

Jewish Enlightenment In An English Key Anglojewry Co

JerusalemJewry in MusicEarly Modern Culture and HaskalahThe Limits of EnlightenmentJoseph Perl's Revealer Of SecretsThe French Enlightenment and the JewsEnlightenment in the ColonyHasidism and the Jewish EnlightenmentA Companion to Romantic PoetryJewish Languages from A to ZPhoedon: Or, The Death of SocratesThe Rebellion of the DaughtersNew Perspectives on the HaskalahJewish Enlightenment in an English KeyJosephus in Modern Jewish CultureHaskalahHealing and the Jewish ImaginationJudaism and EnlightenmentThe Brothers AshkenaziMissionaries, Converts, and RabbisHaskalah and HistoryLay Activism and the High Church Movement of the Late Eighteenth CenturyHaskalah and BeyondIndex to Jewish PeriodicalsThe Religious EnlightenmentReading Jewish WomenThe Origins of Jewish Secularization in Eighteenth-Century EuropeModernizing Jewish Education in Nineteenth Century Eastern EuropeA Companion to the Works of Gotthold Ephraim LessingJewish Women in Historical PerspectiveTorah as a Guide to EnlightenmentFrom Continuity to ContiguityThe Religious Cultures of Dutch JewryModern Jewish LiteraturesRescue the Surviving SoulsNo Religion Without IdolatryCultural IntermediariesJewish Women in Enlightenment BerlinAntonio's DevilsThe Jews of Britain, 1656 to 2000

Jerusalem

An author and subject index to selected and American Anglo-Jewish journals of general and scholarly interests.

Jewry in Music

A collection of fully-revised and new essays that explore the richness of Jewish women's history.

Early Modern Culture and Haskalah

A groundbreaking examination of a little-known but defining episode in early modern Jewish history A refugee crisis of huge proportions erupted as a result of the mid-seventeenth-century wars in the Polish-Lithuanian Commonwealth. Tens of thousands of Jews fled their homes, or were captured and trafficked across Europe, the Middle East, and North Africa. Rescue the Surviving Souls is the first book to examine this horrific moment of displacement and flight, and to assess its social, economic, religious, cultural, and psychological consequences. Drawing on a wealth of primary sources in twelve languages, Adam Teller traces the entire course of the crisis, shedding fresh light on the refugee experience and the various relief strategies developed by the major Jewish centers of the day. Teller pays particular attention to those thousands of Jews sent for sale on the slave markets of Istanbul and the extensive transregional Jewish economic network

that coalesced to ransom them. He also explores how Jewish communities rallied to support the refugees in central and western Europe, as well as in Poland-Lithuania, doing everything possible to help them overcome their traumatic experiences and rebuild their lives. *Rescue the Surviving Souls* offers an intimate study of an international refugee crisis, from outbreak to resolution, that is profoundly relevant today.

The Limits of Enlightenment

Commonly translated as the “Jewish Enlightenment,” the Haskalah propelled Jews into modern life. Olga Litvak argues that the idea of a Jewish modernity, championed by adherents of this movement, did not originate in Western Europe’s age of reason. Litvak contends that the Haskalah spearheaded a Jewish religious revival, better understood against the background of Eastern European Romanticism. Based on imaginative and historically grounded readings of primary sources, Litvak presents a compelling case for rethinking the relationship between the Haskalah and the experience of political and social emancipation. Most importantly, she challenges the prevailing view that the Haskalah provided the philosophical mainspring for Jewish liberalism. In Litvak’s ambitious interpretation, nineteenth-century Eastern European intellectuals emerge as the authors of a Jewish Romantic revolution. Fueled by contradictory longings both for community and for personal freedom, the poets and scholars associated with the Haskalah questioned the moral costs of civic equality and the achievement of middle-class status. In the nineteenth century, their conservative approach to culture as the cure for the spiritual ills of the modern individual provided a powerful argument for the development of Jewish nationalism. Today, their ideas are equally resonant in contemporary debates about the ramifications of secularization for the future of Judaism.

