religion from its origins to its

merger with the Hebrew Union College is dealt with by Meyer in a special chapter "Kelal Yisrael: The Jewish Institute of Religion."

One cannot but admire the author's largely successful attempt to maintain a high level of historical objectivity and avoid both apologetic and polemic. Thus, for instance, even though the Hebrew Union College during the largest part of its existence officially insisted on its commitment to the principle of *Lehrfreiheit*, Meyer points out that academic freedom was in fact frequently and sometimes outrageously violated. He discusses at considerable length Isaac Mayer Wise's refusal to tolerate the teaching of a critical view of the Torah and Kaufmann Kohler's attempts to suppress Zionism, humanism and other "heresies" and to rid his seminary of faculty members professing them.

Meyer also discusses with extraordinary frankness the perennial problem of student-faculty relationships. It becomes clear from his research that, though there were a great many instances of genuine mutual friendship and fruitful and creative bonds between professors and students over the years, there were also many cases—probably constituting the majority—in which students and faculty members never really "encountered" each other as persons. The reviewer has the impression that the current situation is not greatly different from that prevalent in former generations.

The Hebrew Union College was obviously conditioned by the general American environment and probably influenced, to a greater or lesser degree, by the program and organization of contemporary Christian theological seminaries in America, perhaps as much as by the example of the new Jewish seminaries established in the second half of the nineteenth century in Berlin and Breslau. It may be that a dimension of substantive value might have been added to Meyer's study by investigation of Protestant theological education in America during the period of the existence of the Hebrew Union College and its possible influence on the latter.

Meyer vividly portrays the presidents and the dominant faculty members of the Hebrew Union College. He also gives its proper due to a description of student life in the various periods of the College's history. There are practically no hagiographical passages in Meyer's treatment of the various presidents. He manifests no reluctance in describing Wise's personal ambitiousness and intellectual inconsistency, Kohler's dogmatism and self-righteousness, Morgenstern's frequent fence-straddling on the Zionist issue and his political finesse, Glueck's "Litvak" stubbornness, emotionalism, aloofness from both faculty and students, and passionate dislike of "New York

Jews." His summary of Nelson Glueck is one that few who knew the man personally can quarrel with:

"In Nelson Glueck the College-Institute possessed an extraordinary president whose profound effect on the institution was as ambiguous as his own relationship to it. Never before did the school have as its head a man of such widespread eminence. He was the recipient of more than twenty honorary degrees; his name was known among biblical scholars everywhere, among even the schoolchildren in Israel; his books were read widely by the laity. What some called his charisma, others his personal charm, won him numerous admirers and loyal supporters; his fierce anger cowed nearly all who dared to oppose him. He commanded universal respect. But this external strength shielded an inner complexity: at times he was shy, brooding, withdrawn, at others impetuous and willful. Moods of depression alternated unpredictably with periods of intense activity. Devoted to dispassionate research, he was at the same time a deeply emotional man, who wept freely both in private and when delivering speeches. As president, his drive and stubborn persistence, his ability to persuade, and if necessary to dominate, helped to transform the College-Institute from the small Cincinnati institution it was in 1947 to the complex of four campuses it was at his death. Yet the gains were purchased at the price of frictions within and without that were the necessary concomitant of possessing a president ambitious for the school, but with a lingering ambivalence about his relationship to it" (pp. 236-37).

Meyer is obviously not merely a "debunker" bent on cutting legendary figures down to size. He also notes each man's strong points and virtues. Thus, for instance, to take another of numerous examples, he discusses at length Julian Morgenstern's valiant and historic act of rescuing a significant number of brilliant European Jewish scholars, as well as a sizeable number of European rabbinical students, in the terrible period prior to, and in the first years of, World War II and giving them a haven in Cincinnati. The most sympathetic of all the presidential portraits seems to me that of Stephen S. Wise, founder and president of the Jewish Institute of Religion from its establishment in 1922 until its final formal merger with the Hebrew Union College in 1950.

Meyer quite properly concludes his history of the College-Institute with the death of Nelson Glueck in 1971 and makes no attempt to depict the initial years of the leadership of Alfred Gottschalk, inaugurated as the fifth regular president in 1972. With the election of the capable and energetic young Gottschalk, obviously

a new era in the history of the College-Institute begins, but his tenure of office has been too brief and the historical perspective still too limited to allow any evaluation as yet of his achievements.

Part Two of *The Hebrew Union College-Jewish Institute of Religion at One Hundred Years* consists of a survey of the scholarly contributions by the faculty in the course of the century of its existence. No doubt cogent reasons may be adduced for limiting the discussion of contributions to those made by persons who served on the faculty rather than extending it further to the many important and valuable works written by alumni and persons whose major training in Judaica was at the Hebrew Union College-Jewish Institute of Religion. In fact, a small number of contributions by alumni are briefly listed, but an attempt at a full and adequate discussion would have resulted in a far more impressive portrait and given the reader perhaps a truer understanding of the actual effect of the institution on American Jewish learning. This part is divided into five sections, each written (with one exception) by a current member of the faculty: *Bible*, by Sheldon H. Blank; *Rabbinics*, by Lewis M. Barth; *Theology and Philosophy*, by Lou H. Silberman (of Vanderbilt University); *History*, by Martin A. Cohen; and *Hebrew and Hebrew Literature*, by Ezra Spicehandler.

The authors have drawn up more or less exhaustive summaries of the scholarly monographs and essays produced in the various fields by members of the faculty. There is no apparent unanimity of method or organization employed by the various writers. Though of differing degrees of value and clarity, each essay is of substantive merit. Due, no doubt, to my own idiosyncrasies, I found Silberman's essay the most valuable and interesting. This is simply because Silberman does not content himself with a catalogue-like listing of the various theological and philosophical monographs and essays written over the last century at the Hebrew Union College but rather discusses at some length and with considerable perceptiveness the thought of the major theologians and philosophers who have been associated with the institution—Isaac Mayer Wise, Max Leopold Margolis, Kaufmann Kohler, David Neumark, Samuel S. Cohon, Zevi Diesendruck, Abraham Joshua Heschel, and —*yibadel le-hayyim*—Samuel Atlas. Silberman is to be congratulated for a remarkable achievement in combining preciseness and depth in his discussion of each of these remarkable personalities. I believe he is right in declining to discuss the thought of the younger theologians and philosophers presently associated with the College-Institute, such as Eugene Borowitz, Jakob Petuchowski and Alvin Reines, because, as he puts it, they "are

so clearly still on the way that to focus on their positions, taken at a particular time entirely unrelated to their own intellectual development—the one hundredth anniversary of the Hebrew Union College—seems quite unsatisfactory” (p. 421).

Hebrew Union College-Jewish Institute of Religion at One Hundred Years concludes with a fine chapter “Into the Second Century” by Alfred Gottschalk, who presents his hopes and aspirations for the institution he now leads. I find most intriguing his suggestion that if the College-Institute “were to operate as a laboratory for Jewish creativity in the field of Jewish mass education, it would truly fulfill the dream of its founder and the hopes of educationists like Franz Rosenzweig and Martin Buber, who struggled with schemes to make one institution the center for a widespread system of continuing education” (p. 481). If the College-Institute can become such a laboratory to create high-quality materials for adult Jewish education without weakening its fundamental tasks of training rabbis and advancing Jewish scholarship, it would, indeed, perform a service of enormous value and importance to the American Jewish community.

Bernard Martin

BERNARD MARTIN is Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University.

Gates of the House. Edited by Chaim Stern. New York, Central Conference of American Rabbis. 1977.

REFORM JUDAISM is witnessing a very creative period in the area of worship. Within the last five years, the Central Conference of American Rabbis, the rabbinic body of Reform Jewry in this country and worldwide, has produced a number of significant liturgical texts: *A Sabbath Manual* (1972); *A Passover Haggadah* (1974); *Gates of Prayer* (1975) replacing the former *Union Prayer Book* of 1940; and now the recently published *Gates of the House* (1977, “Shaare ha-bayit,” replacing the former *Union Home Prayer Book* of 1951). Expected soon are a new High Holy Day prayer book (*Gates of Repentance*), a volume of liturgical music (*Gates of Song*) and a guide for life-cycle rituals.

If one were to compare the new publications with the former ones, certain differences become readily apparent: the new books are more voluminous, contain multiple services and texts, include more

Hebrew and breathe a spirit of contemporaneity that is post-Holocaust, post-1948 Israel and even post-Watergate.

The former *Union Home Prayer Book* (henceforth, UHP) was divided into two main sections: Family worship (pp. 7-37) and personal prayers (pp. 41-95). The new *Gates of the House* (henceforth, GOH), edited by Rabbi Chaim Stern of Temple Beth El in Chappaqua, New York, has, within 296 pages, the following components: a) prayers and readings for daily services, Sabbath, Festival and Holy Days; b) liturgical texts dealing with the path of life; c) poems and prayers by artists ranging from Rabindranath Tagore, Ralph Waldo Emerson and Walt Whitman to Bialik, Nelly Sachs and Charles Reznikoff; d) notes to the prayers and poems; e) a table of Scriptural readings for the year. Whereas the former UHP had incorporated all the family worship in 30 pages, the new GOH assigns to it a total of 215 pages.

The following main characteristics of *Gates of the House* are worth noting:

a. *Extensive use of Hebrew:*

The new GOH contains considerably more Hebrew than the former UHP. With the GOH an individual, if he/she wants to, can conduct the entire service in Hebrew or English—or mix the two. The Hebrew of the UHP was limited to very few basic prayers here and there. Furthermore, the GOH has provided transliteration for a number of prayers in Sephardic Hebrew. The Hebrew of the UHP was Ashkenazic.

b. *Multiple Services:*

Individuals using the GOH have at their disposal a variety of prayers to choose from for the same occasion. There are, for example, two Havdalah services in addition to a Festival Havdalah and a High Holy Day Havdalah. The model for this multiplicity of services is *Gates of Prayer* (henceforth, GOP; CCAR, 1975).

c. *New Prayers:*

A large number of services appear for the first time in the GOH: a service for a pilgrimage to Israel; a prayer on reaching the age of retirement; a prayer for the new moon; prayers appropriate for *bar/bat mitzvah* and Confirmation (the UHP had only a prayer for Confirmation); a special prayer on entering college; a number of Havdalah services; welcoming guests in the Sukkah ("Ushpizin"); a prayer for Purim to be recited before the evening meal and a number of daily services.

d. *Equality of Sexes:*

Just as the GOP, the GOH, too, tries to eliminate vestiges of sexism in the texts of the prayers. Thus, for instance, instead of using "Father" or "God of Abraham, Isaac and Jacob," it has "Eternal God" or "God of all generations." However, the attempt is not complete, for the work continues to refer to God as "He" or "Him." The equality of sexes can also be noted in the welcoming of the guests to the Sukkah: not only Abraham, Isaac and Jacob, but also Sarah, Rebekah, Rachel, Leah—and even Miriam, Hannah and Deborah—are "invited" to attend the Sukkah.

e. *On death and dying:*

The UHP contained eleven different prayers to be recited at the grave of a father, mother, husband, wife, brother, sister, child, relative, friend, teacher, a great teacher. The GOH has only one prayer for all of these entitled, "At the Grave of a Loved One." Furthermore, the GOH, again following the example of the GOP, eliminates the section in the *Kaddish* that singled out "the departed" and restores the text to its traditional format, as a prayer that can be recited by mourners and non-mourners alike.

f. *Certain old traditions revitalized:*

One of the most remarkable examples here is the reintroduction of the custom of asking each member of the household to contribute to some charity before the Sabbath, thus reinforcing the concept that ritual should lead to an ethical life.

g. *America, our country:*

The UHP had a very idealistic view of America. Thus, for instance, it included the anthem "America" as part of the consecration of a home and on Thanksgiving it prayed "for America, for the freedom and its laws" The GOH, on the other hand, reflects a realistic, critical, post-Watergate (yet no less loving) attitude toward the land. Thus, for example, the prayer on Thanksgiving reads: "For this land so richly blessed, we raise our voice in joyous thanks"; but it adds, "Though they (all those who came to the United States) did not always practice the justice they sought, here they found renewed purpose" (p. 79).

