

would so soon be torn with conflict, or that the Socialists would "steal" so many Communist votes (the latest polls give them 34 per cent against the Communists' 18 per cent).

Few would disagree with Tiersky's judgment of the PCF as a reformist and oppositionary force, but the notion that the PCF is really a "counter-community" whose members join, as do the American communards, in order to resolve personal identity crises, or to replace their paternal authority, appears farfetched. This concept of counter-community, however, is one of the cornerstones of Tiersky's theory; it is one of his "four faces." Another "face" is that of the "tribune." This means the disadvantaged vote for the Party because they buy its program or want to protest the establishment, or have received favors from the local PCF politicians (they are said to be less corrupt than most and, at times, manage to shift local taxes to the local "capitalists").

These "two faces of communism"—the "tribune aspect" and the "counter-community"—are on the "soft axis." The "hard axis"—the "revolutionary vanguard" and the "government party"—is what most of the book is about. These "four faces" are said to exist simultaneously, although the predominance of one or another depends upon temporal expedience. At the same time, the concept of the "four faces" conveys the image of scientific objectivity while hiding the author's anti-communism, to which I do not really object, but do wish he would not cover with a "scientific" facade.

Undoubtedly, this diagrammatic model will appeal not only to anti-Communists but to all who like model-building. It might even be applicable, within limits, to oppositionary Communist parties outside France. To the extent that such parties were aligned with Moscow, there might also be temporal similarities to the PCF's six-stage history. But Tiersky too knows that many of these similarities are superficial, and, put together in a "model," they tell us little about the future.

Tiersky's systematic description of

dogma makes for dull reading on an exciting and important subject. If he is correct about the machinations of the PCF, about its underground relation with the Soviet Union, about its anti-American uses, then he should have been able to present a more lively account of French communism. One does not expect an old-fashioned spy story, but neither need it sound like a study squeezed dry of all human interest. His narrow model, for example, omits all

discussion of the CIA or its Russian counterpart, the KGB. Even worse, Tiersky omits all of the promises of human liberation that socialism once held out. What has happened to the ideals of socialism is reduced to a plodding and repetitious analysis of the history everybody knows. But maybe it is important to realize that for us too, and not only for Tiersky and the systems analysts, the twists and turns of the "party line" have become routine.

**The Jewish People in the First Century  
Compendia Rerum Iudaicarum ad Novum  
Testamentum, Section One, Volume One**  
edited by S. Safrai and M. Stern  
in cooperation with  
D. Flusser and W.C. van Unnik,  
(Fortress Press; 560 pp.; \$25.00)

**Robert L. Wilken**

Christian origins, observes W.D. Davies (*The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine*) has usually been approached in two ways. One emphasizes the radical newness of the Christian gospel in an aging world; the other seeks to place Christianity within the context of the religious history of the Greco-Roman world. The latter approach usually moves to connect Christianity either to Hellenistic culture or to Judaism. "But even when the attempt has been made to understand Christian origins in their setting in the Hellenistic and Jewish worlds, it is the concerns of Christian scholars that have usually determined how that setting has been exploited and what aspects of it have been considered for the illumination of the Christian faith. This is especially true of the way in which Judaism has been examined as a background to Christianity." Christian scholars have persisted in viewing Judaism as a background to Christianity despite the

obvious historical fact that Judaism continues to exist to this day. Because of the dominant role of Christianity in Western culture, "the discussion of the interaction between Judaism and the Gospel," continues Davies, "has been governed almost entirely by those concerns that Christians themselves have deemed important. As a result, it is doctrines in which Christians have been particularly interested, such as those about God, Man, Sin, Creation, Revelation, Prophecy, Reward and Punishment, etc., that is, theological and metaphysical abstractions, that have been emphasized in attempts to understand how the Gospel emerged from and impinged upon Judaism. The Jewish faith came to be understood largely as a body of ideas with which Christian doctrines could be compared and contrasted; it came to be examined in terms of Christian categories but seldom in terms native, or peculiar, to itself." Hence the neglect of the "land" and hence the reason for Davies's book.

Christianity has long lived with a caricature of Judaism because it has systematically ignored Jewish history and thought after the beginning of Christianity. Most of the Christian study of Judaism centers on the Hebrew Scriptures (the Old Testament) or the Jewish books written in Greek from the so-called "intertestamental period," that is, the period of the second Commonwealth, and which have been preserved within Christian tradition. Vast ignorance prevails about what took place after the destruction of the temple in 70 C.E. Ignorance, however, is not the chief problem; the chief problem is the assumption that Judaism can be understood without taking into account how it adapted and changed after the destruction of the Temple and what shape it took during the period up to the writing of the Talmud. These developments in ancient Judaism have to be understood on their own terms and for what they contribute to the historical development of Judaism within Western society. Christianity and Judaism must be studied as parallel, even competing, movements during the first centuries of the Roman Empire.

Recognizing the need for a cooperative effort, a group was organized some ten years ago to publish a handbook on the interrelation between Judaism and Christianity during this period. The present work, the first to appear, focuses on Jewish life during the first century of the Common Era. The essays attempt to give an overview of the present state of knowledge concerning political, social, legal, and cultural life of the Jews during this period. In a second volume the editors plan to dwell on the literary and oral traditions in Judaism and Christianity. Later volumes will consider Judaism and Christianity within the context of the larger culture, the development of Jewish and Christian thought, and a final section on the history of Jewish-Christian relations from the third century to modern times. When completed the work as presently planned will comprise ten volumes.