Joseph Perl's Revealer Of Secrets

David Conway analyses why and how Jews, virtually absent from Western art music until the end of the eighteenth century, came to be represented in all branches of the profession within fifty years as leading figures – not only as composers and performers, but as publishers, impresarios and critics. His study places this process in the context of dynamic economic, political, sociological and technological changes and also of developments in Jewish communities and the Jewish religion itself, in the major cultural centres of Western Europe. Beginning with a review of attitudes to Jews in the arts and an assessment of Jewish music and musical skills, in the age of the Enlightenment, Conway traces the story of growing Jewish involvement with music through the biographies of the famous, the neglected and the forgotten, leading to a new and radical contextualisation of Wagner's infamous 'Judaism in Music'.

The French Enlightenment and the Jews

The first detailed intellectual history of the Jewish Enlightenment, acclaimed as a work of great conceptual clarity and penetrating analysis.

Enlightenment in the Colony

Phædon: or, The Death of Socrates, originally published in German in 1767 and translated by Charles Cullen in 1789, has never been rendered into modern English. Cullen's translation is thus the only recourse for present-day scholars who cannot read German. It is long out of print and difficult to find, even in the largest academic libraries. Now that the English-speaking philosophical world is delving ever more deeply into the history of German philosophy, this facsimile of the 1789 edition - newly introduced by Curtis Bowman - will be widely welcomed.

Hasidism and the Jewish Enlightenment

The dawning of the nineteenth century found the Jews of Eastern Europe torn between the forces of progress and reaction as they took their first tentative steps toward the modern world. In a war of words and of books, Haskala—the Jewish Enlightenment—did battle with the religious revival movement known as Hasidism. Perl, an ardent advocate of Enlightenment, unleashed the opening salvo with the publication in 1819 of Revealer of Secrets. The novel tried to pass itself off as a hasidic holy book when it was, in fact, a broadside against Hasidism—a parody of its teachings and of the language of its holy books. The outraged hasidim responded by buying up and burning as many copies as they could. Dov Taylor's careful translation and commentary make this classic of Hebrew literature available and accessible to the contemporary English-speaking reader while preserving the integrity and bite of Perl's original. With Hasidism presently enjoying a remarkable rebirth, the issues in Revealer of Secrets are all the more relevant to those seeking to balance reason and faith. As the first Hebrew novel, the work will also be of great interest to students of modern Hebrew literature and modern Jewish history.

A Companion to Romantic Poetry

Focusing on an epoch of spectacular demographic, political, economic, and cultural changes for European Jewry, Cultural Intermediaries chronicles the lives and thinking of ten Jewish intellectuals of the Renaissance, nine of them from Italy and one a Portuguese exile who settled in the Ottoman empire after a long sojourn in Italy. David B. Ruderman, Giuseppe Veltri, and the other contributors to this volume detail how, in the relative openness of cultural exchange encountered in such intellectual centers as Florence, Mantua, Pisa, Naples, Ferrara, and Salonika, these Jewish savants sought to enlarge their cultural horizons, to correlate the teachings of their own tradition with those outside it, and to rethink the meaning of their

religious and ethnic identities within the intellectual and religious categories common to European civilization as a whole. The engaging intellectual profiles created especially for this volume by scholars from Israel, North America, and Europe represent an important rereading and reinterpretation of early modern Jewish culture and society and its broader European intellectual contexts.

Jewish Languages from A to Z

A translation of the famous 18th-century German treatise with introduction and detailed commentary

Phoedon: Or, The Death of Socrates

This book explores the early Jewish confrontation with modernity and its attendant cultural and religious challenges. Focusing on the burgeoning eighteenth-century interest in the study of Scripture, Edward Breuer examines the complex relationship between the Jewish Enlightenment and the German Aufklärung. The revival of a textual and linguistic approach to Bible study among Jews, exemplified by the new translation and commentary published by Moses Mendelssohn, was largely reflective of the aesthetic and literary concerns of contemporary Europeans. The Limits of Enlightenment demonstrates that this revival was also informed by an acute awareness of critical European scholarship and an attempt to respond to its modern challenges. Alongside its openness to European society and culture, the German-Jewish Enlightenment was thus also shaped by a newly perceived need to defend centuries of Jewish learning and tradition.