A Few Drawbacks

The editor appears to be sensitive to the existence of various God concepts within Reform Jewish thinking. Again, his model is the GOP where a special effort was exerted to accommodate a variety of theological points of view. In spite of all this, the book is, for my taste, heavily theistic in tone. In particular, I wished the editor had eliminated the disturbing reference to Ps. 37:25 in the blessing after the meals, ". . . . I have never seen the righteous so forsaken that their descendants must beg for bread" (p. 14). I have seen such people; I am sure the editor has, too.

The GOH seems to put a seal of approval when, in the prayer before retirement it states, with a certain kind of candor, "*Now* (italics mine) I can study my heritage of Torah" (p. 98). At a time when efforts are being made to prepare curricula for Jewish studies that extend from cradle to grave, it is painful to see the institutionalization of a practice that needs to be altered. It is not the study after retirement that is objectionable; those who can devote time to it will, it is hoped, find satisfaction in this endeavor. What should be stressed is the fact that Jewish education is a life-long occupation and it responds to different needs at different times in life and therefore should not be postponed to the age of retirement.

Both the GOP and the GOH translate the introductory "baruch" as "blessed (be God)." Linguistically this is correct; theologically it is not. A better rendering would be "praised (be God)." As Herbert Brichto perceptively writes, "When man is the subject of the verb *berekh* and the Deity is the object, the verb denotes praise, for nowhere in the Bible is there any indication that the power of God is itself increased by man's pronouncements." (Encyclopedia Judaica, Vol. 4, col. 1084).

There seems to be a typographical error in Hebrew on p. 269. The term found on the Mezuzah, *Shaddai*, is usually interpreted as "*Shomer Delatot* (not *daletot*) *Yisrael*, "keeper of the dwellings of (lit., *doors of*) Israel."

General Evaluation

The *Gates of the House* represents a major step forward in the practices of Reform Judaism. What the book does is to provide new and more possibilities for religious observance. This does not mean, as some have already claimed, that Reform Judaism is turning "Or-

thodox." Reform never meant to be "ritual-less" religious philosophy. The difference between Orthodoxy and Reform is not found in the area of observance but in the theological assumptions that underlie the two schools of thought. With the GOH, those who wish to engage in religious observances will have a ready-made tool. The former UHP was so limited that even if a Reform Jew wanted to carry out certain rituals, he did not have a text at his disposal.

With its rich content and display of variety, the GOH will, one may hope, help establish more home traditions. The more availability of these numerous prayers will encourage people to increase their home observances, establish new "Jewish" patterns and thus create memories for the members of the household. If for nothing else, we should be grateful that we now have a book, a manual and a guide that will help strengthen the "Jewish" identity of our homes when this identity is under constant strains.

Rifat Sonsino

RIFAT SONSINO is one of the rabbis of North Shore Congregation Israel, Glencoe, Illinois.

Gates of the House. Edited by Chaim Stern. New York, Central Conference of American Rabbis. 1977.

I SHALL, in this review, proceed anticlockwise, i.e., not as it is said with regard to the Passover Haggadah, *matchil bigenay umessayem beshevach*, but say the good things first.

The *kavannah* of the editors is, of course, a very laudable one. Surely, Jewish faith and Jewish living is not limited to the synagogue. On the contrary, the "home" is the scene of truly Jewish living and acting, as we say daily in the *Shema*: "when you dwell in your house and when you go on your journey" (Deut. 6:6-7). If the synagogue is not able to influence the life of the Jew in his home, it has not fulfilled its calling. Hence, the endeavour to furnish the Jewish household with a *Siddur* for all life-cycle occasions is surely a great *mitzvah*. And as life, and consequently the home's atmosphere, do constantly change, every generation needs a new or revised "Home Prayer-book," too.

The editors did a superb job in culling (and/or adapting) the most beautiful English poems and prayers from Jewish and non-Jewish

sources alike (pp. 221–252). Most of them are masterpieces. Thus, let us hope that they will help many to reach out, with heart and mind, to the Creator, as often as the occasion permits. But a comparison of these gems of prayer with the other parts turns the radiant picture into, alas, "Egyptian darkness!"

The entire approach of the editors seems to be based on the desire to produce a *Kol Bo Home-Siddur* for all "Orthodox-Conservative-Reform" Jews! They went out of their way to please even the Satmarer Rebbe by including such prayers as *Ushpizin* in the Sukkah (pp. 77–78). The *Ma'oz Tzur* Chanukka hymn is printed in the original mediaeval version, which yearns for the "offering of thanksgiving sacrifices" (*Todah*) in the Holy Temple, which we shall be privileged to inaugurate (with all its sacrificial cult?) in Jerusalem! (p. 83).

I am forced to lament with Jeremiah: "Is there no balm in Gilead? Is there no physician there?" (Jer. 8:22). Are there no competent rabbis in the CCAR? Were the editors afraid of "offending" the Orthodox feelings (!) of the Reform users of the new Home Prayerbook? Or did they abandon all of a sudden the time-honored Reform Ideology that we need pray neither for the appearance at our Sukkah of such celestial guests as Abraham, Isaac, Jacob, etc., with their spouses, nor for the re-institution of the sacrificial cult in Jerusalem (as our Samaritan step-brothers on Mount Gerizim still do every Passover; you can travel there and see it yourself).

It seems as if the editors were ashamed of the Reform theology and liturgy and tried their utmost to make the Home Prayerbook *kasher* by adding all kinds of super-Orthodox prayers. Why did they not include an improved *Ma'oz Tzur* version as sung in Israeli Progressive/Reform synagogues?

Worse than that: To please the current Women's Liberation trend in the United States, they hastened to add to the "hospices" their female consorts (this is not found even in the "sex-oriented" *Zohar*!). But, alas, Joseph is coupled, instead of with his beloved mother Rachel, with his step-mother Leah. Moses gets Miriam as his "pair," Aaron–Hannah (!), and king David—the prophetess Deborah. An interesting puzzle-game, indeed!

Did the editors fancy that by such inclusions they would make a Reform prayerbook *kasher* and acceptable to those of our Orthodox brethren who anathemize it and even spit at it in public (Rabbi Porush, at the Knesset in Jerusalem), because we dare to change one letter or vowel of the traditional *Siddur's* standard text?

I am sorry to add that the abovesaid applies also to the wording of many Hebrew phrases, blessings, etc. Just a few examples: In the Hebrew *Mi Sheberach* prayer at the naming of a girl (p. 119) it says: *We-yizkoo avotav* (for a girl: *avotéha*) . . . which in English means: "May his/her fathers be privileged. . ." Why could they not use the proper Hebrew terms: *horav* and *horéha*, "parents." *Avot* is distinctively a word coined in a patriarchal society, the Av/father being the *pater familias*. The inconsistency is all the more flagrant since, in other places, the editors changed the wording "God of our fathers" into "God of all generations" in order not to stress male chauvinism. Why, then, did they choose here a new "male" term *avotéha* for girls, instead of *horéha*, which is neutral and includes both parents, father and mother?

The entire ceremony of "The Covenant of Life" (p. 114), as a counterpart to the *Erit Milah*-Covenant, is questionable in its present form. What a *mazal* that it has no Hebrew superinscription *Brit le-Bat*. That would be quite a novelty! But, let's get to the point. What does it mean to make a Covenant with Life? Who here is making the covenant with whom? Be that as it may, why the Hebrew *beracha*, *Ha-méiv la-olam kuloo bichvodo*, taken from the daily bed-time prayer? Why not a proper Hebrew thanksgiving formula, e.g.: *Eloha kol ha-briyot, addon dol toladot, ha-mehullal berov hatishbachot, modim anachnu lecha al ha-chayim ha-chadashim bahem chonanntanu. Baruch atta Addonay, Yotzer ha-Adam*.

Another example of "bad taste" is the liturgy for *Yom ha-Shoah*. Needless to say that "if all reeds were pens, and all the seas ink," no one could truly express the extent of our sorrow for the bestial murder of one-third of our people by the Nazi monsters. Still, even if we are all inadequate to express our sorrow for the Holocaust (let alone the grave theological qualms about it), at least nothing offensive to the honor of the holy martyrs should be said! But, to my great astonishment, I found that the editors suggest that we recite on *Yom ha-Shoah* as a Haftarah reading, a.o., Psalms 116:1-19 and 118:5-24—just those psalms that for close to two millenia have formed the central part of the HALLEL THANKSGIVING at joyous festivals and holidays, as an expression of rejoicing! I do agree, these Psalms are appropriate for recital by the survivors of the Holocaust (former concentration camp prisoners, like myself). But, after all, to suggest the recital of sections of the *Hallel* (however appropriate) is, taking into consideration our duty to consider the feelings of *Kelal Yisrael*, bad taste, to say the least. Where is the consistency of the editors? On the one hand, they go out of their way to please the

Orthodox by including such kabbalist prayers as *Ushpizin*; on the other hand, they suggest to us/them to recite *Hallel* on *Yom ha-Shoah*! Please!

The "List of Scriptural Readings" (pp. 283-296) is full of enigmas and betrays not the slightest sign of a truly creative spirit and enlivening novelty. On the contrary, there is a clear reversion to the super-Orthodox line of yesterday. (I wonder what the reactions of Kaufmann Kohler or Z. Lauterbach would have been to such a "sterile" Reform approach).

Just a few more examples: That—God forbid—no Reform congregation should forget to fulfill, every spring, the duty of sprinkling with the ashes of a red heifer all those who had a bereavement the last year, the Torah and Haftarah readings of *Shabbat Parah* were duly included (p. 295). Perhaps next time the editors will also include a special prayer on the anniversary, Kislev the 19th, of the deliverance from prison in St. Petersburg of Rabbi Shneur Zalman of Ladi (the "Lubavitcher").

Why, during the week of *Tazria* the Torah section Deut. 12:28-13:5 and during the week of *Metzora* Deut. 26:12-19 should be read, only the Almighty (or the printer-setter) knows! Another interesting "creative" suggestion is the reading from the Torah on the weekdays of Chanukka. "Glatt-Kosher"—no doubt! We are told (p. 294) to read the detailed statistics of what the twelve chieftains offered at the inauguration of the Tabernacle in the desert of Sinai. Twelve times (!) the identical list is read, enumerating the vessels, flour, oil, incense, bulls, rams, lambs, goats, etc., each of them brought, plus the sum total of their combined donations. That, *horribile dictu*, you forget the exact weights and numbers, you better read each day at least one-third of the text read on the previous day, too!

Could the editors not find other appropriate Bible sections which conform to the spirit of Chanukka? Why not be a bit creative, instead of copying from an Orthodox *Siddur*? I read at my synagogue the following Torah portions on Chanukka (on the weekdays of it):

First Day	: Exodus 25:31-40	Second Day	: Exodus 31:1-11
Third Day	: Exodus 35:4-20	Fourth Day	: Exodus 35:21-29
Fifth Day	: Exodus 37:1-9	Sixth Day	: Exodus 37:17-24
Seventh Day	: Exodus 40:17-27	Eighth Day*	: Numbers 7:1-11 & 7:84-89.

