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MENORAH REVIEW



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For the Enrichment of Jewish Thought

A Noble Past?

*The Jews of St. Petersburg:
Excursions Through
a Noble Past*

by Mikhail Beizer,
translated by Michael Sherbourne
Philadelphia: The Jewish
Publication Society

A Review Essay
by George E. Murro

Writing in the 1830s, Count Sergei Uvarov, Russia's Minister of Public Education, formulated the watchword of the reign of Emperor Nicholas I: Orthodoxy, Autocracy, Nationality. With this catch-phrase Uvarov rendered it impossible for many of the emperor's subjects ever to be "true and loyal sons of the fatherland." However willing they might be to accept autocratic rule, those people living in the empire who were not Russians henceforth could provide full proof of loyalty only through denial, to some extent, of their native ethnicity. In Uvarov's formulation, to be Russian meant likewise to be a communicant of the Russian Orthodox Church. Orthodoxy and nationality had always been linked together in the popular mind, to be sure, but never as clearly—and certainly not as officially—as in the second quarter of the 19th century.

But the empire consisted of many other nationalities than Russians and most of them were not Orthodox. Two of the larger non-Russian nationalities, the Catholic Poles and the Lutheran Finns, enjoyed considerable autonomy within their grand duchies. Not so fortunate were the Muslim Tatars, whether of the central Volga valley or the Crimea, and the thousands of Germans, whether Catholic or Protestant, whose forbearers had come to Russia as colonists under the reign of Catherine II. Non-Christian tribespeople in the Caucasus, Central Asia and Siberia likewise could never feel themselves at home under a government that prescribed so narrowly the parameters of full acceptance.

And then there were the Jews. Before

the three partitions of Poland, few Jews lived in Russia. Their absence was not accidental. At the end of the 15th century, the Russian church was wracked by the heretical teachings of people known as Judaizers, and the official response, although slow in coming, was to punish anyone associated with Jewish, as opposed to Orthodox Christian, thought and practice. It is not known how many Jews, if any, lived in Muscovy in subsequent years; legislation prohibited them from doing so, but the repeated promulgations of the interdiction suggest it was honored more in the breach than in compliance.

When Catherine II carved up the Polish-Lithuanian Commonwealth, however, she won for Russia, in the three partitions, the largest Jewish population of any European country. For Catherine, personally, religion was not an issue of great importance. She anticipated a smooth and rapid assimilation of the partitioned areas, whether their populations were Catholic, Protestant or Jewish. She did not reckon with the traditions and traditionalism of the shtetls. The Jews had been given wide latitude to govern themselves under the Polish Commonwealth but Catherine's insistence on regulation, order and uniformity gave them little room to maneuver. Reflecting popularly held prejudices about Jewish abilities to profit economically at the expense of Russians, Catherine created the infamous Pale of Settlement, designed to keep non-assimilated Jews confined within the territory of the former Polish-Lithuanian state. The Pale lasted until the end of the tsarist empire.

Thus, when one calls to mind the places in imperial Russia with Jewish associations, one thinks of Odessa, Vilna, Gornel, perhaps even Kiev—all of them cities and shtetls of the Pale or just outside it. One of the last

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places one would think of is St. Petersburg. Named for the patron saint of the city's founder, Peter the Great, that city was the nerve center of the empire. In its chanceries were formulated the policies under which Russia's Jews chafed, policies encapsulating the watchword of "Orthodoxy, Autocracy and Nationality." In a quasi-official, anti-semitic Russian empire, one would not expect the least loved of minorities to have a presence in the capital city.

However, Jews were a part of the city from its very beginning. The first police chief, Anton Devier, was a Jew of Portuguese extraction whom Peter I brought to Russia after his first trip abroad. One of Peter's highest-level advisers in foreign policy, Peter Shafirov, was the grandson of a Polish Jew. Other Jews helped set and regulate Russia's economic policies. Presumably, there were also Jewish merchants, despite the lack of clear evidence that someone bearing so obvious a name as Mikhail Evreinov was actually Jewish. No synagogue was formed during the city's first hundred years so if there were as many as 10 adult Jewish males in St. Petersburg, some of them undoubtedly had accepted baptism

willingly or unwillingly to gain greater social, economic and political acceptance as well as advancement. But the most unexpected connection between the Jewish population in St. Petersburg and Russia is that the Lubavitch Hasidim movement was headquartered there for a number of years in the early 20th century.

The third of a century bracketed by the last two decades of the 19th and the pre-World War I era of the 20th centuries are remembered as the most difficult for non-Russians in the empire, especially for Jews. The personal antipathies toward Jews apparently felt by the last two emperors, Alexander III and Nicholas II, precluded interference by central authorities against popular manifestations of anti-semitism, the pogroms, that increased in daring and violence toward the end of the last century. After all, the tutor of both emperors, Count Constantine Pobedonostev, is supposed to have said that Russia could solve its "Jewish problem" by converting a third to Christianity, killing a third and forcing a third to emigrate. With this unofficially "official" policy toward Jews so well known, it would hardly seem to have been possible for Jews to manage to establish themselves in positions of power and prestige in St. Petersburg itself. Yet it happened. In this regard, as in so many ways in Russia, what would seem at first glance to have been a simple case of violence and exclusion against Jews was, in fact, much more complicated than that.

Despite official restrictions and popular prejudice, there was at one time a wealthy and politically influential Jewish community in St. Petersburg. Jews taught in universities; headed major libraries; were sought-after defense lawyers; owned utility companies, mines and factories; and advised the emperor. Yet this is not how the Jewish population of Leningrad, 70 years later, remembered its own history. To redress this lapse in memory, Mikhail Beizer, trained not as a historian but as an engineer, began at the end of the 1970s to give unofficial walking tours of the important places in the city marking this history. Soon, Jews coming from broad to visit Leningrad sought out his tours. With his own emigration to Israel in 1987 and the departure of much of that city's Jewish population, Beizer feared that St. Petersburg's Jewish past soon would be forgotten. To forestall that eventuality, he wrote the book now under review.

The work is clearly that of an amateur historian. The greater part of the volume consists of six tours through various parts of the city, stopping at the houses where prominent Jews lived and where Hebrew schools, Jewish printing houses, prayer houses, clubs or theaters were located. In brief, the book provides a geographical context to demonstrate that these activities really did take place. A shorter section of the book gives biographical notes on 125 men and one

woman. They range from influential government figures and industrial magnates to theologians and scholars, from people who lived in the city for years to prominent Jewish leaders who stayed in the city only briefly. A final section catalogs St. Petersburg's Jewish organizations, publications and institutions; there is even a list of paintings in the Russian Museum by Jewish artists. The volume would obviously have great value as a guidebook one could consult while tracing on foot the city's Jewish past (in which case the omission of an index is inexcusable). Readers who have not been to the city would have been better served by a different kind of book.

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This is not to disparage the effort it must have taken Beizer to accumulate his information. The subtle and not-so-subtle anti-semitic tendencies in Soviet scholarship must have discouraged him at every turn. He must have mined the memories, scrapbooks and private libraries of older acquaintances who remembered many of the events he recounts. Indeed, much of the account appears to have been reconstructed from the reminiscences of people born around 1890. His discussion, in places, of the personal relationships among people of differing views breathes life into corners of Russian-Jewish intellectual life in the early years of this century. A few characters, such as David-Tevel Hertzlovich Katzenellenbogen, the chief rabbi in the city during the monumentally important years from 1908 through 1930, cry out for extensive biographies.