The Rebellion of the Daughters

Investigates the philosophical and political significance of Judaism in seventeenth and eighteenth century Europe.

New Perspectives on the Haskalah

An examination of the life and work of Alexander McCaul and his impact on Jewish-Christian relations In Missionaries, Converts, and Rabbis, David B. Ruderman considers the life and works of prominent evangelical missionary Alexander McCaul (1799-1863), who was sent to Warsaw by the London Society for the Promotion of Christianity Amongst the Jews. He and his family resided there for nearly a decade, which afforded him the opportunity to become a scholar of Hebrew and rabbinic texts. Returning to England, he quickly rose up through the ranks of missionaries to become a leading figure and educator in the organization and eventually a professor of post-biblical studies at Kings College, London. In 1837, McCaul published The Old Paths, a powerful critique of rabbinic Judaism that, once translated into Hebrew and other languages,

provoked controversy among Jews and Christians alike. Ruderman first examines McCaul in his complexity as a Hebraist affectionately supportive of Jews while opposing the rabbis. He then focuses his attention on a larger network of his associates, both allies and foes, who interacted with him and his ideas: two converts who came under his influence but eventually broke from him; two evangelical colleagues who challenged his aggressive proselytizing among the Jews; and, lastly, three Jewish thinkers—two well-known scholars from Eastern Europe and a rabbi from Syria—who refuted his charges against the rabbis and constructed their own justifications for Judaism in the mid-nineteenth century. *Missionaries, Converts, and Rabbis* reconstructs a broad transnational conversation between Christians, Jews, and those in between, opening a new vista for understanding Jewish and Christian thought and the entanglements between the two faith communities that persist in the modern era. Extending the geographical and chronological reach of his previous books, Ruderman continues his exploration of the impact of Jewish-Christian relations on Jewish self-reflection and the phenomenon of mingled identities in early modern and modern Europe.

Jewish Enlightenment in an English Key

New essays providing a comprehensive view of the pathbreaking dramatist and theorist Lessing.

Josephus in Modern Jewish Culture

English summary: The focus is on the investigation of Jewish environments and social spaces in the early modern period. Of especial interest here is the tension between tradition and modernity. Other articles explore aspects of the history of Jewish institutions and Jewish aspects of the history of science from the 18th to 20th century. German description: Thematischer Schwerpunkt des Jahrbuchs ist die Erforschung frühneuzeitlicher jüdischer Lebenswelten. Im Zentrum steht dabei die Spannung zwischen Tradition und aufkommender Moderne, die sich an Einstellung und Reaktion der Juden in besonderer Weise ablesen lässt. Gerade die Vielfalt der jüdischen Lebenswelten - geographisch und topographisch, sprachlich und kulturell - lässt mit dem Aufkommen moderner Neuerungen wie dem Buchdruck innerjüdische Kommunikation zunehmen und so eine Einheit in der Unterschiedlichkeit erkennbar werden. Ergänzt wird der Band durch Beiträge, die Einzelaspekte der Modernisierung des Judentums vom ausgehenden 18. bis in das 20. Jahrhundert thematisieren, sowie durch die Rubriken Aus der Forschung, Diskussion, Gelehrtenportrat, Dubnowiana und Literaturbericht.

Haskalah

Josephus in Modern Jewish Culture offers pioneering studies of the intense and varied reception of the historian's work in scholarship, religious and political debates, and in literary texts, from seventeenth-century Amsterdam to the "trials" of

Josephus in the twentieth century.