These sections describe the Biblical commandment to make a candelabrum for the Sanctuary and to donate the oil necessary for its (*or whichever is on a Shabbat)

perpetual lighting. Bezalel makes the *menorah* with expert craftsmanship. The solemn inauguration of the Holy Tabernacle and of all its "holy vessels," the *menorah*, etc. are described.

It is surely not a pleasant task to point out so many shortcomings of a work made with an honest and fine intention, *leshem shamayim*. But this does not exonerate an editorial board of rabbis from doing something *leshem shamayim* in a superficial and inadequate manner. Our Sages in the Talmud warned that a Jewish scholar who goes with a stain on his coat commits an offense that is to be punished by death, because of *Chillul ha-Shem* (*Shabbat* 114a).

Hopefully, the next *Shaarey haBayit* will be more true to its name—truly *new* and one in which a Reform Jew will feel at home and can pray.

Meir Ydit

DR. MEIR YDIT is rabbi of the Liberal congregation in Rehovot, Israel.

A Holocaust Reader. Edited by Lucy S. Dawidowicz. New York: Behrman House Publishers Inc., 1976. 397 pp.

LUCY DAWIDOWICZ's *A Holocaust Reader* is another in Behrman House's theme-oriented Library of Jewish Studies which, according to the publisher's statement, is designed "to meet a long-felt need among teachers and students, librarians, adult-education groups, and all those who have wished to examine the Jewish cultural tradition at first hand, but who have been hampered by the absence of good translations. Each volume is prepared by a recognized authority and is devoted to a particular historical period or to a particular area of Jewish creativity and thought."

No one should take a blurb too seriously. The Library includes volumes on American Jewry and general Jewish historiography obviously full of materials which were in no need of translation. Simply put, Behrman has designed a set of books which it hopes to sell as anthologies for popular adult education courses or introductory college courses in Jewish Studies. The idea is not without merit, and the selection of editors has been first-rate (Marshall Sklare, Isidore Twersky, Michael Meyer).

Two questions present themselves. Has the publisher chosen a theme of broad interest that can be treated usefully through selections from original documents? Has the editor intelligently culled the body of available material and made a suitable selection and presentation?

There can be no question that the Holocaust is a topic that must be faced by anyone who seeks to understand contemporary Jewish life, the perspectives of modern Jewish thought, or himself. The Holocaust has changed all of us. But there is a legitimate question whether Dawidowicz's approach, which is essentially that of social history, is one that fits the interest of the target audience. Dawidowicz's anthology differs from its predecessors, such as Albert Friedlander's *Out of the Whirlwind*, in two significant respects. Earlier anthologies limited their material to the Jewish experience as hostage, victim and survivor, and included reflections on the *Shoah* by survivors and others. Dawidowicz includes materials on the emergence of Nazi ideology and ends her anthology in 1945. There is no place here for Fackenheim, Maybaum, Heschel, Wiesel, et al.

As in her magisterial study, *The War Against the Jews*, Dawidowicz presents selections from Nazi publications. The first third of this reader details the emergence of the "Final Solution." Her particular thesis is well-known. She claims that the destruction of all Jews was essential to Hitler's apocalyptic vision and that his set policy was to bring about not only a *judenrein* Germany but the elimination of Jews everywhere. She sees World War II not simply as a struggle for *Lebensraum* or to regain German prestige lost at Versailles, but as a drive to complete Hitler's war against the Jews. The selections presented are designed to prove this point.

Having broadened the scope of Holocaust materials beyond the Jewish response, Dawidowicz, unfortunately, goes no further. The student will not find here material on the larger economic and geopolitical issues basic to the global conflict; on the emergence of Fascist groups throughout Europe; on the disparate political realities in the occupied countries (why Bulgarians acted one way and Roumanians another); on the pressures within the Allied governments that made them unresponsive to Jewish pleas for visas or guns; on the continent-wide surge of anti-semitism; or on the reactions of world Jewry.

From the non-Jewish side, Dawidowicz presents only the testimony of those engaged in the "Final Solution," the Nazis. There are no documents from those who watched passively or from the few who protested and worked to save. From the Jewish side, there is a chapter detailing the reaction of the institutions of German Jewry to the emergence of Nazism, and then the focus shifts entirely to eastern Europe. Carefully drawn sections present life in the newly established Polish ghettos, the activities and the moral dilemmas of the *Judenräte*, a number of personal descriptions of the deportations, and

a few diary entries by those who took part in the resistance. Each section is provided with an intelligent and well-written introduction that provides the necessary identification of documents and persons.

Dawidowicz's anthology, as her history, reflects a traditional Jewish perception which sees what happens to Jews as set apart and unique. I do not know if any one volume could provide the broader frame, but certainly any course worth its salt must. Even within Dawidowicz's self-imposed limits it is surprising that there are no documents that might provide insight into the reactions of the trapped Jews of western Europe or contemporary non-Jewish reactions, both governmental and private, both helpful and malignant.

We need to know more about the mental set of the victims. Celia Heller's recent *On The Edge of Destruction* provides an understanding of the corrosive pressures of assimilation, a besieged orthodoxy, a forced urbanization, and a resurgent nationalism and anti-semitism that shaped the Jews who later became the citizens of the ghettos and the victims of the death camps. The past is always prologue, and an understanding of Jewish reactions requires not only some understanding of Nazi policies and of human nature, but of the special conditioning of those Jewish soul phenomena: *Bund* ideology, urbanization and anomie, assimilation, the class divisions of the Jewish community, the uprooting of the village Jew, etc.

The student will not find here philosophic or theological reflections on the meaning of the Holocaust. Yet, it is precisely such material that raises the issues which preoccupy the young student who seeks to understand this tragedy, its demands on him, and the human condition. My university students turn to the *Shoah* as a tragedy that places demands on them and that may open to them some understanding of themselves and the human condition. The renewal of Jewish life in an oppressed community, the psychological inability of an imprisoned community to handle overwhelming tragedy, the surprising ordinariness of daily life in the ghetto, the continuation of narrow partisanship, the emergence of Jewish informers and black marketers, the confusion of the virtue of service and office with the chance for special favors by members of the *Judenräte*—these are the components of life under ultimate stress that they must weigh as they seek to understand themselves and their community and to form some judgment of human nature.

I was unexpectedly moved by the introduction to this volume, which is not only a brilliant treatise on the proper handling of documents but a moving exposition of "Operation *Oneg Shabbat*" and similar conscious efforts by historians, archivists and diarists to

set down a record of the horror even as it was happening to them, to save the record of the community if they could not save themselves.

Dawidowicz teaches Holocaust Studies at Yeshiva University. As a first reader for a student studying Holocaust history, this volume is exceptional. Those of us who present the Holocaust to this generation will always be grateful to her for the depth and range of her learning that has guided and informed these well-chosen pieces.

Daniel Jeremy Silver

DANIEL JEREMY SILVER is rabbi of the Temple, Cleveland, and Adjunct Professor of Religion at Case Western Reserve University.

Studies in Rabbinic Judaism. By Alexander Guttman, Ktav Publishing House Inc., New York, 1976, 282 pp.

THIS VOLUME is a collection of sixteen of Professor Guttman's essays; all of them originally appeared in the *Hebrew Union College Annual*, the *Jewish Quarterly Review*, the *CCAR Yearbook*, and various *Festschriften*. The earliest piece was published in 1941, the most recent, in 1975.

In a brief foreword, Professor Guttman tells us that he "concentrated on the problems of Rabbinic Judaism in . . . antiquity, the period in which the accomplishments of the rabbis surpass, in importance and consequence, later accomplishments." The ancient rabbinic period is, indeed, the focus of Professor Guttman's long and productive scholarly career. Yet these essays, for all that they contribute to our understanding of the ancient rabbis, their problems, and their creativity, say as much and perhaps more, albeit indirectly, about the standards, canons, and principles of modern Jewish scholarship.

Modern Jewish scholarship rests firmly on the tradition of European *Wissenschaft des Judentums*. It is quite possible for rabbis in the 1970s to acknowledge the importance of this tradition of scientific scholarship and yet to lose touch with what scientific scholarship really demands of the researcher. The enormous flood of scholarly publications over the last few years, both in Israel and the United States, could quite overwhelm the rabbi who wished seriously to keep abreast of modern Jewish learning. There is simply too much to read, too much to digest. This collection of essays, none over fifty pages, provides first-class examples of genuine *wissenschaftliche* scholarship in terms of methodology, discipline, and purposeful development of theses and hypotheses, and thus the modern rabbi can renew

contact with the style and technique of scientific rabbinic learning, as well as with its results. The volume is a fascinating *vade mecum* for serious students of Jewish life who wish to see how a scholar goes about the task of unraveling the complexities of rabbinic tradition.

The first three essays comprise almost one third of the entire volume. They are "The Problem of the Anonymcus Mishnah," *HUCA*, vol. 16 (1941); "Akiba—Rescuer of the Torah," *HUCA*, vol. 17 (1943); and "The Significance of Miracles for Talmudic Judaism," *HUCA*, vol. 20 (1947). The fact that these essays are all over thirty years old means, of course, that a great deal of subsequent scholarship both here and abroad has treated the same subjects or important aspects of them. Thus, conclusions and points of view may have altered and shifted through the years on this or that point. But that is not of primary importance. These three essays represent, first of all, arguments and proofs which later scholarship had to acknowledge and deal with; they could not be dismissed out of hand. Second, some of Professor Guttmann's suggestions and conclusions remain compelling even a generation later; and third, the scholarly discipline, the technique, the methodology of precise, painstaking analysis of texts is a model of scholarly craftsmanship. Professor Guttmann moves cautiously, yet confidently, from point to point in his argumentation. He goes where the text leads him; he does not sift the text for support of his own point of view and neglect other material. He takes account of the results of prior scholarship with the same care and consideration that he applies to the text itself. There is no dogmatic rejection of others' views and ideas, only methodical counterargument. It is not out of place, therefore, to note that in Professor Guttmann we are dealing with a gentleman as well as a scholar. That combination may seem a cliché, but it represents another significant canon of scientific scholarship. One may argue, and vigorously, against methods or conclusions, but one should never indulge in negative personal references. Thus, these first three essays, their age notwithstanding, exemplify scholarly excellence and dignity.

But there is a less obvious aspect of these three essays, which is found also in virtually all the others and deserves comment. Jewish scholarship does not occur in an emotional or psychological vacuum. It can and does involve a profound and passionate commitment to the hopes, dreams, values, and welfare of the Jewish people. This does not mean that the scholar must perforce adopt any particular political or social view in his or her scholarship; indeed, polemics and special pleading are inappropriate in scholarship. It does mean that the

scholar should be able to feel the triumphs and tragedies of Jewish history with humane sympathy. The scholar should be able to view R. Akiba and R. Meir and Judah Hanasi as human beings engaged upon serious work of some enduring interest and moment. Scholarship need not be any the less careful or critical (even critical of the past) simply because it reflects a love for Jewish tradition and its heroes. Indeed, scholarship is itself enhanced by the scholar's profound human commitment to the subject of research.

Professor Guttman's essays abundantly reflect commitment to the Jewish people; and his scholarly method is not one whit diminished by an implicit and explicit sympathy for and loving appreciation of the values and goals of the Jewish people and rabbinic Judaism as he understands them. The very titles of various essays suggest this aspect of Professor Guttman's work: "Akiba—Rescuer of the Torah;" "Judaism and the The New Jewish State" (*HUC Monthly*, Passover, 1948); "The Moral Law as Halakhah in Reform Judaism" (*CCAR Yearbook*, 1958); and "The Role of Equity in the History of Halakhah" (*Julius Mark Jubilee Volume*, 1975). Even in the more technical articles dealing with tannaitic materials, e.g., "The Significance of Miracles for Talmudic Judaism" and "The Patriarch Judah I—His Birth and Death," the men and events of those long-past centuries become more real to the reader not only because of the scholarly accumulation of detail that makes them come alive but also because the sages are subtly treated as genuine persons and not as mere cardboard cut-outs of historical figures.

