

sertation, *Beyond Theodicy* is a monograph, probably best suited to third-year undergraduates or postgraduates, and specialists in the field. It would be hard going for anyone without a basic familiarity with contemporary philosophy of religion, twentieth-century existentialist philosophy and Marxist political thought. The essays in 'Good News' after *Auschwitz* are eclectic, offering a variety of reflections on the challenges facing 'post-Holocaust' Christianity. The editors state: 'the contributors have had free rein in putting together their essays, which vary in style, substance, and form, but in every case they clarify and focus that central theme' (p. xii). The editors provide an introduction and postscript, and brief introductions to each of the three sections. Yet, despite the volume having its roots in a colloquium, there is little sense of the essayists engaging directly with each other's arguments (although occasionally there are some hints of this). Rather, this is a collection of individual pieces which work, to a greater or lesser extent, on their own terms as stand-alone essays, but do not particularly gain anything from being presented as a collection. It is likely that most lecturers would recommend particular essays to students, rather than use the book as a whole.

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PÓL O'DOCHARTAIGH (ed.), *Jews in German Literature since 1945: German-Jewish Literature?* (German Monitor, 53). Rodopi, Amsterdam / Atlanta, GA, 2000. x, 673 pp. \$60.00. ISBN 9-0420-1453-9.

This bulky volume emerged from a large-scale conference that took place at the University of Ulster in September 1999. If the question mark of the title to this compendium suggests a cautious approach, the editor Pól O'Dochartaigh's introduction more forcefully argues for the existence of a distinct German-Jewish literature after 1945. To substantiate this interpretation he proposes a content criterion to delineate the ins and outs of German-Jewish literature. The literature's relation to a German-Jewish dialogue functions here as a tell-tale sign.

It is easy to quibble with this definition as there are no easy answers to the questions of how to define German-Jewish literature. Jews and other Germans have grappled with this issue since the nineteenth century, most notably in response to Heinrich Heine. Instead of a more detailed discussion of this long-standing debate, O'Dochartaigh acknowledges the dangers of defining German-Jewish literature. Cognisant of the inherent difficulties and the ideologically ridden nature of any definitions, he nevertheless emphatically argues that this volume provides 'evidence of a continuing German-Jewish dialogue in literature' in the post-war period (p. ix).

Without debating the centrality of the German-Jewish dialogue in many of the discussed texts, O'Dochartaigh's German prism might here illuminate as much as cloud the issue. Articles by Julian Preece on the depiction of Jewish figures in Gunter Grass's work and the debates they engendered, and an essay by Petra Gunther on Barbara Honigman, for example, underpin a trans-national geography from which this literature emerges. Equally, it seems wanting to define German-Jewish literature solely from the perspective of literary studies, as also an engagement with literature on the nature of texts, the role of authors and readers, is absent. To be sure, these are difficult questions, but one would have liked to have seen some acknowledgement of the more wide-ranging debates on the nature of Jewish literature.

The actual context of the over 600-page volume roams far and wide and comprises much in its 46 individual essays on Jewish and non-Jewish authors and their representations of Jews. Individual short contributions, for example, entail several pieces

on the late nineteenth and early twentieth centuries that can hardly claim to represent this vibrant period. Only the first two essays by Florian Krobb, who analyses in a succinct manner the depiction of Jews in the literature of the 1890s and Colin Walker's comparison of two literary anthologies from the mid-nineteenth century and the post-war period, provide the sense of a longer chronological perspective. For the post-war period, Jurek Becker is discussed in four separate articles, while W. G. Sebald and others attract only two studious readers. Maxim Biller and Martin Walser have unfortunately been omitted from this canvas. Nevertheless, despite an unevenness in quality and selection, taken as a whole, the volume represents an impressive scope and significantly adds to the quickly accelerating research in this field.

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MARTIN YAFFE (ed.), *Judaism and Environmental Ethics: A Reader*. Lexington Books, Lanham, MD, 2001. vii, 420 pp. \$26.95 (pb). ISBN 0-7391-0118-8.

This edited collection, comprising 24 papers, almost all previously published, and a substantial introduction, explores relationships between Judaism, philosophy and the environment. The editor, Martin Yaffe, is professor of philosophy and religion studies at the Center for Environmental Philosophy, University of North Texas, well known as the home of the journal *Environmental Ethics*. Although several other edited collections on Judaism and the environment exist, Yaffe's is the first that focuses closely on philosophical, and in particular ethical, issues.

The book begins with a lengthy introduction by Yaffe (at 70 pages, it constitutes about one sixth of the entire book). The introduction first provides a discussion of the aims of the book and a rationale for the selection and organisation of papers. Yaffe tells us that each reading has been selected because it is 'a thoughtful response to the current widespread but dubious opinion that Judaism and especially the Hebrew Bible, are somehow responsible for our environmental crisis'; because it has 'moral recommendations or philosophical implications' with regard to the environmental crisis, and it also 'recognizes that science, religion and philosophy approach the environmental crisis from different starting points'. These three criteria are helpful in setting up the context of the papers and in indicating Yaffe's own perspective on the debates in the book. In particular, both here and in the rest of the introduction, Yaffe makes clear his own skepticism about the claims—most famously associated with Lynn White's 1967 paper 'The Historic Roots of our Ecologic Crisis'—that the Hebrew Bible, in particular Genesis 1:28, has shaped environmentally destructive attitudes and practices. He also emphasises the inevitably interdisciplinary nature of work in environmental ethics; in later parts of the introduction Yaffe quite properly highlights the problems raised when those trained within one discipline (such as scientific ecology or philosophy) come to discuss issues raised within a quite different discipline.

Yaffe divides the papers into three sections, which he labels 'The Historical Question', 'The Ethical Question' and 'The Philosophical Question'. The rest of his introduction is devoted to consideration of these three sections in turn, with a critical discussion of each paper that often extends over several pages. Some of the detail in the summaries of the papers could have been omitted (though useful for someone lacking the time to read the papers themselves!) and the critical comments are perhaps oddly placed at the beginning of the book: structurally they might have been better in a conclusion. Having said this, Yaffe's discussion is thoughtful and helpful to the reader. He considers papers synoptically, showing how they can be viewed as interrogating—and often as reinforcing or as undercutting—one another's arguments.