

ing centuries of the third millennium and record an economy that was to have a wide effect on the Near East.

Mattitiahu Tsevat's learned and penetrating "Alalakhiana" (pp. 109-134) includes notes on the Alalakh tablets and a series of items pertaining to Hebrew philology.

Mary P. Gray's "The Habiru-Hebrew Problem in the Light of the Source Material Available at Present" (pp. 135-202) was unfortunately written in ignorance of Meredith G. Kline's *The Ha-BI-ru* (Philadelphia 1956-57), which could have clarified the Hebrew linguistic problems for her.

Jonas C. Greenfield's "Lexicographical Notes" (pp. 203-228) brings a wealth of comparative data to bear on eight Hebrew roots.

On pp. 229-271 Harry M. Orlinsky continues his "Studies in the Septuagint of the Book of Job" on which he has spent many years of diligent research.

Morton Smith's "The Description of the Essenes in Josephus and the Philosphumena" (pp. 273-313) is a study of two sources that may go back to a common original. Smith feels that any attempt to get at the common original should wait until all the Dead Sea Scrolls are fully published.

Franz Landsberger's attractively illustrated article on "A German Torah Ornamentation" (pp. 315-330) deals with handsome material dated by an inscription in 1858, but made earlier, perhaps in 1828.

Walter J. Fischel's "Mulla Ibrahim Nathan (1816-1868): Jewish Agent of the British during the First Anglo-Afghan War" covers a facet of a wide field about which too little is known; to wit, Central Asiatic Jewry.

Robert L. Katz's "A Psychoanalytic Comment on Job 3:25" shows another instance of rabbinic literature anticipating Freudian insights.

Raphael Hallevy's "Eliyahu ha-Tishbi" (pp. 1-9 in the Hebrew section) is a study of the Prophet who enjoys a special place in our living folklore, unrivaled by Isaiah or even Moses.

The volume closes with a welcome index of the articles in vols. i-xxviii, bringing out clearly the significant contribution that HUCA has made to scholarship since the inception of the series in 1924.

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BAECK, LEO. *Judaism and Christianity*. Translated with an introduction by Walter Kaufmann. Philadelphia. Jewish Publication Society of America. 1958. Pp. 292.

This volume was planned by Dr. Baeck. He selected the essays to be included, and asked Dr. Kaufmann to translate them. ("The Faith of Paul" was originally published in English.) The volume appeared two years after his death: it is a worthy monument to a profound scholar and thinker, who was also a hero and a saint.

The first three essays are primarily historical. In them the author attempts to clarify various aspects of Christian origins, the relation of Christianity to Judaism and its gradual divergence from Judaism. The most ambitious of these, "The Gospel as a Source for the History of the Jewish Faith," is an effort to winnow out the authentic accounts of the words and acts of Jesus. In the first part of this essay, Baeck makes some important observations about Jewish traditions regarding the lives and sayings of great men, and applies his findings to the development of Christian tradition. But the treatment of the actual texts is too summary to be entirely satisfying.

The last two essays are entitled respectively "Mystery and Commandment" and "Romantic Religion." The first is a sort of brief introduction to the second, the longest and most powerful section of the book. Here Dr. Baeck draws a fundamental distinction between classical religion, exemplified by Judaism, and romantic

religion, typified by Pauline Christianity. Romanticism in art, in life, in religion is marked by an all-consuming need for emotional experience. To feel intensely, sublimely, is the chief thing. Whereas classical religion, without ignoring the subjective side, lays great stress on the concrete, positive act, romantic religion remains absorbed in self-renouncing faith. Out of this primary emotionalism Dr. Baeck traces the principal features of both Catholic and Protestant Christianity: sacramentalism, monasticism, dogmatism, and sentimentality.

Never have I encountered a Jewish polemic against Christianity at once so urbane and so devastating. It does not criticize Christian evidences, but it boldly weighs Christian culture in the balance of truth and justice, and finds it wanting. "A good deal of Church history," Baeck writes, "is the history of all the things which neither hurt nor encroached upon this piety, all the outrages and all the baseness which this piety was able to tolerate with an assured and undisturbed soul, and an untroubled faith . . . The Christian religion, very much including Protestantism, has been able to maintain silence about so much that it is difficult to say what has been more pernicious in the course of time: the intolerance which committed the wrongs or the indifference which beheld them unperturbed."

Small wonder that when, in 1938, the book containing this essay appeared, the Nazis confiscated and destroyed the entire edition. But fortunately, a few copies were rescued.

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LEVITAN, TINA. *The Firsts of American Jewish History*. Brooklyn, N. Y. Charut Press. 1957. Pp. 285.

Some three centuries ago, Spinoza observed that men related in chronicles and histories their own opinions rather than actual events. In a large measure, Miss Levitan's book would come within the purview of this statement.

The dust jacket states that this volume recites "American Jewish historical beginnings from the time of the Spanish and Portuguese background of discovery in 1492 to the atomic age." The method chosen for recounting this exciting piece of Jewish history has an element of uniqueness about it. The book is divided into four sections. The first, "We Settle in America," lists every "first" from Jewish settler to insurer. Section two, "We Grow With the Nation," deals with most aspects of the development of the Jewish people in this country from the first Jewish bookdealer to the first Jewish statesman. The third section, "We Pay Our Debt to America," highlights Jewish contributions to the so-called American way of life by touching on the gamut of "firsts" from "The First Jew to Receive the Congressional Medal of Honor" to the "First American Jew to Receive the Medal of Reconnaissance Française." The last section, "We Continue Pioneering After the First World War," ranges from "The Jewish Radio Station Manager" to "The First Jew in Baseball's Hall of Fame."

The seriousness indicated by the range of material covered is belied by the results. It is difficult to conclude whether Miss Levitan intended the book to be a basic contribution to American Jewish History or merely a collection of interesting and extremely well-written anecdotes about more or less prominent figures—who happened to be Jews—and achieved some measure of distinction.

If the former, then her work is lacking in most of those elements which are prime requisites for the serious chronicling of history. The volume has neither definition nor orientation. One receives a distorted impression of the Jewish contribution to American history because of the disproportionate importance attached to these "firsts." Particularly is this so with regard to the Revolutionary period. It is obvious that the only criterion for inclusion in the book is the accident of birth. Thus David Belasco and Judah P. Benjamin are included. If the author