Because the early history of rabbinic Judaism has always been Professor Guttman's special area of interest and expertise, no less than twelve of the essays reflect concern with rabbinic antiquity. This concentration is at once a strength and a weakness of the book. The clear preponderance of work in the earlier period means that one portion of rabbinic tradition is more thoroughly explored, one set of personalities and subjects more detailed for us. Yet the vast post-talmudic rabbinic tradition is relatively untouched. Professor Guttman does deal with some modern problems, e.g., artificial insemination; but the splendid methodology and scholarly discipline applied to recovering the world of Hillel are not similarly applied to problems in the lives and careers of, say, an Israel Isserlein or a Solomon b. Adret. The period of primary interest and fascination for Professor Guttman is really confined to rabbinic antiquity; for him later eras are apparently not as creative or as seminal. The point could be debated. The absence of essays on the later periods of rabbinic activity does not detract from the excellence of the essays on the

earlier periods. But rabbinic Judaism does involve the post-talmudic eras, too, and they are in their own way as significant for rabbinic tradition as the ancient period.

While the scholarly quality of the articles remains high throughout, some of the pieces were clearly written as fully detailed studies to be published in a scholarly journal, while a few were clearly written for presentation in other contexts, e.g., *The Jewish Chronicle* or the discussion session of a CCAR convention. This fact, of course, affected the length and the amount of detailed argumentation that could be offered. Consequently, the reader becomes aware of a literary unevenness among the essays, as between, say, a forty-four page study of the significance of miracles for talmudic Judaism and the four page mini-study of artificial insemination. This unevenness leaves the reader wishing that Professor Guttman would have amplified the shorter presentations on some later occasion.

We should recall one more factor. The earliest essay in this collection is dated 1941, only a few months after Professor Guttman came to the United States from the vileness and perversion that destroyed the great centers of European Jewish life and learning. Professor Guttman did not let the sorrow and terror he had left interfere with the reestablishment of his scholarly life, of his type of scientific research, in his new home and in his new language. His commitment to Torah and its exposition blossomed in new and congenial surroundings. He did his part in seeing to it that *Wissenschaft des Judentums* would be carried forward. These essays are, ultimately, the fruit of a scholar and scholarship that cannot bow to adversity and must ever rediscover a time and place to flourish and to inspire.

Stephen M. Passamanek

STEPHEN M. PASSAMANECK is Professor of Rabbinics at the Hebrew Union College-Jewish Institute of Religion, Los Angeles.

Falaquera's *Book of the Seeker*. Translated and edited by M. Herschel Levine. Studies in Judaica, No. 7, Yeshiva University. New York, 1976.

THIS IS THE FIRST section of a work that is made up of three parts and that will eventually be published in its entirety. Professor Levine's translation is accompanied with useful footnotes and an introduction that gives us the life, times, philosophy, and other information about Falaquera, a thirteenth century Spanish Jewish writer and thinker.

Despite the introduction by the editor of the series in which it is said that "Falaquera . . . held that the major concern of such speculation [philosophy] was knowledge of one's essential being or the uniqueness of one's personality," Prof. Levine tells us "that originality which is so highly prized by modern critics was regarded in a lesser light by both Arab and Jewish authors in the middle ages. Literary invention was suspect inasmuch as it was a form of usurpation of God's power of creation." This is an important aspect of the book. The seeker does not seek uniqueness of personality but he does seek the "acme of all sciences," philosophy. One wonders whether he seeks Athenian wisdom; and, if he does, how does this fit in with Sinaitic wisdom? This, one assumes, will be clarified when we have the whole book.

The Hebrew of this work is difficult to translate into English. The translator has done a good job; yet one would have hoped for some pertinent observations on the matter. On page 60, for example, the translation reads, "Others lack the ability to do whatever conscience demands even though they have the power of insight." The Hebrew text (Vienna, 1875) has the word *HaHistaklut* which is translated for us as both *insight* and *conscience*. Of course, some of the key words in the book are difficult to translate, but one is bothered by "conscience" in the sentence.

This volume is most useful. It could be utilized in adult classes of congregations. It is a good introduction to certain aspects of the medieval Jewish mind. Both the translator's introduction and the text will help adult classes get over the commonly held stereotypes about medieval Jewish life and thought. It is even possible that some congregants might become seekers, for the plot has a certain charm that profounder books, like Maimonides' *Guide*, lack.

The *Seeker* has a restless quality to it; it embodies both skepticism and faith. These characteristics make it appealing to the contemporary temper.

Monford Harris

MONFORD HARRIS is Professor of Jewish Texts and Institutions, Spertus College of Judaica, Chicago.

Ethics and Human Relationships. By Norman D. Hirsh. New York: Carlton Press, Inc., 1976.

THIS COMPACT treatise on ethics is the product of a disciplined mind, a deeply ethical spirit, and a remarkably lean prose style. In eighty

pages Norman Hirsh has presented a comprehensive and often compelling response to such questions as: Why be ethical? What is a moral law? Do the "ten words" deserve to be regarded as an impressive moral system? How can the traditional moralist meet the challenge of "situation ethics?"

The six chapters of text are precisely worded, amply and aptly illustrated, and well organized. It is apparent that the reader is being treated to the fruits of a carefully planted and well-tended garden.

Norman Hirsh is a congregational rabbi. He straddles two levels of ethical discourse. On the one hand, he addresses a reader who will not be comfortable with an explicitly theological ground for ethics. At the same time the author's personal theistic posture is evident and his choice of illustrations reveals the degree to which his ethical reflections have been nourished by Judaism.

Hirsh insists on the reality of moral law. An individual may formulate the law but he does not create it. "The source of the law is the complex structure of God's creation. . . ."

Hirsh further distinguishes between two kinds of moral law: moral principles and moral rules. Rules permit exceptions and are not binding in every situation or society. By contrast "moral principles are universal . . . they are rooted in the nature of human relationship itself."

Using this distinction, Hirsh proceeds to discuss the "ten words" as a moral system containing one moral principle ("Thou shalt have no other gods before Me") and eight moral rules. The principle can be rephrased as a question: Am I being loyal to God?

In his discussion of the moral principle commonly known as the "golden rule" Hirsh finds it necessary to supplement it with another principle, "the freedom rule:" "What is hateful to you accept in another; what is desirable to you do not impose on another."

This space can hardly do justice to the richness of the treatise. It surely belongs in every Temple Library and can help us in our teaching of children and adults.

Rabbi Hirsh concludes with an epilogue drawn from the *Mekilta*. The children of Israel carried two arks in their wilderness wanderings. One contained the Ten Commandments; the second, the bones of Joseph. According to the Midrash, the person whose bones were in one ark obeyed every one of the ten commandments contained in the other ark.

BOOK REVIEWS

The author concludes: "What, in the moral realm, arouses wonder? Think of two arks in the wilderness. The moral law and, despite everything, the human beings who keep it."

Samuel E. Karff

SAMUEL E. KARFF is rabbi of Congregation Beth Israel, Houston, Texas.

A Good Age. By Alex Comfort. New York: Crown Publishers, 1976. 224 pp. \$9.95.

The Bereaved Parent. By Harriet Sarnoff Schiff. New York: Crown Publishers, 1977. 146 pp. \$7.95.

RABBIS are increasingly aware of the aging process—and they should be. The median age of congregants is rising at the very time when our youth population is declining. For our own careers this is significant, because we have been acutely conscious of the fact that, unless a rabbi has reached his lifetime post by age 50 (Sanford Seltzer made it 45 in his recent article on placement), his prospects for movement are dim. Then, too, sooner or later most of us are confronted with retirement, a state far too many dread. Is there nothing that can be done about these sad prospects? I believe that we have it within our power to alter some of the present stereotypes about aging and retirement. The youth cult of the past decades is diminishing; America is beginning to awaken to the fact that the bulk of its population will soon be middle-aged and older. One statistic has it that by the year 2000 one-fifth of all Americans will be 65 and over. Rather than view with alarm, let's be positive about it. And a good place to begin a positive approach is with Dr. Alex Comfort's *A Good Age*.

With the same directness with which he penetrated our bedrooms with his *Joy of Sex* and *More Joy*, Dr. Comfort, one of the founders of the science of gerontology, has brought his forthright and witty pen to describe the aging process and what we can do about it. After stating what is false in America's attitudes toward aging, he points up nine facts about growing older that are pure common sense, demythologizing the attitudes. The bulk of his book—like his sex books—provides a potpourri of points about the aging process, arranged alphabetically from Agism and Arthritis to Wrinkles and Youth. Abounding in mezzotint illustrations of senior citizens of

fame, with copious marginal quotes from literature regarding the blessings of age, the book is full of quotable quips and solid sense:

As an "old" person, you will need four things—dignity, money, proper medical services and useful work. They are exactly the things you always needed.

You normally take out insurance for a surviving partner. Take out survivor insurance by having a mutually agreed plan of reaction which will go into operation automatically if death should occur.

Ordinarily thoughtless folk have learned not to parrot anti-Semitic, racist and otherwise socially poisonous phrases because both the persons they insulted, and decent citizens generally, rebuked them. It is high time to put agist remarks in the same "socially unacceptable" category.

War . . . The point of including it here is that wars are just about the only circumstance which makes our society . . . drop its prejudices.

Comfort concludes his introductory section with the following call to revolutionize:

This book won't immediately alter society. On the other hand, there is nothing like the realization that "this needn't be so" to make men and women radical. The supposed conservatism and quietism of old people is a myth about to be exploded. They, as much as the young, can kick society in its social conscience.

From this brief description and these few quotes, it should be evident to you—the social action activist, the armchair visionary, the latter-day prophet, the Jewish traditionalist with innate respect for what is old, the pastor *par excellence*, or just the human being growing older every day—that here is a book with a message for our times.

And which of us, as rabbis, can ever forget our pastoral inadequacy when we were confronted by parents whose young child had just died? Harriet Sarnoff Schiff, a Detroit journalist, has written *The Bereaved Parent* out of her own heartrending experience. After sorting out the emotions and reactions of family, friends, and other would-be comforters, she has reported what can and cannot comfort in the face of that unique but not infrequent human tragedy. Her thesis is: Don't compound the tragedy by letting other human relationships die. The agony can be lived through and coped with. She tells you how.

Her experience has special significance for us as rabbis, for she writes as a positive Jewess, making frequent allusions to Jewish practices and traditions. She also answers those questions with which we are so often confronted, e.g.: Should the family view the body of a

dead child? Should young siblings attend the funeral? Her response is a resounding yes. (In her case, she did one and not the other.)

Each of her chapters deals sensitively, albeit unevenly, with some aspect of bereavement. She discusses funeral services candidly, recounts vividly the stages of grieving, and explores the oft-times weird displays of guilt feelings. She explains why and how marriages suffer so at such a moment and gives insights into the neglected feelings of the other children in the family. She shows clearly how some people have faith and some lose it, and goes through some of the steps needed to regain equilibrium. Her expositions are excellent. We may differ with some of her assertions, but for the would-be counselor and/or comforter there is much of value. Mrs. Schiff's complete openness and her ability to dissect feelings make this slim little volume a most helpful compendium at a time of trial—not only for the grief-stricken but also for the pastor.

Malcolm H. Stern

RABBI MALCOLM H. STERN is Director of the Joint Placement Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations, New York.