Beizer misses the opportunity to place the story of this small community into the larger context of the transformations sweeping Russian society during these years. Theodor Herzl's appointments in St. Petersburg with Viacheslav von Plehve (Minister of Interior and organizer of pogroms) and Sergei Witte (Minister of Finance) in August 1903, for example, juxtaposed against the evident unhappiness of the leadership in St. Petersburg's Jewish community over the fact that Herzl ignored them entirely during his sojourn in the city (p. 205), would be a perfect starting point for historical contextualization. Where Beizer does treat the larger picture, he sometimes makes factual errors. He states (p. 159) that the second and third dumas "carried out the tsar's policies with little protest" when, in fact, it was the third and fourth dumas that so acted; the reaction-

ary reform of electoral laws came after the tumultuous second duma, in which much greater Jewish representation was present than in subsequent dumas. Somewhat further on, Beizer states that the Bolshevik and Menshevik parties began to split at the "London Conference in 1902" (p. 203), whereas, in fact, it was at the second congress of the social-democratic party, held in Brussels and London in 1903. The book's most egregious error, however, is the map-maker's, not Beizer's: the map on p. xxxi mislabels the Gostinyi Dvor, St. Petersburg's largest department store, as the public library; the library is located a block to the east along Nevskii Prospect.

The reference in the book's subtitle to a "noble past" is somewhat curious since Jews ordinarily were not granted nobility in Russia. The only real exceptions Beizer mentions are the Ginzberg (translated Guensberg) brothers, who held the title of baron, frequently reserved for "non-Russians." Nobility, in this instance, may reflect the capacity to overcome odds and attain an enviable standard of wealth and influence. A number of Russia's railroad magnates and other industrial tycoons were St. Petersburg Jews, most notably the three Polyakov brothers. There would be stronger grounds for laying claim to nobility as a result of scholarship and moral reform, however. By far, the heaviest emphasis in the book rests with the printing houses, the schools, the cultural societies and the mutual welfare institutions, often short-lived, established from place to place in the city. Missing, however, are the revolutionaries of all stripes.

Perhaps Beizer wished to distance himself from the Jewish members of the Mensheviks and Bolsheviks, the socialist revolutionaries, the anarchists and myriad populist groups that preceded them. It must have been a conscious decision not to include these figures, Jewish by birth if not by religious identity as adults. Otherwise, why devote attention to Sir Moses Montefiore and Theodor Herzl, both of whom barely visited the city, and not mention Lev Trotsky, Grigory Zinoviev, Julius Martov, Theodore Dan and others who spent lengthy or decisive periods of their lives there? Their exclusion cannot be explained entirely by their rejection of Judaism because others who are included accepted baptism—for example, Anton Rubinstein. The people Beizer includes are those who played by the rules of the empire, not those who attempted to overthrow it. Perhaps this element, likewise, is a part of his definition of nobility.

With all its shortcomings, this book will take its place alongside others on Russian Jewry. It does not have the sweep of Salo Baron's *The Russian Jew Under Tsars and Soviets* (New York: Macmillan, 1976) or John Klier's *Russia Gathers Her Jews: The Origins of the "Jewish Question" in Russia, 1772-1825* (DeKalb, IL: Northern Illinois

University Press, 1976). Nor, as a history of the Jewish community in one city, does it have the organized theme of Steven J. Zipperstein's *The Jews of Odessa: A Cultural History, 1794-1881* (Stanford, CA: Stanford University Press, 1985). It mines rich information, material that other researchers can use in subsequent scholarship.

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Freud Frenzy:

The Rush of Writings on Freud and Religion

A Review Essay
by Cliff Edwards

The recent rush of writings re-examining Freud's view of religion generally, and the nature of his Judaism and "Jewishness" more specifically, cannot be ignored. A Freudian would certainly ask, "What is the hidden meaning in all this?"

At the focus of these recent works on Freud are Yosef Hayim Yerushalmi's *Freud's Moses* (Yale, 1991), Emanuel Rice's *Freud and Moses: The Long Journey Home* (SUNY, 1990) and, Jerry Victor Diller's *Freud's Jewish Identity* (Fairleigh Dickinson, 1991). Slightly earlier were a variety of works including *Sigmund Freud's Christian Unconscious* by Paul Vitz (Guilford Press, 1988), *The Riddle of Freud: Jewish Influences On His Theory of Female Sexuality* by Estelle Roth (Tavistock, 1987), Hans Kung's "enlarged edition" of *Freud and the Problem of God* (Yale, 1990), Marthe Robert's *From Oedipus to Moses—Freud's Jewish Identity* (Anchor, 1976) and H.L. Philip's *Freud and Religious Belief* (Greenwood, 1974). Significant comment of Freud and religion has a longer history that might well include Jung's Terry Lectures of 1937 published as *Psychology and Religion*, Eric Fromm's *Psychoanalysis and Religion* (1950), Paul Tillich's likening Freud to the biblical prophets in his *Courage To Be* (1952), David Bakan's *Sigmund Freud and the Jewish Mystical Tradition* (1958) and Bruno Bettelheim's *Freud and Man's Soul* (1982), which compared to Freud's heroic self-analysis to that of the Buddha!

The long-standing curiosity regarding Freud's religion and relationship to his Jewish heritage is clear. But what explanation can be given for the several recent works on that same topic? My own suspicion is that a single series of lectures delivered in 1986 at Hebrew Union College goaded several writers to re-examine the subject and seek new

windows to Freud's spirituality. The lectures were published in 1987 by Yale University Press as Peter Gay's *A Godless Jew: Freud, Atheism, and the Making of Psychoanalysis*. I believe the title words, "Godless Jew," were enough to sound the challenge and bring such a formidable response.

Peter Gay, however, was simply utilizing the key words from a letter Freud wrote the Protestant pastor, Oskar Pfister, in 1918:

Quite by the way, why did none of the devout create psychoanalysis? Why did one have to wait for a completely godless Jew?

Freud's own playfulness in his correspondence with his friend Pfister is, therefore, brought into play and is likely to lead readers of the above noted volumes through labyrinthian passages ending in more questions than answers concerning the good doctor's religiosity. No doubt Freud would have enjoyed the irony when the American Psychiatric Association established an Oskar Pfister Prize, awarded it in 1986 to the Roman Catholic theologian, Hans Kung, and that Kung's acceptance speech, which is the final chapter of his enlarged *Freud and the Problem of God*, is on the subject of the "repression of religion in psychiatry, psychotherapy and psychoanalysis."

What conclusions might be suggested in the above volumes regarding Freud's relationship with religion, especially to Judaism and his Jewishness? Certainly, Yerushalmi is on the right track when he applies the words "a careful concealer" to Freud (p. 81). Freud would have us believe (1) he received little if any Jewish religious education, (2) he experienced minimal Jewish observances in his parent's home and (3) he didn't know either Hebrew or Yiddish. As Yerushalmi observes, "each of these assertions is problematic, to say the least" (p. 84). Emanuel Rice carries the reader beyond the Yerushalmi discussion by including a careful reconstruction of the likely curriculum for the years young Freud probably received religious instruction (pp. 41-54), while Diller's recent volume gives the wider sociological context of Jewish identity and assimilation issues in Freud's day.

