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people returns to itself. But the return is painful.

Religious Motifs and Faith
The final two chapters of the book are devoted to 'Religious Motifs in Modern Hebrew Poetry' (which is shown to be not so completely secular as the critics have made out), and to 'The Quest for Faith in Palestinian Literature.' Though Hebrew poetry shares the uncertainty and anguish of the modern age, it manifests an unconscious turning to God.

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Palestinian literature, Prof. Halkin finds, derives much from traditional Jewish literature, including an awareness of 'the sacramental quality of the triple chord of God, Israel and the Land of Israel. What wonder,' he asks, 'that the deepest quest is a quest for faith?' Chalutzim is measured, not only by physical achievement, but 'in terms of earnestness of purpose, of the self-dedication to the ideal which must evolve a code of mitzvot. . . Hence the ritual symbolism which is to be found even in the iconoclastic Avraham Shlonsky in treating the theme of work.

"The poetry of Palestine," Prof. Halkin continues, which 'is new in form, but old in many of its Jewish moods, is fed by the sacred fire of kiddush hashem.' Thus, 'while the intellectual American Jew, for instance, frequently misses all the vitality of Jewish living . . . the Palestinian Jew lives his Jewishness

spontaneously, unquestioningly.' This helps to account for the religious pervading much of Palestinian Hebrew literature, 'even while it fails to formulate its innermost beliefs, to reduce them to philosophic principles.' This explains, too, why 'secularist' writers 'experience no embarrassment in discerning the characteristically religious in the new type of Jewish self-sacrifice and self-fulfillment.' A true religious significance is discernible in a 'general tendency to identify the zeal and fervor inherent in the Jewish rebirth with salvation. . .'

What Now?
Of the latest phase in Hebrew literature Prof. Halkin, in the 'Epilogue,' speaks with certain doubts. 'To what extent,' he asks, 'will Jewish tradition color the confluence of humanism and Jewishness in Israeli civilization?' The question of the Israeli's kinship with his antecedents

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ents 'must begin to obtrude itself more persistently,' as must the question of his kinship with the Jews of the Diaspora. A new self-sufficiency, he notes, is becoming evident: can Israeli literature afford to disengage itself from preoccupation with the fate of Jewry and Judaism the world over? If it does, Hebrew literature may be faced with a new dilemma: 'the vision of the redemption realized in Israeli civilization versus the existence of a world Jewry not included within the scope of that vision.'

may take. But it is as well to bear two facts in mind. The Sabra, that tentative product of the Zionist experiment as he was always considered, has finally emerged into youthful manhood. It was he who bore the brunt of Israel's struggle for independence, and he is taking an increasing part in the life of the country. Added to a self-conscious nationalism, there is his delight in discovering that he had grown up: he ripples his muscles and flexes his limbs, looking at his own body with the triumph of discovery. Is it to be wondered that he is greatly

preoccupied with his new-found self and with his developing personality? It seems likely that in the course of time he will begin to look further afield, outside himself; and it would be strange indeed if his gaze did not range to the Diaspora as well, there to find kinship, however remote, with his fellow-Jews. Secondly, there is the intensified process of kibbutz galuyot, which is now taking place. This truly amazing phenomenon, which history may eventually come to regard as even more remarkable than Israel's War of Independence, is bound to find

expression in Hebrew literature, though it may take some time to germinate. Whatever the ultimate character assumed by Israeli civilization, it would seem likely that, for a considerable period at any rate, Hebrew literature will concern itself to no small extent with the human and national implications of kibbutz galuyot—a theme which is surely of universal Jewish interest.

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