The Drunkenness of Noah. By H. Hirsch Cohen.
University: University of Alabama Press, 1974.

HAVING READ A STORY many times and having come to a conclusion about its meaning and significance, one often ceases to pay attention to the details and is unaware of the imperfection of one's perception. The story of Noah is such a story. At the end of Noah's successful escape from the flood he plants a vineyard, harvests the grape, makes wine, and becomes drunk. The mental image of the man wallowing in his own filth brings to mind the derelicts of the modern city. We are repelled by the scene. His son enters and mocks his father's condition; and when he tells his brothers, they are so horrified that they, out of respect, cover their drunken and naked father without looking at him in such a shameful state. One thinks how the hero has fallen. We are angry at the disrespectful son and are proud of the concern of the other two sons. We pass over the story without a second glance.

Or so we could until H. Hirsch Cohen wrote his book *The Drunkenness of Noah*. The book for all its brevity (116 pages of text and a 13 page appendix with notes and bibliography) reexamines with great care the old, familiar tale.

Is it possible, he asks, that the man selected to be the second Adam should be the world's first drunkard? Cohen rejects the notion that the explanation is to be found in the statement that Noah was merely righteous in comparison to the rest of his generation. Cohen further rightly cannot accept the notion that they are really two Noahs—the one of the flood story, and the second the father of viticulture. He sees the story as a unified one, joining a growing number of scholars who have called the documentary hypothesis into question.

Cohen explores the role of wine, fire, and sexuality in the ancient Mediterranean world and comes to the conclusion that Noah is the New Adam who is given the responsibility of repopulating the world after the flood. He drank the wine in an attempt to increase the seminal potency of his six-hundred-year-old body to the point where he would be able to fulfill the commandment. Using a combination of psychoanalytic insight, a fertile and creative mind, as well as an ingenious philological examination of the text, Cohen has opened new possibilities of interpretation.

Cohen also disputes the long-held notion that the Babylonian flood myth is the source of the Noah story. He connects it to volcanic eruptions on the Aegean island of Thera around 1450 B.C.E. He translates the word *mabbul* "flood" as seismic wave, attempting to show that this description fits more nearly the description in the Noah story.

Rabbi Cohen offers a new interpretation of Cain's crime which depends on the "new" meanings he has discovered for certain words. For example, *demut*, "likeness," is not a physical descriptive term but is the accepted term establishing a kinship covenant relationship (page 65). *Tzelem*, "image," is to be translated as "agent." Therefore, Gen. 5:3 ("when Adam had lived 130 years, he begot a son in his likeness (*bidmuto*) after his image (*ketzalmo*) and he named him Seth") would mean that Seth would be the one through whom the covenant would be perpetuated and would serve as God's agent. Since Seth is to be God's agent, Cohen draws the conclusion that Cain killed Abel because he was rejected as God's agent.

For a work of scholarship, *The Drunkenness of Noah* is exciting reading—somewhat like a detective story. The clues are gathered and analyzed and gradually the solution unfolds. The solutions often have a high degree of novelty. But novelty alone is no reason to dismiss them, though one may have reservations about certain details; and, in the end, it is possible that Cohen is wrong. He forces the reader to refocus his attention on the text and give up his former complacency.

BOOK REVIEWS

The book is both for the specialist who will want to examine each new interpretation and each philological suggestion in detail. The nonspecialist will find excitement in discovering different possibilities in an old tale. It is to be hoped that Rabbi Cohen will turn his creative imagination to other portions of the biblical narrative and open up other new vistas.

Peter S. Knobel

PETER S. KNOBEL is rabbi of Temple Emanu-El, Groton, Connecticut.

The Tahkemoni of Judah al-Harizi. An English translation by Victor Emanuel Reichert. Jerusalem: Raphael Haim Cohen's, Ltd., 1973.

Volume II (Gates 16–50) of the first full English translation of al-Harizi's (1170–1235) medieval classic *The Tahkemoni*, containing a number of reprinted *gates* originally published in *Hebrew Abstracts*, *CCAR Journal*, *Judaism*, *JQR*, New Series, and *Studies in Medieval Culture*, is of the same scholarly level as volume I (Introductory *makama* and Gates 1–15), completed in 1965. Reichert's translation, based primarily on the rare Editio Princeps Ms. (Constantinople, 1578) and supported by collateral readings of manuscripts found in the British Museum, London; the Bodleian, Oxford; the Bibliothèque Nationale, Paris; the Palatine Library, Parma; and the Adler Ms. at the Jewish Theological Seminary of America, New York, is meticulous and, on the whole, accurate. The translation reads smoothly, with hardly a Hebrewism, and the translator wisely adheres to the nuances and syntax of the original. His most significant accomplishment is to capture in translation the many moods of the great Spanish Jewish writer who possessed an excellent command of the Hebrew language coupled with biblical, talmudical, poetical, and philosophical expertise.

The chapters of *The Tahkemoni* (cf. II Samuel 23:8; named after one of King David's bodyguards whose achievements include the spear slaying of 800 enemies at one time, possibly suggesting al-Harizi's image of himself as using *wisdom* and *skill* in defending the Hebrew language and literature against detractors, hypocrites, and counterfeiters) have much to recommend them to the student of medieval Judaism: insight, erudition, and provocativeness. With caustic humor and sarcasm, the author presents a kaleidoscopic panorama of Jewish life in the thirteenth century under different societal pressures that he experienced in his numerous journeys in

Spain, North Africa, and western Asia. His epistolary satire and lexical skill are influenced greatly by the Arabic *makama* ("place," where people listened to the entertaining rhetoric), a narrative form in rhymed verse, interspersed with short metrical poems, and best developed by the poet al-Hariri (1054–1121), whose many *makamat* were translated into felicitous Hebrew by al-Harizi in a work entitled *Mahbarot Iti'el* (Notebooks of Itiel), completed before 1220.

An example of al-Harizi's method is a paragraph in the twenty-fourth Gate describing the foolishness of the *hazzan* at Mosul (a onetime flourishing Jewish community some 220 miles northwest of Baghdad):

So the next morning at dawn I went early to the Synagogue. Behold, the Hazzan comes in and seats himself in the place of honor. He begins with the hundred benedictions, which trip glibly from his tongue in memorized fashion. He intones in a shrill, high voice:

"Blessed art Thou, O Lord, who has created man a beast." And in the verses of Psalms he makes so many mistakes that they could not be counted. Instead of, 'Keep back Thy servant from presumptuous sin,' (*Mezadim Hasoch*) (Psalm 19:14) he said: 'Train Thy servant also away from olives (*Mezadim Hanoch*). Instead of, 'He guards all his bones,' (*shomer*, Ps. 34:21) he said, 'He breaks all his bones' (*shober*). Instead of, 'He gives you in plenty the fat of wheat,' (*helev hittim*) (Psalm 147:14) he said, 'He gives you in plenty a sword of sharpness,' (*herev haddim*). Instead of, 'Who covers the heaven with clouds,' (Psalm 147:8 *b'avim*), he said, 'Who covers the heaven with clothes' (*b'gadim*). Instead of, 'Let Israel rejoice in his maker,' (Psalm 149:2) he said, 'Let Ishmael rejoice in Esau.' (The pun here is on "Yisrael" and "Yishmael" and "Osov" and "Esav.") Instead of "Praise Him with stringed instruments and the pipe," (Psalm 150:4) (*b'minim v'ugav*) he said, 'Praise Him with cheese and crackers.' (*g'vinim v'ugah*). And instead of, 'And in your hand it is to make, and to give strength to all,' (*l'gadel ul' hazek*) (I Chronicles 29:12) he said, 'And in Your hand it is to defame and do injury to all' (*l'gadel u'l' hazik*). He went on in this fashion until I was ashamed, and I repented of having come to the Synagogue. Yet I remained silent and put my hand to my mouth.

In every generation, and in every Jewish community there is, alas, a reincarnation of this type of "servant of the Lord." This is one illustration among many of the timelessness and contemporaneity of al-Harizi's pen.

Dr. Reichert has rendered a real service by making available to the English-speaking world an important medieval work of *belles-lettres*. But the volume has its shortcomings. It lacks substantial footnotes, glossary, and annotated bibliography, necessary guides for layman and student. The translator's foreword exhibits empathy and self-flattery, but hardly a word of penetrating criticism—histori-

BOOK REVIEWS

cal, literary, social, or otherwise. The specialist will want to consult A. Kaminka (1899) or Y. Toporowsky's (1952) editions of the Hebrew original, and critiques in Hebrew and German on the literary acumen of al-Ḥarizi.

A critical English edition of *The Tahkemoni* still remains to be done.

Zev Garber

ZEV GARBER is Associate Professor of Jewish Studies, and Chairman of the Jewish Studies Department, Los Angeles Valley College, Van Nuys, California.

ISAAC LAMDAN: A Study in Twentieth-Century Hebrew Poetry.
By Leon I. Yudkin. Ithaca: Cornell University Press. 255 pp.

PROFESSOR YUDKIN, lecturer in modern Hebrew at the University of Manchester, merits a warm *yeyasher koah* for this illuminating study of a superb Israeli poet, too long neglected in the pantheon of Hebrew verse. Isaac Lamdan (1900–1955) immigrated to Palestine in 1920 with the third *aliyah*. He was deeply scarred, physically and emotionally, by the savage pogroms and riots that erupted in the Ukraine from 1918 to the end of 1920, and in White Russia from 1919 to the middle of 1921. His whole family was uprooted and separated; his brother was butchered by the marauding terrorists.

Sensing a wisp of hope in the initial emancipation of Russian Jewry, young Lamdan joined the Red Army. But he was speedily disabused of his illusion. Narrowly escaping being murdered in an orgy of bestiality that swept the country, he fled from the Ukraine and tortuously made his way to Palestine. In his apocalyptic poem "Masada," he pours out his litany over the fate that compelled him to flee to Masada (his symbolic locution for Palestine). In his first six stanzas, he laments:

On an autumnal night, on her bed of sleeplessness
Far from our pillaged home
My mother died. . . .

On Ukrainian highways cluttered with graves
Bulging with pain
My brother perished. . . .

And I
Tethering my crumbling soul

28: 11-19); "And Jacob Awoke" (v. 16); "Jonah Flees from His God" (Jonah 1:3). Each of the biblical figures, Yudkin tells us, was caught in the web of Fate; each was saddled with a "yoke" he neither sought nor could escape. The three protagonists—Abraham, Jacob and Jonah—are presented by Lamdan as a microcosm of the Jewish people as a whole. They are forerunners of the tragic Fate always lying in wait to ambush God's chosen people. The mission imposed on them can never be abrogated; they have no freedom of choice.

In "The Covenant between the Pieces," Lamdan alters the original biblical account to conform to his thesis regarding Jewish Fate. In Gen. 15:10, Abraham drives away the birds of prey (*ayit*) swooping down to devour the pieces. In Lamdan's poem, the *ayit* is a vulture that can never be dis severed from the covenant made with Abraham. It is the poet's metaphor for the bitter destiny (*goral*) of suffering and agony awaiting Abraham's descendants.

In "For the Sun Had Set" the emphasis is not on Jacob's dream but on the extinguished sun (darkness)—another metaphor for Jewish Fate. In vain Jacob seeks to resist the "yoke" imposed on him against his will:

Where am I? Terrible is my Love,
Fencing me in with darkness.

Leave me alone! I will no longer be pulled in
against my will to the scaffold of Your Love
O my Lover who seduced me.