Both Yerushalmi and Rice give considerable space and significance to father Jacob Freud's Hebrew inscription in the Hebrew-German Philipsohn Bible he had rebound and presented to Sigmund in 1891 on his 35th birthday. The inscription is a pious *melitzah*, a mosaic of phrases from the Hebrew Bible and rabbinic literature, reminding Sigmund of his childhood reading from the Bible, and presenting the volume "as a memorial and a remind of Love" (Yerushalmi, p. 71). Rice devotes one entire chapter to "The Freud Family Bible" with facsimile pages of the Bible and inscription (pp. 29-40). Whether the inscription of a 75-year-old Jacob says as much about Sigmund Freud's knowledge of Judaism as Rice and

Yerushalmi intimate seems questionable to me, but it certainly does demonstrate the complexity of the question of Freud's knowledge and feeling for his Jewish heritage.

Yerushalmi's work takes as it focus Freud's final completed volume, *Moses and Monotheism* (1939) and seeks to find the key to Freud's Jewishness. He unravels Freud's strange claim that Moses was an Egyptian who taught monotheism to enslaved Hebrews only to be murdered by them in the desert and, then, in their repressed guilt, revered ever after. He notes Freud's underlying belief in a Jewishness that survives as "an archaic unconscious inheritance forged out of the historical experience of our ancestor..." (p. 89). Yerushalmi is not convinced by "such precarious postulates," but he is persuaded that this belief served Freud's need to separate his Jewishness from Judaism as a religion. Freud ever more fiercely identified himself as a Jew in the face of the anti-Semitism that was spreading across Germany and Austria. But Freud's allegiance to his god "logos," his choice of science over the archaic and authoritarian structures of all religions, required that he define Jewishness as "interminable" even if Judaism, as all religions, ought to be outgrown and "terminated."

My own view is that Yerushalmi's search for a key is Freud's *Moses and Monotheism* carries the discussion of Freud and religion into new and creative territory. Nevertheless, I feel his focus on *Moses and Monotheism* misses the equally suggestive and creative openings Freud provided in his enormously suggestive *The Future of an Illusion* (1927), a work deserving of equal time with the *Moses* study if one is to reconstruct Freud's relationship with religion. When *Future of an Illusion* defines religion as "the most important item in the psychological inventory of a civilization," and makes clear that describing religion as "illusion" focuses on its nature as "wish-fulfillment" but in no way prejudices truth or falsity, Freud provided a space in which many contemporary thinkers, both theologians and psychologists, have been able to work creatively.

Examples of positive directions toward religion from the side of psychology can be located in William Meissner's *Psychoanalysis and Religious Experience* (Yale, 1984) and *Contemporary Psychoanalysis and Religion: Transference and Transcendence* by James Jones (Yale, 1991). Both indicate debts to Freud, yet they demonstrate the turn from a focus on the individual's drives toward a post-Freudian focus on interpersonal experience. In this spirit, D.W. Winnicott's *Playing and Reality* (Routledge, 1971) re-frames Freud's use of "illusion" in positive terms of a "transitional space" where subjectivity and objectivity interpenetrate, a space opening from the mother-child relationship to a relational space accommodating the arts, literature and culture. Ana-Maria Riz-

zuto's *The Birth of the Living God* (U. of Chicago, 1979) carries the quest even further. Relating to Winnicott's "transitional space," Rizzuto posits humanity's God representation as apex of the process of merging object representations into a coherent inner world. She sees religion functioning as a person's most inclusive model for making sense of life. By consolidating the fragments of the inner representational world, religion "binds together" our experiences. Religion, for Rizzuto, is "an integral part of being human, truly human in our capacity to create nonvisible but meaningful realities..." (p. 47). Perhaps with Rizzuto and developments in "object relations" psychology we return to Freud's struggle with religion and salvage the positive potential of his fascination with the subject.

Many theologians and students of the world's religions currently would find themselves allied with Freud's unwillingness to allow religion to float off in other-worldly realms, claiming exemption from critical examination, oblivious of or condescending toward life here and now. Many today who find religion to be a potentially positive factor in global concerns might have new appreciation for the words Freud penned at the end of Chapter 9 in *The Future of an Illusion* and, perhaps, might even join him in the quotation from Heine that he features there. Freud, in the face of growing anti-Semitism, expressed his hopes for a new generation of humans:

"By withdrawing their expectations from the other world and concentrating all their liberated energies into their life on earth they will probably succeed in achieving a state of things in which life will become tolerable for everyone and civilization no longer oppressive to anyone. Then with one of our fellow-unbelievers, they will be able to say without regret:

'Heaven we leave
To angels and sparrows.'"

Cliff Edwards is a religious studies professor at Virginia Commonwealth University.

ANOTHER TRIP

Exodus XIX: I bore you on eagle's wings
and brought You unto Myself.

I can't imagine what it would be like
hitching a ride with an eagle
or why this earthly journey should ask from us
anything more
than the pedestrian pace of a two-legged hike
unless the race can be measured
not by time and the speed of light
but an awesome Being:
destiny not the dust
but immensity of flight.

—Carol Adler

Fictive Relations in Fiction

*The Monological Jew:
A Literary Study*
by L.S. Dembo
Madison: The University of
Wisconsin Press

A Review Essay
by Earle J. Coleman

Focusing on Jewish fictional characters for whom monologue has superseded dialogue, Dembo's work analyzes the portrayal of Jews in contemporary literature and poetry. Each such male character—no female examples are identified—is a kind of soliloquist for, in the language of Martin Buber, only "its," never "thous." Indeed, as is evident in Edward Wallant's character Nazerman, the monological Jew sometimes takes a long stride in the direction of solipsism. With an I-Thou relationship, one views the other as a free agent, but with an I-It orientation, one regards the other as a thing rather than a person and as determined rather than free. Accordingly, the I-It perspective turns out to be a necessary condition for the literary anti-Semitism that Dembo explores at the conclusion of his study. But at the outset, Dembo proposes the "Monological Jew" as a construct (i.e., an abstraction or paradigm that may illumine one's study of Jewish fiction and poetry: "an I-Thou perspective...is of great value in the criticism of fiction and drama, especially but not exclusively Jewish-American, comic no less than melodramatic or tragic."

Dembo defines a monologist as anyone who uses speech for any purpose other than communication, anyone who seeks to avoid dialogue. Moreover, a "monological Jew" is a Jew of the Diaspora who has rejected monotheism because he is unable to find fulfillment in God but who is nonetheless unable to fully reject his Jewish identity. Dembo further characterizes the "Jew" as egocentric; after all, lacking any transcendent set of values to guide him, he often gravitates toward adultery and "other forms of dissipation." Among the hallmarks of the monological Jew, as opposed to one who is dialogically inclined, are the following: (1) the manipulation of words prevails over communication; (2) competition is emphasized over cooperation; (3) the other is transformed from a presence—a whole human being, possessed of intellect, feeling, imagination and volition—into an object; and (4) closed-mindedness displaces receptivity. The monologist dwells in I-It relationships, relations marked by a *psychical distance* between the I and the other, a distance that objectifies the other as a thing. When a surplus of distance separates one's I from a

Thou, the alienated other becomes an object of indifference in contempt. When excessive distance separates one's I from nature or art, trees or triptychs are rendered equally unaesthetic. But, with an I-Thou relation, each party becomes a partner in dialogue and there is a mutual revelation. In fact, as Buber observes, to truly reveal one's self to others is at once to actualize and discover one's own true self. Of course, like an aesthetic experience, the I-Thou moment is as uncommon as the I-It moment is routine. This is true, because with the I-Thou outlook, there is a meeting, not of minds as such (i.e., intellects only) but of persons possessed of heart, mind and will. Following Buber, Dembo recognizes that the cultivation of the self occurs, not in isolation, but in the mutuality or reciprocity of relations.