Healing and the Jewish Imagination

Through a series of 34 essays by leading and emerging scholars, *A Companion to Romantic Poetry* reveals the rich diversity of Romantic poetry and shows why it continues to hold such a vital and indispensable place in the history of English literature. Breaking free from the boundaries of the traditionally-studied authors, the collection takes a revitalized approach to the field and brings together some of the most exciting work being done at the present time. Emphasizes poetic form and technique rather than a biographical approach. Features essays on production and distribution and the different schools and movements of Romantic Poetry. Introduces contemporary contexts and perspectives, as well as the issues and debates that continue to drive scholarship in the field. Presents the most comprehensive and compelling collection of essays on British Romantic poetry currently available.

Judaism and Enlightenment

"Focusing on a deep metaphysical interpretation of the Torah, *Torah as a Guide to Enlightenment* presents, for the first time, the original intention of the Jewish tradition: an explicit guide to liberation from the mystical Jewish enlightenment point of view"--Provided by publisher.

The Brothers Ashkenazi

Missionaries, Converts, and Rabbis

In Todd Endelman's spare and elegant narrative, the history of British Jewry in the modern period is characterized by a curious mixture of prominence and inconspicuousness. British Jews have been central to the unfolding of key political events of the modern period, especially the establishment of the State of Israel, but inconspicuous in shaping the character and outlook of modern Jewry. Their story, less dramatic perhaps than that of other Jewish communities, is no less deserving of this comprehensive and finely balanced analytical account. Even though Jews were never completely absent from Britain after the expulsion of 1290, it was not until the mid-seventeenth century that a permanent community took root. Endelman devotes chapters to the resettlement; to the integration and acculturation that took place, more intensively than in other European states, during the eighteenth century; to the remarkable economic transformation of Anglo-Jewry between 1800 and 1870; to the tide of immigration from Eastern Europe between 1870 and 1914 and the emergence of unprecedented

hostility to Jews; to the effects of World War I and the turbulent events up to and including the Holocaust; and to the contradictory currents propelling Jewish life in Britain from 1948 to the end of the twentieth century. We discover not only the many ways in which the Anglo-Jewish experience was unique but also what it had in common with those of other Western Jewish communities.

Haskalah and History

Based on the women's own writings, this engaging study demonstrates their intellectual proclivities and social activities, as well as their attitudes to marriage and religion.

Lay Activism and the High Church Movement of the Late Eighteenth Century

Through unique--and sometimes controversial--perspectives, a group of celebrated thinkers pushes the boundaries of Jewish knowledge, investing the search for healing with new ideas and new ways to look at old texts.

Haskalah and Beyond

In the Polish city of Lodz, the brothers Ashkenazi grew up very differently in talent and in temperament. Max, the firstborn, is fiercely intelligent and conniving, determined to succeed financially by any means necessary. Slower-witted Jacob is strong, handsome, and charming but without great purpose in life. While Max is driven by ambition and greed to be more successful than his brother, Jacob is drawn to easy living and decadence. As waves of industrialism and capitalism flood the city, the brothers and their families are torn apart by the clashing impulses of old piety and new skepticism, traditional ways and burgeoning appetites, and the hatred that grows between faiths, citizens, and classes. Despite all attempts to control their destinies, the brothers are caught up by forces of history, love, and fate, which shape and, ultimately, break them. First published in 1936, *The Brothers Ashkenazi* quickly became a best seller as a sprawling family saga. Breaking away from the introspective shtetl tales of classic nineteenth-century writers, I. J. Singer brought to Yiddish literature the multilayered plots, large casts of characters, and narrative sweep of the traditional European novel. Walking alongside such masters as Zola, Flaubert, and Tolstoy, I. J. Singer's premodernist social novel stands as a masterpiece of storytelling.

Index to Jewish Periodicals

In *Lay Activism and the High Church Movement of the Late Eighteenth Century*, Robert M. Andrews presents a biography of the late eighteenth-century High Church layman, William Stevens (1732-1807), elucidating his influence within the High

Church movement of his day.