Lamdan's "Jonah Flees from God" adheres closely to the biblical text. His unsuccessful revolt against God's mandate embitters him to the point of wishing to die. "Let waves finish me in their anger, / Let the great deep swallow me." Stripped even of the freedom to die, the prophet wails:

I shall flee! Even though I know
The pursuer and the pursued are both within me.
O my God, is there not
In some secret cranny of Your world
A haven and refuge also for me?

And yet, despite the bludgeonings of Fate, Lamdan insists that resistance must be maintained to the end.

Yudkin is brilliant in his analyses of the themes that are focused in Lamdan's poetry. He is especially perceptive in his interpretation of "Masada" as a testament to the generation of *halutzim* who came to Palestine in the third *aliyah*. They came to face the grim reality of building a new nation without supernatural help. They were not motivated by the eschatological motif that is intrinsic to the Jewish ethos. Their blueprint was a fusion of socialist and nationalist ideals.

Lamdan identifies with the *halutz* entering the new Masada:

Who are you approaching with hands extended?
 These are not my hands;
 they are the hands of Israel,
 clutching for everything.
 Though all else may fall from their grasp,
 They are, at long last, extended to embrace Masada.

He does not come seeking or expecting miracles. Though empty and hungry, frustrated and unfulfilled, he refuses to come as a suppliant begging for a morsel to sate his yearning soul. No! He will challenge miserable Fate even if it must end in defeat, even if, like the ancient defenders of Masada against the Romans, he, too, must resort to suicide. He defies the holocaust pattern of history; he will never surrender.

Enough! You or I!
 Here the battle will ultimately be decided!

He realizes that relentless Fate will not release him from the Damoclean verdict of Jewish history, the sword ever dangling overhead:

For us there has been from our earliest beginnings one way
 To be harbingers of sorrow on the face of the earth.
 Into our blood the curse has been distilled.
 It is the oil that fuels the wick of our existence
 And with it the wick will have no flame
 Even in Masada.

Finally, in a deeply moving prayer, he pours out his heart to God:

For those who escaped execution in an alien land
 And went up to the wall,

Make their step robust, O Lord, that they stumble not,
 For they are weary.
 For those whose suns in the world's seven heavens are dark,
 Ordain, O God, a beneficence of the last Masada sun,
 For if this too brings them darkness,
 Where else could they go?
 Sustain their spirit, O God,
 And permit not the torch of rebellion
 they brought to the wall like holy Sabbath candles
 to be extinguished.
Shenit Masada lo tipol—Masada will not fall again.
 God, guard Masada!

Professor Yudkin's excellent volume is the third in a projected series under the caption "Studies in Modern Hebrew Literature," aiming to acquaint English-speaking audiences with the richness of modern Hebrew literature. Two volumes have already been published: *Abraham Mapu: The Creator of the Modern Hebrew Novel*, by David Patterson, and *Saul Tschernichowsky: Poet of Revolt*, by Eisig Silberschlag. Future volumes will treat the colossi of modern Hebrew literature: Bialik, Mendele, Schneour, Hazaz, and Agnon, among others.

A. Alan Steinbach

A. ALAN STEINEACH is rabbi emeritus of Temple Ahavath Sholom, Brooklyn. He now lives in Hollywood, Florida.

How Do You Spell Chanukah? A General Purpose Romanization of Hebrew for Speakers of English. By Werner Weinberg. Cincinnati: Hebrew Union College Press, 1976. Distributor: Ktav Publishing House.

"ROMANIZATION" is defined by Professor Weinberg as "rewriting" texts of a different script "in the Latin alphabet." The term romanization refers to both "transliteration and transcription, which in their narrow meanings signify a sign-for-sign and a sign-for-sound rendition, respectively." In this learned and professional work, we are at last presented with an authoritative guide to the romanization of Hebrew for English-reading audiences that cannot handle Hebrew texts comfortably, or at all. Those of us who are engaged in producing Hebrew texts for general use are well aware of the chaos that exists in

the area of romanization. The author's proposals, which should attain universal acceptance, will put an end to the present confusion. It may be noted that these proposals have already been adopted by The American National Standards Institute in its publication, *The American National Standards Romanization of Hebrew* (New York, 1975).

The author expounds with erudition and, with what one least expects in a work of this sort, charm, the careful reasoning that lies behind the romanization procedures he offers. The following points he makes, which are of particular significance, may be mentioned. First, the principle is laid down that no single romanization system of Hebrew into English can be adequate. Different romanization systems for different purposes are therefore required. (This principle is accepted by ANSI.) Accordingly, although the work deals primarily with a "general-purpose romanization of Hebrew," it also presents a "more exact system" for those occasions when further precision is required. Second, the view is stressed that although some types of romanization lend themselves to international standardization, a general-purpose Hebrew romanization does not. Consequently, the romanization systems presented are intended for the use of English-speaking countries. Third, a general-purpose romanization system must be easy to use. Thus the signs used by the author to represent the Hebrew alphabet and vowels can be found on an ordinary English typewriter. Finally, the Hebrew pronunciation that the system provides may be described as "general Israeli." This is wise inasmuch as most American Jews now accept the Israeli pronunciation.

The basic nature of the general-purpose romanization system presented by the author is homophonic. That is, it is a phonic transcription. Identical sounds, or homophones, are represented by the same English letter, even if the Hebrew has more than one letter signifying these sounds. Thus the *het* and *khaf* are both transcribed as "ch." (The "more exact system" of romanization differs from the general-purpose one primarily by providing different transcriptions for the consonantal homophones. For example, the *het* is rendered h, and the *Kh* as kh.) Interesting other examples of simplification in the general-purpose romanization are: dispensing with the doubling of a letter containing a strong *dagesh*; elimination of the hyphenating of prefixes; and omitting signs for the *alef* and *ayin* (the use of an apostrophe to represent *alef* and *ayin* at the onset of a syllable within the word is, however, allowed as an option.)

In addition to the author's very thorough exposition of his romanization procedure, which covers almost all conceivable prob-

BOOK REVIEWS

lem situations that might arise, the work includes other significant items. Among the most helpful of these are word lists containing the transcriptions of Hebrew words most frequently used in romanized form. *How Do you Spell Chanukah?* . . . truly solves the problems of romanization, and presents for the first time a system that deserves to be the standard romanization we all employ. The author argues cogently for such standardization; he has also provided the means to accomplish it.

Alvin J. Reines

ALVIN J. REINES is Professor of Jewish Philosophy at the Hebrew Union College-Jewish Institute of Religion, Cincinnati.

The Language of Herz's Esther: A Study in Judeo-German Dialectology. Edited with Transliteration, Commentary, and Lexicology, by Robert M. Copeland and Nathan Süsskind. University, Alabama: The University at Alabama Press, 1976. 349 pp.

Esther, a comic drama by Joseph Herz (1776–1828), an otherwise obscure schoolmaster of Fürth in Bavaria, is a remarkable work of Jewish social criticism, in the form of broad and frequently obscene burlesque, written in a period of historical transition, namely, the beginning of the nineteenth century in German, when many Jews found themselves in sharp tension between their former isolated and totally Jewish existence and the new tendencies and demands of the Enlightenment. The language of the play is an extremely unusual mixture of various forms of Yiddish, German, Slavic, Hebrew, and what the editors call “inauthenticities.”

The present edition, lovingly and carefully prepared by Dr. Robert M. Copeland and Professor Nathan Süsskind, the latter professor emeritus of German at the City College of New York and formerly visiting professor of Yiddish at Yeshiva University (and also my personal mentor in patiently explaining to me difficult points in the grammar and syntax of Old Yiddish as well as modern Russian Yiddish) is based on a rare Old Yiddish text, of which there are only three known copies extant. The edition provides (1) a facsimile of the original Yiddish in Hebrew characters; (2) a transliteration in Roman alphabet faithfully preserving the phonology, spelling, etc. of the original; (3) an extremely detailed and extensive running commentary in English that is divided into two parts: one for the general reader and, below a line of the same page, one for the scholar, in which every deviation from standard German and both Western and Eastern Yiddish is identified and explained and all the esoteric allusions in the

text clarified; and (4) a lexicology, i.e., an alphabetic glossary of all the words discussed in the commentary, along with an exposition and references to scholarly literature.

The genre of Herz's *Esther* is the well-known *Purimsphil*, undoubtedly the chief historical source of the Yiddish drama.

According to the editors, Herz "wrote for the first generation of 'emancipated,' 'enlightened' Jews of the *Aufklärung* period in Germany, for those especially who were still well versed in Jewish religious lore, who still knew Yiddish but were more at home in German" (p. ix). Because of his constant (and often annoying) striving for humorous effects through deliberate mystification and distortion of terms, the text is virtually unintelligible even to the skilled reader of modern Eastern Yiddish without the superb commentary that has been provided.

This reviewer cannot agree with the editors that *Esther* is "great art," but it is certainly "a delight to read" and a work of major importance for anyone interested in the development of the Yiddish language as well as the history of Yiddish literature and the Yiddish theater.

The commentary provides a veritable treasure-trove of fascinating material. Only two examples are here cited: the brief but comprehensive statement on the history of the Yiddish language (pp. 101-05) and the excursus on Jewish names (pp. 304-05).

The commentary also includes fascinating explanations of Yiddish terms. Thus, for example, there is an extremely scholarly eight-page note on the origin of the term *Schlemiel* (pp. 167-74); on the meaning of the words *ohren* and *davenen* (pp. 189-91); on the significance of the term *schlagen oyf a Kapporoh* (pp. 132-33); and a highly entertaining but at the same time impeccably erudite explanation of the origin of the vulgar Yiddish terms for the male genital organ (pp. 250-51).

The reader well versed in Yiddish will find in this book, especially the commentary, a work of high-level scholarship that will enhance his knowledge. Even the reader who knows little or no Yiddish will discover in it much that is amusing and entertaining as well as pricelessly instructive.

The editors deserve the warmest congratulations of all lovers of Yiddish for this painstaking and excellent exemplar of scholarly research.

Bernard Martin

BERNARD MARTIN is Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University.

A Child's Prayer Book for the Holidays of Rosh Hashanah and Yom Kippur. By Abraham J. Klausner. Printed in Yonkers, New York as a Temple Emanu-El publication, 1974; second printing 1976. Distributed by Harry N. Abrams, Inc. 80 pp.

A Sabbath Bar Mitzvah Service. By Abraham J. Klausner. Yonkers, New York: Emanuel Press, 1977. 46 pp.

In both of these publications our colleague Abraham J. Klausner has enriched the small amount of worthwhile children's liturgical material presently available for use in Reform congregations. I believe, however, that the Rosh Hashanah and Yom Kippur prayer book, while, in my view, suffering from certain deficiencies to which I shall allude below, is the more valuable of the two works.

In both of Klausner's works the language and diction are excellent. The Rosh Hashanah and Yom Kippur book uses a vocabulary and syntax that would, I think, be comprehensible to most children between the ages of eight and twelve. The language of the Bar Mitzvah service is suitable for a congregation composed both of adults and adolescents. The High Holy Day prayer book contains reproductions of magnificent paintings by the well-known Israeli artists, Shraga Weil and Nachum Gutman, while the *Sabbath Bar Mitzvah Service* contains lovely but somewhat less original and impressive reproductions of watercolors, paintings, pen-and-ink drawings, and other art forms by Judith S. Klausner.