Dembo draws on the thought of the French, existentialist philosopher, novelist and playwright Jean Paul Sartre to further delineate the monological Jew. For example, he likens Sartre's phenomenon of nausea, in which one's authentic confrontation with the gratuity and randomness of existence ineluctably culminates in repulsion, to Buber's I-It stance, in which all dialogue fails and one is thrown back on himself for meaning. For Sartre's character, Antoine Roquentin, in the novel *Nausea*, the I-It stance is the only possible orientation since there is no God to insure coherency in the universe and to suffuse creation with his "Thouness." Similarly, by an "existential Jew," Dembo means "any Jew who, having abandoned monotheism and finding himself in moral anarchy, must create his own meaning and values and bear sole responsibility for his conduct." Dembo asserts and proceeds to demonstrate that this sort of Jew "appears throughout Jewish fiction."

In the novel *Stern*, Dembo discovers that Jay Friedman's main character takes up interesting variant of the I-Thou and I-It modalities (Walter Kaufman, in his translation of I and Thou, identifies no fewer than five permutations: I-I, I-It, We-We, and Us-Them): "Since in fantasy the actual object 'It' is never engaged, this relation might better be called an I-I... In short, preoccupation with one's own concerns rules out the possibility of even an I-It relation. Dembo comments on Stern's failures and successes in achieving an I-Thou dialogue; unable to participate in such discourse with Battleby, Stern succeeds, for instance, in one interesting case that proves that a moment of silence can constitute a profound dialogue: "...with his arms protectively draped around his wife and child...He...would up holding them a fraction longer than he'd intended."

According to Dembo, because Leo Rosten's character "Silky" lusts, he is never able to transcend I-It relations. Buber's category also throws light on pornography and prostitution, since it can be argued that they are both immoral precisely because they foster

the adoption of an I-It attitude. Concerning Rosten's beloved and poignantly humorous "Hyman Kaplan" stories, Dembo finds that the monological is present in instructor Parkhill and the dialogical in Hyman Kaplan and his fellow students.

Because the I-Thou and the I-It are such broad notions, it is possible to apply them indiscriminately to a wide variety of literary texts, but Dembo avoids such dubious applications and justifies his assertions with well-chosen quotations from or about Buber as well as from various novelists. Dembo points out that Philip Roth, for example, mentions Buber explicitly in his *Goodbye Columbus*, during an exchange between Neil Klugman and Brenda's mother:

"Do you know Martin Buber's work?"

Brenda's mother replies,

"Buber, Buber..." she said...

"Is he orthodox or conservative?" she asked.

"...he's a philosopher."

"Is he reformed?" she asked...

"Orthodox," I said faintly.

"That's very nice," she said...

Dembo cites the character Moonbloom from Edward Wallant's novel *The Tenants of Moonbloom* to illustrate an individual who characteristically does not engage in dialogue; rather, he refuses to listen, offering rhetoric instead of responses. As a landlord, his going from tenant to tenant is a going from non-relation to non-relation. But, he is able to enjoy one keen moment of intimacy as he completes his labors. By contrast, Nazerman, from Wallant's *The Pawnbroker*, having survived the Holocaust, is quite incapable of entering into any I-Thou relations. When a woman, Marilyn Birchfield, wishes to befriend him, we find this exchange:

"I believe that there *could* be a point to our relationship, at least for me. I like you and I enjoy being with you and talking with you..."

"Do not think of becoming intimate with me. For your own good I say this...you would be guilty of necrophilia. It is obscene to love the dead."

For Nazerman, the Holocaust stands as an insurmountable obstacle to I-Thou relations. It is the very hopelessness of his plight that renders it so significant; any "easy" amelioration would of necessity diminish the utmost seriousness of the situation. The horror of Nazerman's situation is exacerbated by the chilling irony in Dembo's suggestion that Nazerman, himself, is a Nazi: "It is not that Nazerman is a Nazi in any common definition of the term; he is a 'Nazi' because, in his extreme victimization, he is non-human, unapproachable, beyond discourse." All humanistic values have been displaced by the I-It posture.

About the character David Shearl in Henry Roth's *Call It Sleep*, Dembo remarks: "He needs what Buber might call a partner-

in-dialogue." Dembo also turns to the language of Buber by saying that David cannot grasp God because David "is not 'wholly present'" and the I-Thou relation requires the investment of one's total being—he cannot hold back a part of himself. To summarize, Dembo characterizes the novel as lacking in anything like genuine dialogue: "...it is a world in which no single voice—neither of God nor author—prevails and each person speaks a mon-logos of his or her own." In a like vein, describing the world of *The Rise of David Levinsky*, by Abraham Cahan, Dembo states that it is one in which "I-It relations among men prevail." Illustrating Buber's contention that humans are able to love God (i.e., participate in an I-Thou relation with him) or meet him only through his creatures, I.B. Singer's character, Abram, on his death bed, can finally embrace God only because he has embraced Asa.

...a "monological Jew" is a Jew of the Diaspora who has rejected monotheism because he is unable to find fulfillment in God but who is nonetheless unable to fully reject his Jewish identity.... The monologist dwells in I-It relationships, relations marked by a psychological distance between the I and the other, a distance that objectifies the other as a thing.

Indicating that the I-It posture can be gender-directed, Dembo quotes an unidentified scholar's observation: "Due to the elimination of feminine images and symbols from day-to-day practices," Judaism became a "more barren, masculine repository of values." Of course, the I-It posture can be even more inclusive, as when men, women and children alike are discriminated against by anti-Semites. The fourth and final part of Dembo's study is devoted to anti-Semitism in such writers as Ezra Pound and Ernest Hemingway. In a discussion of Pound, Dembo wonders if the anti-Semitic parts of an art work are one that a rational person should not dwell on so that she can appreciate the whole. Earlier, in his Introduction, Dembo asks: "To what extent is the masterpiece, *The Sun Also Rises*, undermined or entirely negated by the stereotypically Jewish figure of Robert Cohn?" Another question would be: Can the anti-Semitic elements of an art work themselves be aesthetic? Surely not if one conceives of art as an instrument for promoting solidarity among all human beings. If, as Leo Tolstoy argued, art is a means for uniting humankind or if, as the Chinese might express it, art is a vehicle

that fosters fellow feelings, no show of cleverness or power in wielding anti-Semitic components can rival the gestalt of an art work that, devoid of all such elements, can effect a universal rapport among members of the human community.