The Religious Enlightenment

Historians of the European Jewish experience have long marginalized the intellectual achievement of Jews in England, where it was assumed no seminal figures contributed to the development of modern Jewish thought. In this first comprehensive account of the emergence of Anglo-Jewish thought in the eighteenth and nineteenth centuries, David Ruderman impels a reconsideration of the formative beginnings of modern European Jewish culture. He uncovers a vibrant Jewish intellectual life in England during the Enlightenment era by examining a small but fascinating group of hitherto neglected Jewish thinkers in the process of transforming their traditional Hebraic culture into a modern English one. This lively portrait of English Jews reformulating their tradition in light of Enlightenment categories illuminates an overlooked corner in the history of Jewish culture in England and Jewish thought during the Enlightenment. Ruderman overturns the conventional view that the origins of modern Jewish consciousness are located exclusively within the German-Jewish experience, particularly Moses Mendelssohn's circle. Independent of the better-known German experience, the encounter between Jewish and English thought was incubated amid the unprecedented freedom enjoyed by Jews in England. This resulted in a less inhibited defense of Jews and Judaism. In addition to the original and prolific thinkers David Levi and Abraham Tang, Ruderman introduces Abraham and Joshua Van Oven, Mordechai Shnaber Levison, Samuel Falk, Isaac Delgado, Solomon Bennett, Hyman Hurwitz, Emanuel Mendes da Costa, Ralph Shomberg, and others. Of obvious appeal and import to students of Jewish and English history, this study depicts the challenge of defining a religious identity in the modern age.

Reading Jewish Women

Revises our understanding of the relationship between the Haskalah, Orthodoxy, and hasidism, reassesses the role of key individuals in the movement, and offers a new, more nuanced, definition of the Haskalah. Should be of interest to all students of modern Jewish history, literature, and culture in eighteenth-century Germany and eastern Europe in the nineteenth century.

The Origins of Jewish Secularization in Eighteenth-Century Europe

The Religious Cultures of Dutch Jewry presents a variety of religious belief and practice from the early modern period until today. Dutch Jewry was a meeting place of Jews of various origins and a microcosm of essential changes in Jewish history.

Modernizing Jewish Education in Nineteenth Century Eastern Europe

Antonio's Devils deals both historically and theoretically with the origins of modern Hebrew and Yiddish literature by tracing the progress of a few remarkable writers who, for various reasons and in various ways, cited Scripture for their own purpose, as Antonio's "devil," Shylock, does in *The Merchant of Venice*. By examining the work of key figures in the early history of Jewish literature through the prism of their allusions to classical Jewish texts, the book focuses attention on the magnificent and highly complex strategies the maskilim employed to achieve their polemical and ideological goals. Dauber uses this methodology to examine foundational texts by some of the Jewish Enlightenment's most interesting and important authors, reaching new and often surprising conclusions.

A Companion to the Works of Gotthold Ephraim Lessing

Throughout the eighteenth century, an ever-sharper distinction emerged between Jews of the old order and those who were self-consciously of a new world. As aspirations for liberation clashed with adherence to tradition, as national, ethnic, cultural, and other alternatives emerged and a long, circuitous search for identity began, it was no longer evident that the definition of Jewishness would be based on the beliefs and practices surrounding the study of the Torah. In *The Origins of Jewish Secularization in Eighteenth-Century Europe* Shmuel Feiner reconstructs this evolution by listening to the voices of those who participated in the process and by deciphering its cultural codes and meanings. On the one hand, a great majority of observant Jews still accepted the authority of the Talmud and the leadership of the rabbis; on the other, there was a gradually more conspicuous minority of "Epicureans" and "freethinkers." As the ground shifted, each individual was marked according to his or her place on the path between faith and heresy, between devoutness and permissiveness or indifference. Building on his award-winning *Jewish Enlightenment*, Feiner unfolds the story of critics of religion, mostly Ashkenazic Jews, who did not take active part in the secular intellectual revival known as the Haskalah. In open or concealed rebellion, Feiner's subjects lived primarily in the cities of western and central Europe—Altona-Hamburg, Amsterdam, London, Berlin, Breslau, and Prague. They participated as "fashionable" Jews adopting the habits and clothing of the surrounding Gentile society. Several also adopted the deist worldview of Enlightenment Europe, rejecting faith in revelation, the authority of Scripture, and the obligation to observe the commandments. Peering into the synagogue, observing individuals in the coffeehouse or strolling the boulevards, and peeking into the bedroom, Feiner recovers forgotten critics of religion from both the margins and the center of Jewish discourse. His is a pioneering work on the origins of one of the most significant transformations of modern Jewish history.