The prayer book for Rosh Hashanah and Yom Kippur is distinguished by a number of significant elements. In the Rosh Hashanah service, for instance, Klausner gives an excellent definition of prayer that, in my judgment, would be meaningful to children: "Prayer is a reaching out, touching the things we love, and loving the things we touch" (p. 2). He also presents a very effective but somewhat altered version of the well-known Hasidic story of the peasant boy who could not read Hebrew and blew his whistle on Yom Kippur as his expression of prayer (pp. 3-4). The author reinterprets the angels in the story of Jacob and the ladder as the patriarchs' prayers (pp. 8-11). He underscores the universalist motif that runs throughout his prayer book by retelling the *midrash* of the divine creation of Adam from clay of many different kinds and colors. The moral is explicitly stated: "We are all God's children" (p. 16). The Torah reading for Rosh Hashanah remains the *Akedah*, but, in Klausner's version, God does not command Abraham to sacrifice Isaac but to "give him up" to Himself. This is a perfectly justified paraphrase of the literal

"sacrifice" which must surely be highly traumatic to many young children. The Rosh Hashanah service also contains a fine reworking of the *Avinu Malkeu* that speaks significantly to the concerns of a child.

My fundamental disappointment with Klausner is that in neither the service for Rosh Hashanah nor for that of Yom Kippur is there any particular Jewish emphasis, any stress on specifically Jewish duties and obligations—to the synagogue, to the Jewish community, to Israel, to worldwide Jewry. In a time when ethnicity has again been recognized as fundamental to Jewish existence and survival, this is a puzzling anachronism.

In the service for Yom Kippur Klausner interprets the *Kol Nidre* as stressing the importance of words and promises. In this connection he retells the old story of the rabbi who commanded a tale-bearer to rip open a pillowcase and let the feathers scatter, then attempt to gather them up again into the case. Here, once more, the moral is made explicit: "Just so, the words we speak and the promises we make, once spoken and sent on their way, cannot be gathered again" (p. 54). The Yom Kippur Service contains a sensitive reworking, on the child's level, of the *Al Het* (pp. 60–61). It also includes, somewhat to my surprise, the detail of Jonah's being swallowed by the whale. Personally I suspect that even small children will find this fantastic and lead them to think that the Torah contains "fairy tales." They can hardly be expected to have a sophisticated understanding of the religious significance of myth and legend.

I am probably not the right person to review Klausner's *Sabbath Bar Mitzvah Service* because I question the validity of the whole enterprise of a special Bar Mitzvah service. Klausner's book is characterized by some elegant language and many profound insights. For myself, however, I believe that the Bar Mitzvah should be a minor part of the regular Sabbath morning service and that the customary Sabbath morning liturgy ought to be used. I find myself quite repelled by the continuing "juvenilization" of Judaism, of which transforming the Sabbath morning service into a special Bar Mitzvah service is only one facet.

Since this juvenilization is ubiquitous and since, because of my own idiosyncracies, I have a repugnance to it, I am hard-pressed to find a synagogue in Cleveland—whether Reform, Conservative or Orthodox—which I can attend on Sabbath morning in good conscience and feel that I am truly engaged in worship.

However, I suppose that my perspective, being that of a non-congregational rabbi, is somewhat skewed, and that there is a need

for special Bar Mitzvah liturgies of the kind with which Klausner has here presented us.

It was intriguing to discover that the author explains that "God chose Israel" really means "Israel chose God" (pp. 12-14), based primarily on his citation of the well-known *midrash* according to which God suspended Mt. Sinai over the heads of the assembled Israelites when they manifested a certain reluctance to accept the Torah. I find the idea of the "choosing people" far more chauvinistic and boastful than that of God's admittedly arbitrary singling out of Israel, because, as the Book of Deuteronomy puts it, "He loved them" (7:8).

In this service Klausner describes the steps in a Jewish child's education. I doubt that any Reform Jewish child will reach the stage of studying *Gemara* (p. 23). I suspect that he will not even reach the study of the Hebrew text of the Bible, not to speak of Rashi's commentary, which is also included by the author in the ideal curriculum. (T. S. Eliot: "Between the ideal and the reality falls the shadow.")

The Sabbath Bar Mitzvah Service is far more Jewish than the prayer book for Rosh Hashanah and Yom Kippur. It contains a good deal of Hebrew, and also includes Tolstoy's well-known encomium of the Jew (p. 35).

I was saddened to see that Klausner leaves room for a "speech" by the Bar Mitzvah boy (p. 41). I have suffered through many such speeches, both those written by the boy and/or by his rabbi, and I believe that, as a matter of elementary humaneness, these should not be inflicted on any congregation. A one-minute prayer by the Bar Mitzvah boy is, in my judgment, more than enough.

Despite the strictures made above, I think that Klausner has given the Reform rabbinate and synagogue two important contributions and that he deserves our warm thanks and congratulations.

Bernard Martin

BERNARD MARTIN is Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University.

December 12, 1972

Dr. Ruth B. Waxman
Managing Editor
Judaism
15 East 84th Street
New York, N. Y. 10028

Dear Mrs. Waxman:

Here is my review of Walter Laqueur's A History of Zionism which you requested. It was a pleasure preparing this for you.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

JUDAISM

A QUARTERLY JOURNAL

15 EAST 84TH STREET • NEW YORK, N.Y. 10028 • TR 9-4500

DR. ROBERT GORDIS, EDITOR

DR. RUTH B. WAXMAN, MANAGING EDITOR

November 20, 1972

Rabbi Daniel Jeremy Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio, 44106

Dear Rabbi Silver:

Thank you for agreeing to review
A History of Zionism by Laqueur. We are
sending it to you under separate cover, and
look forward to your evaluation.

Sincerely yours,



Ruth B. Waxman

RBW:tk

A History Of Zionism by Walter Laqueur

Holt, Reinhart and Winston, New York 1972, 640 pp. \$10.00

Reviewed by Daniel Jeremy Silver

Walter Laqueur is a yored. His vita indicates he came to Palestine from Germany in 1938 and left for England after the Second World War. Forced to Palestine by Hitler rather than drawn there by Zionism Laqueur is sharply aware of the role of outside, that is non-ideological, forces in the creation of the state, "Zionism had neither money, nor military power, nor even much political nuisance value. It could rely only on moral persuasion, not one of the most powerful levelers in political activity before 1918, and almost totally ineffective after" (594). Practical Zionism bought land, built collective settlements and Tel Aviv, established industry and Histadrut, the infrastructure of the modern state; but had it not been for the Holocaust and the tens of thousands of Jewish DP's whom no Allied government would admit, Bevin's intransigence (his adamant refusal to grant the 100,000 immigrant certificates suggested by President Truman), Arab intransigence (which precluded any compromise short of statehood) and the unique strategic opportunity offered to the Soviet Union to push the British out of the Middle East - Israel would not have come into being.

Laqueur is a cold-eyed political analyst who recognizes clearly that the Zionists lacked the power to achieve a national home on their own. He punctures the happy myth broadcast at UJA meetings of an essential unity of the Jewish people behind the rebuilding of a national home. Not only were the Zionists organizationally a minority of a minority, but until the Holocaust most Jews gave no financial support to the Yishuv. Laqueur cites the arresting fact that in

1925 the Berlin Jewish community spent more on local social services than the Zionist Executive collected worldwide for land purchase and resettlement. The evidence is telling. The luggage vote by successive waves of Jewish emigrants who packed their bags for every other destination but Palestine. The closed pocketbooks of the wealthy who turned deaf ears to Zionist leaders from Herzl to Weizmann. Lack of Jewish support as much as diplomatic weakness inhibited not only the work but the political demands of Zionists throughout the pre-World War II period. Jewish romantics will not like this book, but it will not be easy for them to argue against its central thesis.

Laqueur has written the political history of a nationalist movement rather than of Zionism. Though he occasionally mentions the religious and emotional dimensions of Zionism he says explicitly that he has not written a history of ideas. More's the pity. What emerges is a truncated interpretation. Ahad Ha'am ~~appears~~ ^{appears} as a destructive critic whose "concept of Jewish ethics made him oppose political Zionism and power politics in general" (165). Rav Kook rates only a passing reference. Martin Buber is of interest as an effective Zionist propagandist among ~~more~~ assimilated German youth, but the Rand Corporation mentality which Laqueur dismisses "the dark hints, the mysterious phrases concerning subjects which above all needed precision and clarity" (168), as essentially irrelevant to Zionism. Laqueur has little understanding of what it means to be in the grip of a great vision. "Zionism is a response to anti-semitism" (196) pure and simple, never a desperate and perhaps illogical commitment to the broad gauged renewal of the Jewish people. "Jewish religion, Zion as a

symbol, the nostalgia for the lost homeland and other mystical factors" (590) are listed as elements in the development of Zionism; listed and dismissed, listed and not comprehended. Laqueur understands A. D. Gordon as a Jewish variation of Tolstoy enticed by a popular European consciousness which emphasized "men, nature, work." He does not understand what brought Gordon to Degania or kept him there. Predictably he has little patience with religion. Orthodoxy is "Talmudic legalism" (54). The rabbinic citations in Kalisher's Derishat Zion are not understood as Torah, credentials of authenticity; but as "ritualistic invocations" (54). Liberal Judaism is little more than "the middle class and upper middle class Jewish establishment and their rabbis" (403). Gottheil and Felsenthal are listed, but not explained. Thumbnail interpretive sketches are provided of European Zionist leaders, great and not so great, but the rabbinic leaders of American Zionism (Wise, Silver. . .) are stick figures, flery ~~sermons~~^{pulpitians} and impatient activists. No attempt is made to understand their religious-Zionist philosophy or their concepts of Zionist activity and strategy.

Laqueur, the successful and subtle analyst of many current European political issues, has written an incomplete book which tells us a good deal about Zionists' strategy, but little about the Zionist soul. Predictably he insists "that it is debatable whether there is a history of Zionism beyond 1948" (XIII). In political terms once there is a state, a nationalist movement ceases to have a raison d'etre. He occasionally refers to but patently does not involve himself with the Zionist commitment to a revolution of Jewish attitudes and awareness (the transformation of the Jew from Bialik's cringing Maccabees of Kishinev

into proud Jews of independent spirit), a Zionism for whom 1948 remains a way station, not an end.

This book is divided into three parts with a short conclusion "Thirteen Theses On Zionism." Laqueur apparently sensed, and I believe correctly, that his chockful narrative somehow failed to illuminate his central theses about Zionism; to wit: Zionism was a response to the resurgence of European anti-semitism as felt by Jews who had broken free of their parochial environment and who recognized in anti-semitism a gathering and powerful force which would not simply dissipate with time and social progress. "Zionism is. . . a child of assimilation" (592). Zionism was "a psychological necessity for central European intellectuals, who realized that the emancipation of Jews triggered off a powerful reaction" (592). ~~According to Laqueur~~, Zionists generally believed that emigration was the only feasible solution to the objective conditions of Eastern Europe and that the existence of a Jewish national home would shatter age-old stereotypes and create a new political reality for the Jews of Western Europe. He denies that pre-1948 Zionism was in any essential way committed to a total ingathering of the Diaspora and he remarks on the apparent paradox that the state came into being after the Holocaust had destroyed the Eastern community for which it had been created.

The first section of this book gracefully reviews the well known history of Zionist beginnings until the Balfour Declaration. Part two consists of discursive essays on Arab nationalism, the left wing-Socialist Zionism, the Revisionists and various critics of Zionism. The most perceptive essay is the first in

which Laqueur suggests that Arab and Jewish nationalism were always irreconcilable and that the prodigious attempts by Zionist leaders to find a formula short of statehood which would win Arab cooperation were doomed to failure. The issue can only be judged as a question of comparable rights. "The Jews had nowhere to go but Palestine. The Arabs could be absorbed if necessary in the neighboring centers" (268). Part three is a forced march from San Remo to Lake Success. This is potentially the most valuable section of this book, but in fact it is the least formed. Despite a piling up of detail Laqueur has failed to shape the facts into meaning. He provides much interesting detail about parties, Congress debates, the various youth movements, the kibbutzim and their ideologies and intra-executive rivalries, but the material remains undigested. There is nowhere an investigation in depth of the growing restiveness of a Ben Gurion or Silver with Weizmann's diplomacy. Nowhere does he ask whether a particular Zionist's program is to be taken at face value or whether men masked their thoughts for diplomatic reasons. We shuttle back and forth between Tel Aviv, Basle and London, but never see the Zionist movement as it was known from within.