It is not that no pleasure, satisfaction, delight or reward can be gleaned from apprehending anti-Semitic art. Buber, himself, suggests that no human being is altogether bad. And it may very well be that no work of art is entirely bad. He did insist that it was impossible to hate another person with one's total being; phrased differently, a wholly I-It stance cannot be assumed. After all, as a creature of God, each human contains a measure of good, each is a vessel of the eternal Thou. By analogy, one could argue that even a novel that was morally revolting could not be wholly rejected, for it may contain anecdotes, observations, poetic expressions, metaphors, similes and insights into life and even sub-points that are of positive ethical significance. But, while some would ascribe a partial aesthetic value to anti-Semitic art works, Dembo urges that such art cannot be spoken of alternately as weak or strong depending on whether its anti-Semitism has waxed or waned: "It is *in toto* a debilitation of thought and language into anti-logos or 'mono-logos,' the expression of a mind negating itself—of the Master of utterance dominated by his tongue and the Lord of Words become a false God."

Although literary critics, such as Carlos Baker, have portrayed Hemingway's anti-Semitism as superficial, Dembo raises numerous critical questions. Of Hemingway's *The Sun Also Rises*, which he recognizes as a literary masterpiece, Dembo asks: What is Hemingway's interpretation of Jewishness? What does he want readers to think about the Jewish character whom he creates? And, how is the Jewish motif related to the basic themes of the novel? Hemingway is reported to have remarked that the undesirable character he created, "Robert Cohn," just happened to be a Jew. To which Dembo has pointedly replied, "If the writer is in complete control, there is no 'happened to be's'." In lines like "he had a hard Jewish stubborn streak," Hemingway's anti-Semitism is deep and manifest; and, it is his apologists who strike one as shallow. There is, by the way, no true interchange (i.e., no dialogue) between Cohn and, for example, Jake. Not surprisingly, Dembo approaches Pound in a similar fashion, criticizing the critics who de-emphasize the anti-Semitic material in his writings.

To Dembo, "monologue is the medium of authority and grotesque monologue the medium of oppression." Bringing home the most ominous implications of the I-It orientation, he asserts: "Monologism is...a prerogative of authority and particularly of anti-Semitic authority." Interspersing quotes by Buber with passages from literature, Dembo

cogently demonstrates his thesis that the monological Jew is a staple figure among contemporary Jewish writers. In addition to this scholarly contribution, Dembo provides the reader with a fresh perspective for interpreting and evaluating non-Jewish fiction as well as Jewish fiction of any era. Surely, every reader can find "real world" applications—perhaps in the domain of politics—for observations by Dembo such as: "Monologue disguised as dialogue is, I daresay, the primary expression of the moral vulnerability of the fictive America that Abraham Cahan has created and peopled.

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Dilemmas of an American Jewish Journalist

The Search for God at Harvard
by Ari L. Goldman
New York: Times Books

A Review Essay
by Rafael Medoff

Turner Catledge, for many years an editor with the *New York Times*, recalls in his memoirs how the newspaper's Jewish owner, Arthur Hays Sulzberger, occasionally cautioned him to avoid hiring too many Jews. Well aware that such religious discrimination was illegal, Catledge was disturbed when, on one occasion during the late 1940s, one of the department chiefs under him admitted having actually told one job applicant that "I couldn't hire him because he was a Jew." When Catledge protested, the department chief replied: "Well, whatan I supposed to do? I'm looking for a man to work the Jewish holidays" (Turner Catledge, *My Life and The Times*, New York: Harper and Row, 1971, pp. 215-216).

In post-World War II America, the stereotypical saga of the Jewish immigrant who had to be willing to work on the Sabbath or holidays to find employment no longer applied. With anti-Jewish discrimination made disreputable by the Holocaust, and with the first generation-offspring of the East European immigrants feeling confident about their place in American society, a Jew seeking a job at the *New York Times* no longer felt obliged to surrender his religious identity. During the ethnic revival of the 1960s, as America moved even further "beyond the melting pot," Jewish employees of the *Times* were, one would assume, even less self-conscious about their Jewishness.

Yet it is clear from Ari Goldman's *The Search for God at Harvard* that there is much more to the matter than meets the eye.

Goldman, a senior religion correspondent for the *Times*, took a year off to broaden his (Jewish) horizons at the Harvard Divinity School, and *The Search for God at Harvard* chronicles that adventure. Early in the narrative, however, it becomes clear that Goldman's anecdotes about life at Harvard and his thumbnail sketches of the religions he studied there, while occasionally interesting, are mostly a distraction from the more compelling story of Goldman's struggle to reconcile his traditional Jewish upbringing with the demands of contemporary journalism. Goldman, no doubt, hoped his book would serve as a sort of primer on religion in modern society, but scholars are likely to find *The Search for God at Harvard* fascinating less for what it says about religion than for what it says about the author and the place of Jews in American life.

An observant Jew, choosing to practice medicine, may easily obtain rabbinical dispensation to work on the Sabbath and holidays (based on the possibility that he may be engaged in saving lives), but no such loopholes exist for an observant Jew who chooses the field of journalism. When Ari Goldman entered the *New York Times* building in search of a summer job as a copyboy, he was a Yeshiva University undergraduate wandering onto a religious and cultural minefield. As the interviewer departed momentarily to check the summer work schedule, Goldman thought to himself, "What would I do if [he] came back and asked me to work on the Sabbath? I knew that this could be more than a summer job. It could just be the Big Break into journalism that I had been dreaming of." The year was 1972, but it might as well have been 1922, for despite the passage of time, the dilemma of tradition versus assimilation endured. "I resolved," Goldman recalls, "to tell him that I was available to the *New York Times* 24 hours a day, seven days a week. I had banished the hobgoblin of my religion, and I was ready to proceed with my brilliant career." (Luck was Ari Goldman's side that day; he was told he would have to work Sundays, with Fridays and Saturdays as his days off.)

As it turned out, Goldman's conflict was not so much between Judaism and journalism (since the type of reporting he does rarely involves Sabbath assignments) but between Judaism and his personal conception of the high standards to which he should aspire as a reporter. When he heard the frantic voice of a *Times* colleague on his answering machine one Friday night, alerting him that Nelson Rockefeller had just passed away, Goldman would not sit quietly at his Sabbath table. "I considered my work more than a job; to me it was a calling," Goldman writes. "I had a moral responsibility to report the news, and Jewish law might have to bend to accommodate my vocation." He quickly took a subway to his office and covered the story.

Goldman would not have lost his job had he ignored his answering machine that Sabbath eve. For a Jew at today's *New York Times*, success does not "depend on assimilation," as John Higham wrote of the immigrant generation in his introduction to *The Rise of David Levinsky*. It was Goldman's drive to excel as a reporter that compelled him to pit his job against his religion. He was not obliged to eat the strawberry shortcake baked by one of Cardinal O'Connor's parishioners (indeed, O'Connor had already made sure that Goldman was served a salad rather than the non-kosher meal the other guests received); evidently, he thought it politic to do so since it was the first time he had met the Cardinal. Nor did he have to continue taking notes at the New York State Assembly session that Friday afternoon when sundown came but the session dragged on, "a legislator on the floor sa[idi] something quotable," and Goldman chose to continue writing.