Jewish Women in Historical Perspective

In intellectual and political culture today, the Enlightenment is routinely celebrated as the starting point of modernity and secular rationalism, or demonized as the source of a godless liberalism in conflict with religious faith. In *The Religious Enlightenment*, David Sorkin alters our understanding by showing that the Enlightenment, at its heart, was religious in nature. Sorkin examines the lives and ideas of influential Protestant, Jewish, and Catholic theologians of the Enlightenment, such as William Warburton in England, Moses Mendelssohn in Prussia, and Adrien Lamourette in France, among others. He demonstrates that, in the century before the French Revolution, the major religions of Europe gave rise to movements of renewal and reform that championed such hallmark Enlightenment ideas as reasonableness and natural religion, toleration and natural law. Calvinist enlightened orthodoxy, Jewish Haskalah, and reform Catholicism, to name but three such movements, were influential participants in the eighteenth century's burgeoning public sphere and promoted a new ideal of church-state relations. Sorkin shows how they pioneered a religious Enlightenment that embraced the new science of Copernicus and Newton and the philosophy of Descartes, Locke, and Christian Wolff, uniting reason and revelation to renew faith and piety. This book reveals how Enlightenment theologians refashioned belief as a solution to the dogmatism and intolerance of previous centuries. Read it and you will never view the Enlightenment the same way.

Torah as a Guide to Enlightenment

Moses Mendelssohn (1725–1786) is considered the foremost representative of Jewish Enlightenment. In *No Religion without Idolatry*, Gideon Freudenthal offers a novel interpretation of Mendelssohn's general philosophy and discusses for the first time Mendelssohn's semiotic interpretation of idolatry in his *Jerusalem* and in his Hebrew biblical commentary. Mendelssohn emerges from this study as an original philosopher, not a shallow popularizer of rationalist metaphysics, as he is sometimes portrayed. Of special and lasting value is his semiotic theory of idolatry. From a semiotic perspective, both idolatry and enlightenment are necessary constituents of religion. Idolatry ascribes to religious symbols an intrinsic value: enlightenment maintains that symbols are conventional and merely signify religious content but do not share its properties and value. Without enlightenment, religion degenerates to fetishism; without idolatry it turns into philosophy and frustrates religious experience. Freudenthal demonstrates that in Mendelssohn's view, Judaism is the optimal religious synthesis. It consists of transient ceremonies of a "living script." Its ceremonies are symbols, but they are not permanent objects that could be venerated. Jewish ceremonies thus provide a religious experience but frustrate fetishism. Throughout the book, Freudenthal fruitfully contrasts Mendelssohn's views on religion and philosophy with those of his contemporary critic and opponent, Salomon Maimon. *No Religion without Idolatry* breaks new ground in Mendelssohn studies. It will interest students and scholars in philosophy of religion, Judaism, and semiotics. "In this lucid and provocative study, Gideon Freudenthal offers an original and compelling reading of Mendelssohn as well as a defense of the possibility of religious rationalism more generally. This book is not only an excellent contribution to a growing body of scholarship on Mendelssohn and early modern philosophy, but it also significantly sharpens and advances contemporary conversations about the

relations between religion and reason." —Leora Batnitzky, Princeton University "In this masterful study, Gideon Freudenthal demonstrates how Mendelssohn's philosophy, including his philosophy of religion, is grounded in semiotics. The result is a landmark work that not only successfully challenges standard interpretations of Mendelssohn's 'enlightened Judaism' and its alleged inconsistency but also effectively invites reconsideration of the very possibility of 'religion without idolatry.'"