Laqueur is particularly superficial in his treatment of the post-war years when power had shifted to Palestine and New York. The quarrels between Wise and Silver and between Goldman and the American Zionist Emergency Council are treated as personality disputes rather than as fundamental strategic questions dealing with the integrity of the Biltmore Platform and the nature of Jewish political activity in the U. S. - should Jews trust the good intentions of a Democratic president for whom there was much sympathy or exert as much political pressure

as they could. There is no discussion of the conflicting political ideologies which were somehow molded into the embryonic Palestinian shadow government or of the vacillation of men like Sharett about statehood.

This is a full but not an insightful book. This reader learned much about Zionist youth movements, the emergence of the Haganah out of Kibbutz Meuchad and appreciated the analysis of the anti-Zionist criticism of Kautsky and other critics of the Left. Laqueur is fascinated by and fascinating on the relationship between Zionist youth movements and the Wandervogel; between Pinsker's thought and that of the Risorgimento; between Revisionist thinking and that of Spanish and Italian Fascism, L'hadvil. But the specialness of Zionism has not been located and it cannot be located by any purely political analysis.

The book is designedly objective but peculiarly personal. "Assimilation is bound to take its course in the years to come with or without the benefit of ideological justification" (407). It is wrong to say "assimilation is a weakness of character" (591). "Many are no longer religious and the Jewish tradition is largely meaningless to them. The new assimilationists are not conscious traitors to their people, nor are their personalities warped or permeated with self-hate. The tie is loosened; they have grown away from Jewish tradition and become indifferent to it. A catastrophe would be needed to stop this process" (592). I cite this apologia not as an ad hominem putdown, Laqueur may be right; but because it suggests the perspective of the writer, a man who has lived in Israel

and obviously still feels a great sympathy for the state, but who is and remains a man of the West. Spiritually Laqueur walks in the pride of his central European upbringing. Israel is an interesting problem in world politics and a vibrant place; but the creative survival of the Jewish people is another question and not one of significant interest to this author. The full history of Zionism waits to be written.



WRHS

A REPRINT FROM

Judaism: A Quarterly Journal of Jewish Life and Thought
Vol. 22, No. 3, Summer Issue, 1973

A Political View

A History of Zionism. By WALTER LAQUEUR. Holt, Reinhart and Winston. New York, 1972. 640 pp. \$10.00.

Reviewed by DANIEL JEREMY SILVER

WALTER LAQUEUR is a yored. His vita indicates that he came to Palestine from Germany in 1938 and left for England after the Second World War. Forced to Palestine by Hitler, rather than drawn there by Zionism, Laqueur is sharply aware of the role of outside—that is, non-ideological—forces in the creation of the state.

Zionism had neither money, nor military power, nor even much political nuisance value. It could rely only on moral persuasion, not one

of the most powerful levelers in political activity before 1918, and almost totally ineffective after (594).

Practical Zionism bought land, built collective settlements and Tel Aviv, established industry and Histadrut, the infrastructure of the modern state; but had it not been for the Holocaust and the tens of thousands of Jewish DP's whom no Allied government would admit, Bevin's intransigence (his adamant refusal to grant the 100,000 immigrant certificates suggested by President Truman), Arab intransigence (which precluded any compromise short of statehood) and the unique strategic opportunity offered to the Soviet Union to push the British out of the Middle East—Israel would not have come into being.

Laqueur is a cold-eyed political

analyst who recognizes clearly that the Zionists lacked the power to achieve a national home on their own. He punctures the happy myth broadcast at UJA meetings of an essential unity of the Jewish people behind the rebuilding of a national home. Not only were the Zionists, organizationally, a minority of a minority, but, until the Holocaust, most Jews gave no financial support to the *Yishuv*. Laqueur cites the arresting fact that in 1925 the Berlin Jewish community spent more on local social services than the Zionist Executive collected worldwide for land purchase and resettlement. The evidence is telling: the luggage vote by successive waves of Jewish emigrants who packed their bags for every other destination but Palestine; the closed pocketbooks of the wealthy who turned deaf ears to Zionist leaders, from Herzl to Weizmann. Lack of Jewish support, just as much as diplomatic weakness, inhibited not only the work, but the political demands of Zionists throughout the pre-World War II period. Jewish romantics will not like this book, but it will not be easy for them to argue against its central thesis.

Laqueur has written the political history of a nationalist movement rather than of Zionism. Though he occasionally mentions the religious and emotional dimensions of Zionism, he says explicitly that he has not written a history of ideas. More's the pity. What emerges is a truncated interpretation. Ahad Ha-am appears as a destructive critic whose "concept of Jewish ethics made him oppose political Zionism and power politics in general" (165). Rav Kook rates only a passing reference. Martin Buber is of interest as an effective Zionist propagandist among assimilated German youth, but the Rand Corporation mentality which is Laqueur's dismisses "the dark hints,

the mysterious phrases concerning subjects which above all needed precision and clarity" (168), as essentially irrelevant to Zionism. Laqueur has little understanding of what it means to be in the grip of a great vision. "Zionism is a response to anti-semitism" (196) pure and simple, never a desperate and perhaps illogical commitment to the broad gauged renewal of the Jewish people. "Jewish religion, Zion as a symbol, the nostalgia for the lost homeland and other mystical factors" (590) are listed as elements in the development of Zionism; listed and dismissed, listed and not comprehended. Laqueur understands A. D. Gordon as a Jewish variation of Tolstoy, enticed by a popular European consciousness which emphasized "men, nature, work." He does not understand what brought Gordon to Deganiah or kept him there. Predictably, he has little patience with religion. Orthodoxy is "Talmudic legalism" (54). The rabbinic citations in Kalisher's *Derishat Zion* are not understood as Torah, credentials of authenticity, but as "ritualistic invocations" (54). Liberal Judaism is little more than "the middle class and upper middle class Jewish establishment and their rabbis" (403). Gottheil and Felsenthal are listed, but not explained. Thumbnail interpretive sketches are provided of European Zionist leaders, great and not so great, but the rabbinic leaders of American Zionism (Wise, Silver...) are stick figures, fiery pulpsteers and impatient activists. No attempt is made to understand their religious-Zionist philosophy or their concepts of Zionist activity and strategy.

Laqueur, the successful and subtle analyst of many current European political issues, has written an incomplete book which tells us a good deal about Zionists' strat-

egy, but little about the Zionist soul. As one might expect, he insists "that it is debatable whether there is a history of Zionism beyond 1948" (XIII). In political terms, once there is a state, a nationalist movement ceases to have a *raison d'être*. He occasionally refers to, but patently does not involve himself with, the Zionist commitment to a revolution of Jewish attitudes and awareness (the transformation of the Jew from Bialik's cringing Maccabees of Kishinev into proud Jews of independent spirit), a Zionism for whom 1948 remains a way station, not an end.

This book is divided into three parts with a short conclusion, "Thirteen Theses On Zionism." Laqueur apparently sensed, and I believe correctly, that his chockful narrative somehow failed to illuminate his central theses about Zionism; to wit: Zionism was a response to the resurgence of European anti-Semitism as felt by Jews who had broken free of their parochial environment and who recognized in anti-Semitism a gathering and powerful force which would not simply dissipate with time and social progress. "Zionism is . . . a child of assimilation" (592). Zionism was "a psychological necessity for central European intellectuals, who realized that the emancipation of Jews triggered off a powerful reaction" (592). Zionists generally believed that emigration was the only feasible solution to the objective conditions of Eastern Europe and that the existence of a Jewish national home would shatter age-old stereotypes and create a new political reality for the Jews of Western Europe. He denies that pre-1948 Zionism was in any essential way committed to a total ingathering of the Diaspora and he remarks on the apparent paradox that the State came into

being after the Holocaust had destroyed the Eastern community for which it had been created.

The first section of this book gracefully reviews the well known history of Zionist beginnings until the Balfour Declaration. Part two consists of discursive essays on Arab nationalism, the left wing-Socialist Zionism, the Revisionists and various critics of Zionism. The most perspective essay is the first, in which Laqueur suggests that Arab and Jewish nationalism were always irreconcilable and that the prodigious attempts by Zionist leaders to find a formula, short of statehood, which would win Arab cooperation were doomed to failure. The issue can be judged only as a question of comparable rights. "The Jews had nowhere to go but Palestine. The Arabs could be absorbed if necessary in the neighboring centers" (268). Part three is a forced march from San Remo to Lake Success. This is potentially the most valuable section of this book, but, in fact, it is the least formed. Despite a piling up of detail, Laqueur has failed to shape the facts into meaning. He provides much interesting detail about parties, Congress debates, the various youth movements, the kibbutzim and their ideologies and intra-executive rivalries, but the material remains undigested. There is nowhere an investigation in depth of the growing restiveness of Ben Gurion or Silver with Weizmann's diplomacy. Nowhere does he ask whether a particular Zionist's program is to be taken at face value or whether men masked their thoughts for diplomatic reasons. We shuttle back and forth between Tel Aviv, Basle and London, but never do we see the Zionist movement as it was known from within.

Laqueur is particularly superficial in his treatment of the post-war years when power had shifted

to Palestine and New York. The quarrels between Wise and Silver and between Goldman and the American Zionist Emergency Council are treated as personality disputes rather than as fundamental strategic questions dealing with the integrity of the Biltmore Platform and the nature of Jewish political activity in the U.S.: should Jews trust the good intentions of a Democratic president for whom there was much sympathy or exert as much political pressure as they could? There is no discussion of the conflicting political ideologies which were somehow molded into the embryonic Palestinean shadow government or of the vacillation of men like Sharett about statehood.

This is a full, but not an insightful, book. This reader learned much about Zionist youth movements, the emergence of the Haganah out of Kibbutz Meuhad and appreciated the analysis of the anti-Zionist criticism of Kautsky and other critics of the Left. Laqueur is fascinated by, and fascinating on, the relationship between Zionist youth movements and the *Wandervogel*; between Pinsker's thought and that of the *Risorgimento*; between Revisionist thinking and that of Spanish and Italian Fascism, *Phaudil*. But the specialness of Zionism has not been located and it cannot be located by any purely political analysis.

The book is designedly objective

but peculiarly personal. "Assimilation is bound to take its course in the years to come with or without the benefit of ideological justification" (407). It is wrong to say that "assimilation is a weakness of character" (591). "Many are no longer religious and the Jewish tradition is largely meaningless to them. The new assimilationists are not conscious traitors to their people, nor are their personalities warped or permeated with self-hate. The tie is loosened; they have grown away from Jewish tradition and become indifferent to it. A catastrophe would be needed to stop this process" (592). I cite this apologia, not as an *ad hominem* putdown—Laqueur may be right—but because it suggests the perspective of the writer, a man who has lived in Israel and obviously still feels a great sympathy for the State, but who is, and remains, a man of the West. Spiritually, Laqueur walks in the pride of his central European upbringing. Israel is an interesting problem in world politics and a vibrant place; but the creative survival of the Jewish people is another question and not one of significant interest to this author. The full history of Zionism waits to be written.

DANIEL JEREMY SILVER is President of the National Foundation for Jewish Culture, professor of religion at Case Western Reserve University and serves *The Temple* in Cleveland, Ohio.