Sabbath work assignments and awkward dining situations are not, however, the only potential areas on conflict between Jewishness and journalism. What about the reporting itself? How has Ari Goldman dealt with the complexities of writing about subjects that are close to his heart? For someone who is so candid about his sometimes unorthodox approach to Orthodox Judaism, Goldman is less forthcoming about how his Jewish identity has influenced his reporting for the *Times* about Jewish topics. While conceding that the Jewish editors of the *Times* sometimes "bend over backwards to be fair" on stories involving "Israel and Jewish issues," Goldman does not reveal whether he, himself, has done any such bending. It would have been interesting, for instance, if Goldman had elaborated on an incident he mentioned in a lecture a few years ago, regarding his coverage of the 1975 visit to New York by Jihan Sadat, wife of the Egyptian president. Citing the episode as an example of how, as a Jewish reporter, "sometimes you have to put your own feelings on hold," Goldman recalled how, while visiting Manhattan's Institute of Rehabilitation Medicine, Mrs. Sadat asserted that her country needed rehabilitation equipment because of "Israeli terrorism" against Egyptians. Yet Goldman's report about the visit omitted Mrs. Sadat's remark. Was Goldman appropriately putting his feelings on hold, or was he inappropriately putting the facts on hold? Unfortunately, *The Search for God at Harvard* does not mention the incident.

Goldman cannot be faulted for failing to author a comprehensive study of the relationship between Jews, Judaism and the *New York Times*. He set out to compile a rather lighthearted memoir of his year at Harvard, wrapped in reminiscences of his life as a Jewish reporter, and he largely accomplished that limited goal. But, precisely because he has

chosen to plunge into subjects whose implications resonate beyond his personal life, Goldman cannot fault the scholarly community if it finds *The Search for God at Harvard* less valuable for its insights into contemporary religion than as a document highlighting some of the complexities of Jewish acculturation in contemporary America.

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ROCK OF AGES

For eight days we chant blessings
talk of miracles and then
for another year
the dreidels latkes gelt wrappers
are placed in the appropriate mindsets
once more acceptance is taken out.

Did we really expect
words of praise
to take God to the bargaining tables—
to balance budgets
break the cigarette lobby
foed farmers
settle strikes
wipe out apartheid—

Songs of thanksgiving
to quicken that time
when all humanity will free itself
from its own tyrannies?

Of course not. For we also
sang to contest
the neighbors Christmas tree lights

ate latkes and fake money
to combat roasted hams
and Chocolate Santas—

And as for the menorah
who wouldn't light lights
in the darkest season?

In a time of plenty
with millions straving
in a time of peace with wars everywhere
in an age of space with so much spacing-out
who wouldn't try to
create a more reasonable God?

Oh, Rock of Ages
how could you know about miracles
when we have seized your tongue
for the flames
and your voice for the echoes?

—Carol Adler

BOOK BRIEFINGS

Editor's Note: Inclusion of a book in "Briefings" does not preclude its being reviewed in a future issue of Menorah Review.

***The Gazelle: Medieval Hebrew Poems on God, Israel and the Soul.* By Raymond P. Scheindlin. Philadelphia: The Jewish Publication Society.** From the 10th to the 13th century, the Jews of Spain belonged to a vibrant and relatively tolerant Arabic-speaking society, a sophisticated culture that had a marked effect on Jewish life, thought, artistic tastes and literary expression. The Arabic culture influenced even the new poetry that was being written for the synagogue service. The Spanish rabbi-poets actually used themes from love poetry and from Arabic philosophy to express such religious ideas as the mutual love between God and Israel as well as the individual's love for God. They wrote with a sensuousness that would have been unacceptable to earlier generations.

The Hebrew poems in this volume, which appear along with the author's elegant English translations, are accompanied by explanatory essays that show how they succeed both as literature and as worship. The best of the "Golden Age" Hebrew poetry is made available to readers interested in liturgy, Hebrew poetry or Jewish spirituality.

***Lessons and Legacies: The Meaning of the Holocaust in a Changing World.* Edited by Peter Hayes. Evanston: Northwestern University Press.** This volume brings together 16 essays on the historiographic themes, historical events and contemporary understanding of the Nazi program to exterminate the Jews. It offers a telling picture of the variety of trends and approaches at the intersection of modern history and contemporary Jewish studies. The collection speaks cogently to fundamental questions about the Holocaust: Is the Holocaust incomprehensible, as some authorities maintain? Are we and our descendants doomed to fail to grasp what occurred? How can and should serious thinkers try to answer these questions? As the number of surviving eyewitnesses dwindles and the Holocaust becomes a matter of recorded rather than living memory, these concerns grow more pressing. Students of history and culture in the 20th century will appreciate the broad range of topics covered.

***Children With a Star: Jewish Youth in Nazi Europe.* By Deborah Dwork. New Haven: Yale University Press.** Many books have been written about the harrowing experiences of Jews in Nazi Europe. None, however, have focused on the persecution of the most vulnerable members of the Jewish community—its children. This powerful and moving book relates the history of these children for the first time.

The book is based on hundreds of oral histories with survivors who were children in the Holocaust, an extraordinary range of primary documentation uncovered by the author and archival records. By examining the experience of children and, thereby, laying bare how society functions at its most fundamental level, the author provides not only a unique understanding of the Holocaust but a new theoretical approach to the study of history.

***Fiedler on the Roof: Essays on Literature and Jewish Identity.* By Leslie Fiedler. Boston: David R. Godine, Publisher.** Fiedler has assembled 12 vibrant essays written during the past decade. The range of the author's mind is evident, both within each piece and throughout the book. But this volume is not simply a fascinating miscellany. A common theme emerges, sometimes obliquely, sometimes grandly, as the book unfolds: the paradox of Jewish consciousness and culture. Always a conscience-pricking thorn in the side of Christianity, the Jews must now confront, especially in America, the perplexity of their place in an increasingly "post-Jewish" world. The essays sum up the vital ideas and concerns from a lifetime of cultural examination and passionate engagement. It proclaims Fiedler's ability to make us look again at, and to re-evaluate, our common cultural assumptions.

***Jacob's Journey: Wisdom to Find the Way, Strength to Carry On.* By Noah ben Shea. New York: Villard Books (Random House).** Taking up where *Jacob the Baker* left off, this volume presents the poor but pious baker no longer living an anonymous life in his community. The town wants to honor him: they tell him he does not need to be a baker. Figuring if he cannot be who he is, then he cannot stay where he is, Jacob decides to leave town. No matter where he goes, though, people follow, seeking guidance on matters of the heart, mind and spirit. Thus, he discovered that "wherever a man stops on his journey, the first person he meets is himself." *Jacob's Journey* is a treasury of simple yet subtle answers to life's most profound questions.

***Maimonides on Judaism and the Jewish People.* By Mena chem Kellner. Albany: State University of New York Press.** This book explores Maimonides' philosophical psychology; his ethics; his views on prophecy, providence and immortality; his understanding of the

continued, page 8

place of Gentiles in the Messianic era; his attitude toward proselytes; his answer to the question, "Who is a Jew?"; his conception of the nature of Torah; and his arguments concerning the nature of the Chosen People. With respect to each of these issues, Kellner shows that Maimonides adopted positions that reflected his emphasis on nurture over nature and his insistence that it is intellectual perfection and not ethnic affiliation that is crucial.

Chutzpah. By Alan M. Dershowitz. Boston: Little, Brown and Company. In this book, the author brings together a lifetime of thought and action to provide a fascinating and provocative reflection on his generation of Jews in America: about the changes they have witnessed, the changes they have created and the changes that must still take place. Assessing his life experiences, specific cases and historic causes, Dershowitz brings to bear all the "chutzpah" for which he is famous in examining anew such crucial issues as anti-Semitism (which he calls Judeopathy), assimilation, the Holocaust, Zionism, the civil rights movement, the polarization of the American right and left, the place of Jews in the Soviet Union, the changing state of affairs in Eastern Europe, and the turmoil in the Middle East. This is an important book about the fight for the rights of Jews in America and the world.