—Daniel O. Dahlstrom, Boston University "In focusing on Mendelssohn's 'semiotics of idolatry,' Gideon Freudenthal writes as a philosopher fully at home in multiple traditions: contemporary philosophy, eighteenth-century philosophy, Jewish biblical exegesis, and comparative religion. The result is a systematic and penetrating study, based on the Hebrew as well as the German texts, that engages Mendelssohn on perhaps the most critical issue of his understanding of religion with unprecedented philosophical rigor and imagination." —David Sorkin, City University of New York Graduate Center

From Continuity to Contiguity

This book discusses the Hebrew Haskalah (Enlightenment), representing the emergence of modernism and perhaps the budding of some aspects of secularism in Jewish society, following the efforts of the Hebrew and Jewish enlighteners to introduce changes into Jewish culture and Jewish life, and to revitalize the Hebrew language and literature.

The Religious Cultures of Dutch Jewry

Jewish Languages from A to Z provides an engaging and enjoyable overview of the rich variety of languages spoken and written by Jews over the past three thousand years. The book covers more than 50 different languages and language varieties. These include not only well-known Jewish languages like Hebrew, Yiddish, and Ladino, but also more exotic languages like Chinese, Esperanto, Malayalam, and Zulu, all of which have a fascinating Jewish story to be told. Each chapter presents the special features of the language variety in question, a discussion of the history of the associated Jewish community, and some examples of literature and other texts produced in it. The book thus takes readers on a stimulating voyage around the Jewish world, from ancient Babylonia to 21st-century New York, via such diverse locations as Tajikistan, South Africa, and the Caribbean. The chapters are accompanied by numerous full-colour photographs of the literary treasures produced by Jewish language-speaking communities, from ancient stone inscriptions to medieval illuminated manuscripts to contemporary novels and newspapers. This comprehensive survey of Jewish languages is designed to be accessible to all readers with an interest in languages or history, regardless of their background—no prior knowledge of linguistics or Jewish history is assumed.

Modern Jewish Literatures

A fascinating look at how the marginal status of Jewish women enabled them to become agents of modernization in nineteenth-century Eastern European Jewish society.

Rescue the Surviving Souls

Dan Miron—widely recognized as one of the world's leading experts on modern Jewish literatures—begins this study by surveying and critiquing previous attempts to define a common denominator unifying the various modern Jewish literatures. He argues that these prior efforts have all been trapped by the need to see these literatures as a continuum. Miron seeks to break through this impasse by acknowledging discontinuity as the staple characteristic of modern Jewish writing. These literatures instead form a complex of independent, yet touching, components related through contiguity. From Continuity to Contiguity offers original insights into modern Hebrew, Yiddish, and other Jewish literatures, including a new interpretation of Franz Kafka's place within them and discussions of Sholem Aleichem, Sh. Y. Abramovitsh, Akhad ha'am, M. Y. Berditshevsky, Kh. N. Bialik, and Y. L. Peretz.