As the title suggests, this is a com-

pendia of information, that is, a handbook; it is not a narrative or interpretative history. The authors, largely Israeli scholars, it seems, are concerned with gathering and collecting information from literary, archaeological, epigraphical, and papyrological sources. In only one or two essays is there careful attention to methodological problems or attempts to interpret the historical and religious significance of the data.

Although the work is heavily weighted in favor of the encyclopedic, and of course this is its purpose, the presentation of some of the data is arresting. For example, there is epigraphical evidence from several provinces within the Empire that Jewish youths were active participants in the course of study and physical training in the local gymnasium. Jewish names appear on the lists of *ephebes*, that is, of young men usually fifteen to seventeen years old who were enrolled in the gymnasium. That the parents would send their children to the gymnasium is an interesting commentary on their attitudes toward the larger society, for the gymnastic education embodied the cultural and civic values of the Hellenistic cities and was closely tied to the civic religious ceremonies of these cities. Further, in some cases inscriptions show that leading citizens of the Jewish community were elected to serve on the city council. In 60-61 C.E. Elasor son of Jason is listed as one of the magistrates of Cyrene. How far participation in civic government with its attendant religious rites meant separation from the Jewish community we cannot say. In the third century Christian writers were still warning against serving as a magistrate, though this would change shortly. Whether the holding of such an office was considered apostasy for the Jew we do not know, but the evidence we have suggests that it was not unusual. Which might be an answer.

The wide variety of sources from this period shows that the spectrum of Jewish life in the first century of the Roman Empire was as wide as it is in our country today. Deeply

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acculturated Jews who had adopted the lifestyle and values of the Greco-Roman culture and those who were profoundly alienated and critical of this culture existed side by side. Of the latter, however, we hear little in this book, largely because of the kind of evidence considered. Yet in spite of the profound Hellenization of diaspora Jewish communities, they still retained their identity as Jews, and the link with Jerusalem remained strong. Jews sent funds to Jerusalem, in some cases rather significant amounts. They made pilgrimages to the Holy City for festivals and sometimes stayed for months or years. Some synagogues served these visitors, "needy travelers from foreign lands," and provided opportunity to study the Torah and Mizvoth. In the Hellenistic cities the Jews often lived in their own section of the city and were allowed to govern their own affairs. This meant they had their own laws,

courts, businesses, places of worship, system of taxation. And in some cases city officials made special provisions that the market officials would provide for importation of food for Jews in accord with Jewish laws.

As a compendium the first volume accomplishes the task it set for itself. It is primarily a work of Jewish scholarship (much of the book is translated from Hebrew) but will be read in this country and Europe largely by Christian scholars. This is significant, for much of the information here is quite unfamiliar to students of early Christianity, and where it is available it is not always accessible. Most important, the Compendia goes a long way toward bringing Jewish and Christian scholarship into closer conversation about that period of Jewish and Christian history which was formative for the later history of both religious traditions.

would require us to unearth the names of men and women whose ideas and actions, oddly fallen into an aura of anonymity, had been central to the nature and direction of the struggle." And unearth they did. In addition to the documents published in Cuba by the revolutionary government, they have conducted interviews with many of the principals in the struggle, some of whom, to my knowledge, had never before been quoted in print or written anything for publication. They have gained access to letters and documents that lend credence to their testimony. Their first commitment, to the "principals in the struggle," makes them include some unlikely people. Thus we learn about the contribution of prostitutes to the revolution (a persuasive passage, incidentally) and the corrupt payoff system from policemen of the time.

The authors have a third important commitment. They have chosen to write a history of the politics and military actions of the period, and the book is full of detail on these scores. There are, for example, maps of the battlefields and an architectural plan of the Presidential palace that helps explain an unsuccessful effort to assassinate President Batista. When the urban underground engaged in an action, we often learn how many grenades they had, what types of rifles, and even the make of the cars. For those who like their history live and in color, this is an exceptional book.

Yet its strengths are related, as is so often the case, to its weaknesses. Some weaknesses are minor. At times I really wish some grenades and rifles and car makes had no history. There are two more important weaknesses. There is insufficient analysis, a reluctance to tell us what a fact may mean. For those of us who suffer from over-analysis and underdocumentation as an occupational hazard, this may be welcome. But it is a little difficult to chart one's way unaided through the forest. For example, we are told that there were as many peasants on Batista's side as on the

## The Cuban Insurrection, 1952-1959

by Ramon L. Bonachea and Marta San Martín

(Transaction Books; 451 pp.; \$4.95)

### Jorge I. Domínguez

People without history. They probably should remain that way and not burden the rest of us with facts we prefer not to know. There are, however, some historians who stubbornly choose to remind us that we forget too much and too conveniently about the past, that we damn the facts to save our cherished hypotheses. Two such persons are Bonachea and San Martín, who have written a history of the Cuban insurrection of the 1950's "from the point of view of the Cuban insurrectionists." Some Cuban insurrectionists, of course, are people with a history. They are the ones in power. Bonachea and San Martín tell us much about them, some that is well known, some that is new.

More than other writers they remind us that the Cuban insurrection of the 1950's was not conducted merely by Fidel Castro's Twenty-Six of July Movement, and that even that movement was not Fidel's alone. The first and impressive contribution of these talented and hard-working historians is to force us to recall the history of those who did so much that was so important for their country (if the missile crisis had gone the other way, perhaps even more important for the world) and whom we have forgotten so efficiently.

Bonachea and San Martín have a second important commitment: They "believed that a legitimate beginning to any study of this period