In conclusion, one must state that this volume presents a valuable survey of musical styles and genres between 1540 and 1630 in the English language. For the most part, it is well written and several chapters (particularly IV and XII) provide original and provocative food for thought. Its shortcomings are mainly those which seem to encumber any complex and expensive publication in our century. It is best for selected reading and as such is a useful volume for introducing students of the Renaissance to the varied musical fare of the age of humanism.

MARIA RIKI MANIATES, *University of Toronto*

Salo Wittmayer Baron. *A Social and Religious History of the Jews: (Vol. XIII) Inquisition, Renaissance and Reformation; (Vol. XIV) Catholic Restoration and Wars of Religion*. New York and London: Columbia University Press, 1969. Pp. 463, 412. Cloth, \$10 each.

These two volumes cover mainly the circumstances of life and details of the status of the Jews as well as their contacts with and mutual impact on and by their 'host societies,' in the fifteenth to the seventeenth centuries. It is part of the section of this monumental history of the Jews – which had reached with them 14 volumes – dealing with the period 1200-1650.

The political, legal, social and economic history of the Jews is painted in these volumes – as in their predecessors – on a broad canvas of the history of the societies, peoples and churches that had in one way or another influenced Jewish society and its conditions of life.

The very structure of these two volumes hinges on central events and epochal changes in European and Church history. Even more than in his other volumes – “because of the growing integration of the Jewish people into the Western societies, its fate during the early modern period was even more deeply affected by environmental conditions than in the earlier generations... I found it necessary to include in my bibliographical references a relatively large number of general historical monographs” (vol. XIII, Preface, p. V). These ‘bibliographical references’ in the notes are more often than not short disquisitions on the character and problems of the literature referred to.

Though confined by definition to the frame of Jewish life and not to its contents, this division is not easy to maintain. Thus, the chapter on the ‘Iberian inquisition’ (vol. XIII, pp. 3-63) has a presentation of Jewish policy and attitude towards the inquisition (ibidem, pp. 19-20); the chapter on ‘Marrano dispersion’ (ibidem, pp. 64-158) has subdivisions on ‘Reubeni and Molkho’ the self-styled ‘Prince of the tribe Reuben’ and his Marrano prophet (pp. 109-115), as well as on ‘Jewish attitudes to Marranism’ (pp. 143-155) and ‘Depths of despair’ (pp. 155-158). The whole chapter on ‘Humanism and Renaissance’ (ibidem, pp. 159-205) is as much the tale of the ‘Christian Hebraists’ as the story of their Jewish teachers, as much the analysis of the attitude of humanists to Jews as the picture of the ‘Kabbalistic bridges’ (pp. 172-181) that Christian humanists saw structured on Jewish mystical teaching and symbolisms. ‘Protestant Reformation’ (ibidem, pp. 206-296) embraces not only the attitude of the Reformers to Jews, but also considerable elements of Jewish influence on and reaction to these mighty trends around them. While ‘Catholic Reform’ (vol. XIV, pp. 3-70) tells in detail the hardening attitude of the Catholic Church to the

Jews, it too of necessity shows, e.g., how “revision of the vast ‘sea of the Talmud’ created major difficulties” (p. 55) even for zealous censors. ‘Italian Conformity’ (ibidem, pp. 71-146) is essentially a continuation of the theme of the former chapter, it too ends with a subdivision on ‘Vitality without alarm’ (pp. 142-146) that assesses the impact on and the resilience of Jews in Italy to the inimical trends described in these two chapters. ‘Imperial Turmoil’ (pp. 147-223) describes in the main the circumstances created for Jews in the Empire, in its broad sense, by the Reformation and counter-reformation, here too the internal life of Jewish society appears, as in the description of the conditions in Bohemia (pp. 162-168). The ‘Thirty Years War’ (ibidem, pp. 224-294) describes in great detail its impact on the life, economy and status of the Jews; there too ‘New behavioral patterns’ (pp. 281-287) describes as much spiritual changes as social ones.

Much of what is being told about the circumstances of Jewish society is actually a description of its share and influence in European society, as e.g., the subsections on the ‘socio-economic role’ (vol. XIII, pp. 69-75) and the ‘cultural achievements’ (ibidem, pp. 75-84) of the ‘Marrano dispersion’ or as above mentioned, the entire story of Humanism and Renaissance and the Jews. The abiding sense of Baron for the deep roots and broad implications of the history he tells, makes these volumes useful from aspects of European history in general, in almost any topic he touches on.

True to the line of historians who give the reader a close touch with the past through inserting its own words within the narrative and analysis, Baron shows also consistently a deep sense for the actual relevance of past events as well as of present day evaluation of them. This is shown in a striking way when he turns at the close of his chapter on the Iberian inquisition to deal with ‘Civilizations’ seamy side’ (vol. XIII, pp. 61-63), meaning both this institution as well as modern apologetics for it. He shows up the *modus operandi* of those apologies: “Because nationalist intolerance and class struggle, however isolent, appear less distasteful to modern man than religious bigotry the main defense has shifted to the political and social arenas” (p. 62). Baron points directly to recent antisemitic and ultra-reactionary use of this defense of the inquisition (ibidem). Yet, the main objection is from the development in the past: “Because the inquisitors simultaneously operated in political and religious spheres and because as a rule they enjoyed the full backing of the state while invoking religion’s supernatural sanctions, they themselves fell prey to that system which in time catered to unrestrained sadistic instincts and fostered unlimited greed and ambitions of power-hungry people... Thus operating on this-worldly and other-worldly levels it promoted an unprecedentedly enduring spirit of religious fanaticism and *total* intolerance. The overpowering control of that system converted many perfectly honest, even saintly persons into tools of a bloody persecution which, at least in duration, far exceeded anything seen in human history before” (pp. 62-63). A living concern with all dimensions and levels of past and present, of systems, influences and individual-psychological temptations and aberrations mark this analysis of an institution and what it did to its carriers, of modern historiographical trends in their relations, not only to the past but also to the present and the future. This is true of those two volumes in entirety. Future volumes will show in how far the tale of the circumstances will merge with the description of internal, cultural, creativity. As they stand, they are – as all Baron’s work – expressions of an alert and deeply penetrating great humanistic and Jewish historian.

H. H. BEN-SASSON, *The Hebrew University, Jerusalem; University of Toronto.*