

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

side of the insurrectionists and that class origin had little to do with political roles. If one believes the myth that the Cuban revolution was a peasant revolution, with peasant leaders, members, and ideologies, this book will be disturbing. But if one already believes that the Cuban insurrectionary group that came out on top had *some* peasant leaders, *many* peasant members, and that a peasant ideology was forced on the middle-class leadership by the condition of the struggle (a peasant ideology they needed a couple of years to shake off), then the book is less helpful.

The authors expose the myth, but muddle the more reasonable hypothesis. We get conflicting reports on Raúl Castro's relationship to the peasants and conflicting reports on the role of the middle class. They tell us at one point that "the victory over Batista was a military one," while much of the text discusses the crumbling of the regime from within and the refusal to fight (with notable exceptions). The authors have not untangled the differences in types of military activity. In addition, they present very little sociological data, and almost no economic data. Had they done so, it might have been easier to explain why a general strike in April, 1958, failed everywhere but in eastern Cuba and one in early January, 1959, succeeded everywhere (that is, wage statistics show intriguing differences that make political sense by time and region).

The second weakness is, alas, overcommitment. Bonachea and San Martín are not the world's only overcommitted scholars. The problem is acute, however, among exile scholars, whether they come from Cuba, the Soviet Union, or contemporary Chile; and it can be found among all ideological persuasions. One of the authors was a participant in the insurrection; both have left their native Cuba. They identify three crucial leaders of the insurrection: Fidel Castro, José Antonio Echeverría, and Frank País; they dedicate the book to the latter two only. Echeverría and País are dead,

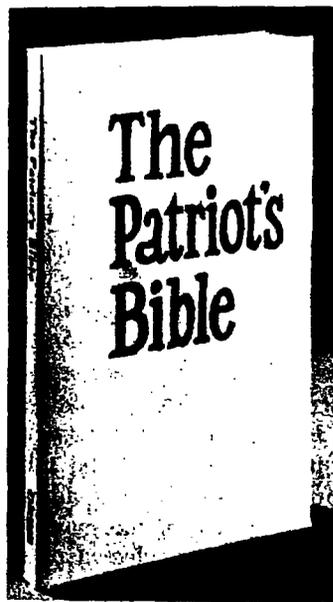
while Castro is alive, but the dedication seems more than a matter of memorializing the dead.

Those currently in power in Cuba receive tougher treatment in the discussion of their insurrectionary roles than those who are not. For example, the authors discuss how the insurrectionists called their killings "executions." The university student Revolutionary Directorate's executions appear less mendacious and more justified than Fidel Castro's. When the Revolutionary Directorate (to which one of the authors belonged) failed to support an action by Fidel Castro, the latter's critique is given one paragraph; when the reverse occurred, it is given over three pages.

There are also problems of unwarranted inference. The authors get into this difficulty precisely because of their commitment to talk about the contributions and weaknesses of individuals. I hold no brief for the old Communist Party. The

authors' evidence amply documents the fact that the Communists did not support the insurrection against Batista until it was evident Batista was going to lose. They also document one instance (a particularly ugly one) of Communist collaboration with Batista's repression. But their charges of a systematic Communist collaboration in Batista's repression are not supported by documentation, although the innuendo appears at several points. The authors' evidence amply supports the argument that Fidel Castro's political position was strengthened by the death of a potential rival, Frank País; but the effort to pin complicity on Vilma Espín (Raúl Castro's wife and current Women's Federation president) is questionable.

The wounds of the Cuban insurrection, and of the Cuban revolution, do not heal easily. Some will never heal. Others crop up to mar the impressive contributions of talented scholars who find it difficult



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Briefly Noted

The Institute of Pacific Relations: Asian Scholars and American Politics

by John N. Thomas

(University of Washington; 187 pp.; \$8.95)

Another rather messy tale of McCarthyism before the McCarthy era. When we "lost" China, the wrath of Congress turned on likely scapegoats, of which the Institute of Pacific Relations, organized in 1925 in connection with the YMCA, seemed especially likely. Some prominent members, such as Owen Lattimore, could probably have done a little more than they did to prevent the IPR from being labeled a Communist tool. A determined McCarran Committee would not have been deterred by scholars more adept at the political games. A little story from a largely misremembered past, but, as the author makes clear, its lessons are hardly irrelevant to our own moment.

From Cortés to Castro by Simon Collier

(Macmillan; 429 pp.; \$12.95)

The author, an historian at the University of Essex, calls this "an introduction" to the history of Latin America. In fact, less than a hundred pages are given to an overview of Latin American history from 1492 to 1973. Then there are extended sections on geography, peoples, political systems, and the such. For all the undoubtedly valuable information the book contains, the end result seems somewhat disjointed, and one rather wishes the author had integrated the whole into a telling of the history of Latin America.

Friendship by Myron Brenton

(Stein and Day; 210 pp.; \$6.95)

A once-over-lightly survey of the styles and definitions of friendship in contemporary America. The author correctly notes that the subject has not received the attention it deserves in its own right, but has usually been treated left-handedly in connection with studies of other social categories. Brenton has diligently searched out much of what has been said about friendship in current sociological literature and offers a generally upbeat appraisal of the growing importance of friendship in our culture. There are no conceptual breakthroughs and the survey is frequently repetitious, but one hopes the book will be taken as an invitation for others to address what is surely one of the most elementary and most neglected of human phenomena.

The Ultra Secret by F. W. Winterbotham

(Harper and Row; 199 pp.; \$8.95)

An exciting story, and real history to boot. It turns out that the British early broke the Germans' top secret code and all during World War II were listening in on Hitler and his

top commanders as they schemed for world conquest and, finally, for mere survival. The book is of the now-it-can-be-told genre. It is not only told but told well. Along the way Winterbotham, who was key to the operation of the Ultra Secret, has some blistering analyses of sundry Allied commanders. Montgomery comes off looking a bit of a fool with a very large ego, while Eisenhower shows up a gentleman negotiator with an extraordinary intelligence. Some have been churlish enough to suggest that the fact that the Allies had most of the Axis plans in advance detracts somewhat from their victory. Such complaints reflect a serendipity-deficient understanding of history. An engaging and instructive book.

Correspondence

(from p. 2)

forces regardless of their denomination. Their anti-Communist plot is aimed at the renewal of ideological domination and political power of churches in socialist countries."

In dealing with religious situations in Communist countries we must, therefore, see to it that the theology of caution and accommodation does not prevail over the theology of boldness, hope, and courage. The suffering church must not be sacrificed because of a dialogue with Communist governments. At a time when religious and secular dissent are on the increase in most Communist countries and Marxism-Leninism is losing its appeal, it would be a real tragedy if we would weaken this hopeful development by an overdose of the theology of caution and accommodation and by lack of faith that God is the Lord of history.