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Book Review/ A History of the Jews

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The British historian, Paul Johnson, has no limits. Whether he is exploring our century in *Modern Times* or the private lives of the most influential historical figures in the *Intellectuals*, the sheer breadth of his knowledge and freshness of his analysis is staggering. Johnson deals with big subjects in a way that can only be called courageous. His research is meticulous, but he goes beyond merely recounting. He forces us to think, to experience with him the passionate flow of ideas and events that have shaped our heritage.

*A History of the Jews* is important because it encompasses our historical experience, whether we are Jew, Christian, Muslim or a member of no organized religion. For Jews, this book is the real story, more compelling than Max Dumond’s *The Jews, God and History*. For non-Jews, this understanding of Jewish history serves as a counterpoint to all Western experience, because the Jews, as actors or victims, participated in virtually all of it... So non-Jews will see their own history as if through a mirror, an imperfect one, reflecting and refracting the light of their traditions, tragedies and triumphs.

How did this small tribe of nomads, wandering in the desert 4000 years ago, invent Hollywood in the 1920’s? What is the line that led from Moses to Maimonides to Einstein? When did the Holocaust begin, and why did a most civilized nation systematically destroy European Jews and their culture? Johnson explains all this, and more.

The Jews were different. From their very beginning they were “obsessed with history.” Unlike their neighbors, they recorded all that happened to them and then imbued their experience with a kind of holiness. They called themselves The People of the Book because the book, their own history, was god-like. This had a profound effect on them. Elevating the recording and analysis of their own history to a sacred level caused them to revere the men and women who acted in their history, as well as those who taught it and

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The Greeks invented anti-Semitism, but the early Christians raised it to an art form. In the beginning the Christians despised the Jews because of their unwillingness to convert. Later, as the Jews developed skills in diplomacy, business and science, they became the objects of envy. Kings used their business skills to create capital in their countries, and then confiscated their property to pay for wars. Paul Johnson describes the long litany of the use and abuse of the Jews from the fall of the Roman Empire to the twentieth century. It is a tale that follows the Jews all over the world in their search for peace and security.

Despite, or perhaps because of almost constant assault, their culture remained intact. During the late middle ages and Renaissance tens of thousands sought safety through conversion; many of these remained crypto-Jews (in Spain, Marranos), resuming their religion whenever the pressure on them eased. Finally, by the 1700s, most European Jews were driven into the Pale of Settlement, a swath of land stretching from Romania across Russia to Poland. It was here, over a period of three hundred years, that the various governments regulated virtually all aspects of Jewish life, prohibiting them from owning land and confining them to a few business or trade activities. The Nazi’s final solution, seen in the context of this European experience, seems almost inevitable.

While the organized Christian church as a whole persecuted the Jews continually, it was in America, with its bedrock of Protestant Christianity, that the Jews found lasting peace and security. American anti-Semitism was small time and amateurish compared to the European version.

In North Africa and the Mideast the Jews and Moslems enjoyed a particularly benign relationship until the founding of Israel. And Israel in itself is a dreamy kind of question mark in the context of Jewish history. Judaism evolved to survive in an alien and hostile world. The return to the land of their beginnings was at once a kind of historical culmination and, at the same time, can be seen as an anachronism. The Jews have been taught by their own experience to distrust government, and in fact many of them have been political iconoclasts and radicals. In the light of their history, the state of Israel seems paradoxical. Is it, like the brief period of the Kings, just a disastrous blip in time? Is it doomed to self destruct, just as the kingdom of Israel did after the reigns of Saul, David and Solomon? Paul Johnson does not even suggest this, but his scholarship leads one to ask the question.

This is the great value of A History of the Jews. It is more than a history of a particular people. It encompasses all our ideals and evils; it is full of searching questions about the nature of God and the limits of humankind. ☺