No Religion Without Idolatry

Enlightenment in the Colony opens up the history of the "Jewish question" for the first time to a broader discussion--one of the social exclusion of religious and cultural minorities in modern times, and in particular the crisis of Muslim identity in modern India. Aamir Mufti identifies the Hindu-Muslim conflict in India as a colonial variation of what he calls "the exemplary crisis of minority"--Jewishness in Europe. He shows how the emergence of this conflict in the late nineteenth century represented an early instance of the reinscription of the "Jewish question" in a non-Western society undergoing modernization under colonial rule. In so doing, he charts one particular route by which this European phenomenon linked to nation-states takes on a global significance. Mufti examines the literary dimensions of this crisis of identity through close readings of canonical texts of modern Western--mostly British--literature, as well as major works of modern Indian literature in Urdu and English. He argues that the one characteristic shared by all emerging national cultures since the nineteenth century is the minoritization of some social and cultural fragment of the population, and that national belonging and minority separatism go hand in hand with modernization. Enlightenment in the Colony calls for the adoption of secular, minority, and exilic perspectives in criticism and intellectual life as a means to critique the very forms of marginalization that give rise to the uniquely powerful minority voice in world literatures.

Cultural Intermediaries

Hertzberg develops his daring thesis that the "modern, secular, anti-Semitism was fashioned not as a reaction to the

Enlightenment and the Revolution, but within the Enlightenment and Revolution themselves." He finds that modern anti-Semitism owes less to Christian theological mentality than to doctrinaire libertarianism of figures such as Voltaire, d'Holbach, Diderot, and Marat.

Jewish Women in Enlightenment Berlin

"In fin de siècle Kraków and shortly thereafter, hundreds of young orthodox Jewish women fled their homes and found refuge in the Felician Sisters convent, where many of them converted to Catholicism. The book recounts this forgotten, perhaps suppressed, episode in Eastern European Jewish history, by reconstructing the stories of three of these women. It argues that the crisis in traditional Jewish society was precipitated by the practice of sending Jewish girls to Polish public and private schools, in accordance with Habsburg law, while not providing them with any Jewish education. When it came time for them to marry, they rebelled against their orthodox parents and escaped to the convent. The book is the first study of Jewish women in Habsburg Galicia, many of them from Hasidic families. It draws on a wealth of sources: court files, police files, government correspondence, press reports, and contemporary literature, to give voice to these young women"--

Antonio's Devils

Is there such a thing as a distinctive Jewish literature? While definitions have been offered, none has been universally accepted. Modern Jewish literature lacks the basic markers of national literatures: it has neither a common geography nor a shared language—though works in Hebrew or Yiddish are almost certainly included—and the field is so diverse that it cannot be contained within the bounds of one literary category. Each of the fifteen essays collected in *Modern Jewish Literatures* takes on the above question by describing a movement across boundaries—between languages, cultures, genres, or spaces. Works in Hebrew and Yiddish are amply represented, but works in English, French, German, Italian, Ladino, and Russian are also considered. Topics range from the poetry of the Israeli nationalist Natan Alterman to the Russian poet Osip Mandelstam; from turn-of-the-century Ottoman Jewish journalism to wire-recorded Holocaust testimonies; from the intellectual salons of late eighteenth-century Berlin to the shelves of a Jewish bookstore in twentieth-century Los Angeles. The literary world described in *Modern Jewish Literatures* is demarcated chronologically by the Enlightenment, the Haskalah, and the French Revolution, on one end, and the fiftieth anniversary of the State of Israel on the other. The particular terms of the encounter between a Jewish past and present for modern Jews has varied greatly, by continent, country, or village, by language, and by social standing, among other things. What unites the subjects of these studies is not a common ethnic, religious, or cultural history but rather a shared endeavor to use literary production and writing in general as the laboratory in which to explore and represent Jewish experience in the modern world.

The Jews of Britain, 1656 to 2000

In *Modernizing Jewish Education in Nineteenth Century Eastern Europe* Mordechai Zalkin portrays the impact of the modern Enlightened private Jewish schools on the the cultural transformation of the traditional Jewish society.

[ROMANCE](#) [ACTION & ADVENTURE](#) [MYSTERY & THRILLER](#) [BIOGRAPHIES & HISTORY](#) [CHILDREN'S](#) [YOUNG ADULT](#) [FANTASY](#)
[HISTORICAL FICTION](#) [HORROR](#) [LITERARY FICTION](#) [NON-FICTION](#) [SCIENCE FICTION](#)