Smoke Over Birkenau. By Liana Millu. Translated by Lynne Sharon Schwartz. Philadelphia: The Jewish Publication Society. The astonishing stories in this volume tell of the women who lived and suffered alongside the author during her months in the concentration camp. These are stories of violence and tragedy, but they are also stories of resistance, of dreaming in the middle of a nightmare, of the endurance of the human spirit. This book is a testament to the will to live and breathes new life into the heroic women whose souls were assaulted but not crushed by this experience.

Freud's Moses: Judaism Terminable and Interminable. By Yosef Hayim Yerushalmi. New Haven: Yale University Press. In this work, Yerushalmi brings a new perspective to a puzzling work by Freud: *Moses and Monotheism*. He argues that while attempts to psychoanalyze Freud's text may be potentially fruitful, they must be preceded by a genuine effort to understand what Freud consciously wanted to convey. He presents the work as Freud's psychoanalytic history of the Jews, Judaism and the Jewish psyche—his attempt, under the shadow of Nazism, to discover what had made the Jews what they are. In doing so, he provides a reappraisal of Freud's feelings toward anti-Semitism and the gentle world, his ambivalence about psychoanalysis as a "Jewish" science, his relationship to his father, and above all a new appreciation of the depth and intensity of Freud's identity as a "godless Jew."

To Be a Jew. By Hayim Halevy Donin. New York: Basic Books. This unique treasury of practical information and daily inspiration has long been acknowledged as the classic guide to the ageless heritage of Judaism—Jewish attitudes, Jewish philosophy and Jewish law.

Writing Our Lives: Autobiographies of American Jews, 1890-1990. Edited by Steven J. Rubin. Philadelphia: The Jewish Publication Society. Drawn from the writings of some of the best-known American Jewish novelists, dramatists, critics and historians of this century, this comprehensive collection of autobiographies and memoirs presents a view of the complexities of American Jewish life during the past 100 years. Each of these works eloquently describes, within the context of individual lives, the diversity of the American Jewish experience. It is an impressive collection that should be of interest to anyone wishing to understand and appreciate the many aspects of the American Jewish experience.



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BOOK BRIEFINGS

A Supplement to *Menorah Review*
Spring 1994

Editor's Note: Inclusion of a book in "Briefings" does not preclude its being reviewed in a future issue of Menorah Review.

To Pray As a Jew. By Hayim Halevy Donin. New York: Basic Books. Why do Jews pray? What is the role of prayer in their lives as moral and ethical beings? From the simplest details of how to comport oneself on entering a synagogue to the most profound and moving comments on the prayers themselves. Donin guides the reader through the entire prescribed course of Jewish liturgy, passage by passage, ritual by ritual, in this guide to Jewish prayer for beginners as well as the religiously observant.

Deborah, Golda and Me. By Letty Cottin Pogrebin. New York: Crown Publishers, Inc. This book is about Pogrebin's journey: her alienation from Judaism, her subsequent embrace of feminism and her struggle to reconcile these two identities. In the process of telling this deeply personal story, she touches on every issue that affects Jewish women in today's world. She demonstrates that the struggle to integrate a feminist head with a Jewish heart can lead to a greater appreciation for both identities and the rewards of a passionate, well-examined life.

Necessary Angels: Tradition and Modernity in Kafka, Benjamin and Scholem. By Robert Alter. Cambridge, MA: Harvard University Press. In four elegant chapters, Alter explains the prism-like radiance created by the association of three modern masters: Franz Kafka, Walter Benjamin and Gershom Scholem. The volume pinpoints the intersections of these divergent witnesses to the modern condition of doubt, the no-man's land between traditional religion and modern secular culture. Alter uncovers a moment when the future of modernism is revealed in its preoccupation with the past. His focus on the force of memory on these three great modernists shows, with great clarity, that a complete break with tradition is not essential to modernism. *Necessary Angels* itself continues the necessary discovery of the future in the past.

Jews and Messianism in the Modern Era: Metaphor and Meaning. Edited by Jonathan Frankel. New York: Oxford University Press. Messianic themes have been employed with frequency and fervor by almost every political and religious movement in the modern Jewish world. But when does the use of traditional terms such as Messiah or Redemption indicate a true belief in apocalyptic or eschatological transformation? And when are they used in a rhetorical sense, to mobilize support for more modern ideas such as nationalism, progress, universalism and revolution?

This is the first time these fundamental issues have been subjected to such far-ranging scrutiny. The contributions from noted scholars examine the messianic idea in relation to such varied topics as ultra-Orthodox Judaism and its opposition to Zionism, the politics and poetry of the Yishuv, Christian millenarianism, Jewish theology in Weimar Germany, and the ideologies of Jewish socialist revolutionaries.

Days of Honey, Days of Onion: The Story of a Palestinian Family in Israel. By Michael Gorkin. Boston: Beacon Press. Palestinians living in Israel make up approximately 16 percent of the country's population, yet they are often ignored by media and the observers of the Middle East. Gorkin spent nearly two years with the Palestinian

family of Abu Ahmad, a remarkable multi-generational clan living in a small village in central Israel. He shares, in detail, the lives of the family's patriarch. We learn about the daily lives of Israel's Palestinian Arabs through this family. Gorkin offers a memorable portrait of the rich lives of Abu Ahmad's family and raises questions about the future for these "invisible" people of Israel.

A Restatement of Rabbinic Civil Law, Volume II. By Emanuel Quint. Northvale, N.J.: Jason Aronson, Inc. In a restatement of "Hoshen haMishpat," one of the four sections of the *Shulchan Aruch*, Quint brings fresh insight, modern scholarship and succinct explication of this brilliant halachic work that will fascinate the educated layman and advanced scholar alike. This volume covers such topics as how loans are made, the instruments evidencing loans and their validity, receipts of payment, disputes concerning the payment of a loan, transferring instruments of indebtedness, and collateral security for loans. This volume is a comprehensive, well-organized body of rabbinic jurisprudence available to the English reader for the first time.

The Voice of Sarah: Feminine Spirituality & Traditional Judaism. By Tamar Frankiel. New York: Harper Collins Publishers. In this ground-breaking and highly readable work, Frankiel, an Orthodox Jew and scholar of comparative religion, shows how the image and role of women in traditional Judaism can fulfill feminism's high aspirations and women's deepest needs. Frankiel reveals how the seasonal and traditional women's rituals make Judaism a religion deeply attuned to women's growth. She convincingly portrays famous women in tradition—Sarah and other mothers of the faith—as models of spiritual insight and power, bold shapers of Jewish destiny. Her discussions of pivotal issues—food, sexuality, inwardness and feminine concepts of God—open fresh perspectives on women's self-understanding and offer new possibilities of dialogue among women in all branches of Judaism.

