

wrote "Adonais," an elegy
on the death of John Keats.

has included extensive notes and commentary on the poem, a summary of critical opinion, and a transcription of notebook drafts.

■ SHELLEY'S "ADONAI'S": A CRITICAL EDITION, by Anthony D. Kerr (Columbia University Press, 562 West 113th Street, New York 10025; 292 pages; \$25).

X **Jews drew an analogy** between the First Destruction (the fall of Jerusalem in 587 B.C.E.) and the destruction of Sodom and Gomorrah, thus "reaffirming, however obliquely, the ongoing contract" between God and the Jewish people, says David G. Roskies.

"Recalling the covenant in the context of destruction was a step toward spiritual renewal," says Mr. Roskies, associate professor of Jewish literature at the Jewish Theological Seminary of America and author of *Against the Apocalypse: Responses to Catastrophe in Modern Jewish Culture*.

He writes that now, some 2,000 years later, "the Jewish people are at the point of turning the tables on themselves, of allowing the Holocaust to become the crucible of their culture. I have set out to challenge this apocalyptic tendency by arguing for the vitality of traditions of Jewish response to catastrophe."

He focuses mainly on writers of the 19th and 20th centuries, and on such artists as the Eastern European Samuel Bak, who was born in 1933.

Bak's work suggests the possibility of synthesizing "the knowledge of apocalypse and the statement of group survival," Mr. Roskies says.

The artist reaches back in time—long before the Holocaust—to Moses