Dictionary of Jewish Lore & Legend. By Alan Unterman. London: Thames and Hudson, Ltd. This volume provides a clear, systematic and well-illustrated guide to the web of legend, folklore and superstition that is crucial to understanding Judaism. It describes the main characters and legends of the folklore; Jewish methods of biblical interpretation; the framework of Jewish law, literature and poetry; the festivals of the Jewish year; the different languages and sub-groups within the Jewish community; and the many countries where Jews have lived, as well as the importance of the Holy Land. Also revealed is a comprehensive picture of another side of Judaism—a world populated by angels and demons, sages and Kabbalists, creatures unknown to zoologists, lucky and unlucky days and numbers, and the hope for a Messianic era when the dead will arise and man will live in harmony with nature.

Abraham's Children: Israel's Young Generation. By Peter Sichrovsky. New York: Pantheon Books. Twenty-six young Israeli men and women, reflecting the diversity of cultures, traditions and backgrounds that make up their young homeland, join in this volume to create a unique and poignant self-portrait of their country caught

in the crush of history at a moment of crisis. With great sensitivity, Sichrovsky interviews these Israelis as a sample of the vastly different peoples who come from the four corners of the earth. Distilling each interview into a unique life story, he guides us through the historical labyrinth that gives shape to the State of Israel.

Jerusalem Blessed, Jerusalem Cursed: Jews, Christians and Muslims in the Holy City From David's Time to Our Own. By Thomas A. Idinopulos. Chicago: Ivan R. Dee. The author uses faith as a backdrop for a majestic history of the holy city. Reconstructing its story from David's time to the travails of the present day, he brings together, for the first time in one volume, the experiences of three great religions in Jerusalem. To explain much of the present, Idinopulos found he had to understand the city's ancient beginnings and the roles of the faithful. He has traced the story of a city besieged, defended, conquered, damaged or destroyed, and rebuilt 40 times in 30 centuries. Many of the world's peoples have exchanged places as masters and captives in the earthly kingdom whose spirit is captured in a truly remarkable history set against the background of great religious faith.

Ancient and Modern Israel: An Exploration of Political Parallels. By Ira Sharkansky. Albany: State University of New York Press. This book identifies and examines those parallels between ancient and modern Israel that help to clarify the conflicts apparent in modern Israel. It discusses such contemporary issues as the Arab uprising and the Israeli government's ambivalence in dealing with it; the government's inability to come to a permanent solution concerning the territories occupied in 1967; and the lack of a clear-cut consensus in the 1988 elections.

Simone Weil: Portrait of a Self-Exiled Jew. By Thomas R. Nevin. Chapel Hill: The University of North Carolina Press. Nearly 50 years after her death, Weil remains one of the most searching religious inquirers and political thinkers of the 20th century. She rejected her Jewishness and developed a strong interest in mystic spirituality and in Catholicism, although she never joined the Catholic Church. Nevin's intellectual study explores Weil's leftist politics and her attempt to embrace Christianity—both topics of continuing interest. He also explores her writings on science, her work as a poet and a dramatist, and her selective friendships. He is the first biographer to draw on the full range of essays, notebooks and fragments from the Simone Weil archives in Paris, many of which have never been translated or published.

No Trumpets, No Drums: A Two-State Settlement of the Israeli-Palestinian Conflict. By Mark A. Heller and Sari Nusseibeh. New York: Hill and Wang. This book is the outcome of an intense debate between two prominent scholars—one Israeli and one Palestinian—and the result is the first truly joint blueprint for a settlement. They argued for many months about the specific issues on the agenda, emphasizing their own concerns while trying to accommodate the other until they found mutually acceptable solutions to the major obstacles. They also formulated a proposal for Jerusalem that meets the needs of both sides while preserving the essential unity of the city. The authors show that a durable settlement between Israelis and Palestinians depends on definitive peace agreements between Israel and the Arab states. They demonstrate that a two-state settlement is both possible and necessary for peace between Israel and the Arab world.

Tradition in a Rootless World: Women Turn to Orthodox Judaism. By Lynn Davidman. Berkeley: University of California Press. The past two decades have seen a liberalization and expansion of women's roles in society. Recently, however, some women have turned away from the myriad choices presented by modern life and chosen a Jewish Orthodox tradition that defines women's roles primarily in terms of their duties as wives and mothers in nuclear

families. This book is about the ways in which ancient religious institutions are restructuring in response to the increasing secularization of society. The two communities the author looks at, modern Orthodox and Hasidic, illustrate divergent strategies for coping with the modern world. Through vivid and detailed personal portraits, Davidman explores women's place not only in religious institutions but in contemporary society as a whole. It is a perceptive contribution that unites the study of religion, sociology and women's studies.

Christopher Columbus's Jewish Roots. By Jane Frances Ambler. Northvale, N.J.: Jason Aronson Inc. Ambler explores the theory that Columbus was of Spanish-Jewish descent. She presents an impressive collection of evidence to support her position. The fact that Columbus's original family name was Colon implies a tie to Judaism; Hebraic in origin, it is a name used by many Jews who fled to Italian city-states to escape the 1391 massacres in Spanish Catalonia. Also, there is proof that Columbus spoke and wrote in Castilian, the language of Catalanian Jews, rather than in what should have been his native Italian. The author provides further information to justify her conclusions. This volume is an engrossing, engagingly written contribution to the literature of the explorer. She brings to life an era long since passed and links Columbus's destiny to the fate of the Jewish people.

Jews in the American Academy, 1900-1940: The Dynamics of Intellectual Assimilation. by Susanne Klingenstein. New Haven: Yale University Press. This fascinating book is an account of the first Jewish professors of humanities in American universities. By tracing the experiences of these intellectuals, the book sheds light on two important subjects: how the philosophy and literature departments of Ivy League colleges in the early 20th century gradually opened their doors to Jewish men of letters and how this integration transformed the thinking of these Jewish professors, many of whom had been brought up in Orthodox Jewish homes.

Renewing the Covenant: A Theology for the Postmodern Jew. By Eugene B. Borowitz. Philadelphia: The Jewish Publication Society. In this volume, Borowitz assesses and expounds his original theology, articulating what a liberal Jew can believe today. He addresses such concerns as Jewish belief within a secular society; self-determination in encounter with an omnipotent God; the human capacity for evil; the role of the individual within the Jewish community; Jewish observance without the strictures of orthodoxy; and the issues facing Judaism in the last half of the 20th century, after the Holocaust and the Six Day War. This is the first systematic statement of theology since Abraham Heschel set forth his comprehensive philosophy of Judaism.

Revolutionary Anti-Semitism in Germany: From Kant to Wagner. By Paul Lawrence Rose. Princeton University Press. In this powerful book, Rose proposes a new view of the history of modern anti-Semitism, in general, that challenges the distinction usually made between Christian anti-Semitism and secular "racial" anti-Semitism. According to his interpretation, there is a continuous anti-Semitism mentality that is revealed in the deep "mythology" of the German tradition. Rose illustrates how Christian anti-Semitism was transmuted first into "enlightened" philosophical anti-Semitism, then into the atheistic social radicalism of the early 19th century and thence into extreme racism.

Dreyfus: A Family Affair, 1789-1945. By Michael Burns. New York: HarperCollins Publishers. A richly detailed and eloquent history whose dramatic center is the Dreyfus affair of the late 1890s, Burns' saga of a French Jewish family spans six generations—from the French Revolution to the Vichy regime of World War II. A magnificent social and political history seen through the lens of a family's ordeal, this book is urgently compelling, as timely and lasting as the tales of assimilation and anti-Semitism it recounts.