renewal of the world, when the dead would return." Other ethnographers, before and since, have explored this theme, among them Marius Barbeau, who recorded narratives among the tribes in the interior of British Columbia. One of the narratives deals with a prophet named Beeny, who "died," and upon being restored to life told of visiting the sky, where he met the two head chiefs, the Father and the Son, who taught him to make the sign of the cross and to baptize with water He was told: "I am strong. I am everlasting. I can give life again Those who sing my song shall stand up from among the dead"

Beeny's message was carried beyond his own country by his own disciples and by medicine men from other tribes who came filled with wonder. Barbeau describes this process of diffusion

The Flathead Indians, who camped and hunted and intermarried with the Nez Perce Indians, had their own prophet, in Shining Shirt. As told to Harry Holbert Turney-High, this seer lived before the Flatheads obtained their first horses at the beginning of the 18th century. Shining Shirt experienced a vision in which he was told that in time to come his people would be visited by men with fair skins, dressed in long black shirts, who would change their lives and give them new names

Such legendary material, if it be nothing more than that, suggests what must have been familiar behavior. men searching for answers to the problems of living; leaders seeking prestige and wider influence. Beeny and Shining Shirt may well have encountered parties of white traders, or even distant Indians already in contact with the white stranger, and learned about the mysteries of another world. They knew exactly what to do with such esoteric information which in their roles they were expected to acquire—they persuaded their followers that in future they were to be listened to with greater respect Which is one of the uses of power.

It is not the purpose here to minimize Josephy's performance for not accomplishing something he did not intend as an objective He states at the outset that he does not propose to write an anthropological study Since, however, he is writing about a preliterate people and must rely on documentation produced by contemporaries who saw Indian society as outsiders and reacted to it in terms ranging from naive ethnocentricity to open hostility, he can strike a balance only by interposing his own judgment It is precisely at this point that the anthropologist can make a contribution, by providing interpretative insight based on disciplined observation Let this then be a plea for collaboration, or at least for increased professional interaction.

What must be said finally is that Alvin Josephy has written about the Nez Perce Indians with honesty, great depth of feeling, and prodigious scholarship The true scope of American history must gain in stature as Indian history is written at this level of excellence.

From Exile to Exile

OTHER PEOPLE'S HOUSES *By Lore Segal. Harcourt, Brace & World. 312 pp $5.95.*

ELIE WIESEL

Mr Wiesel is the author, among other books, of Night and Dawn *(Hill and Wang),* The Town Beyond the Wall *(Atheneum) and* The Gates of the Forest, *to be published soon by Holt, Rinehart & Winston He is an Auschwitz survivor, now living in New York.*

Why did the Jews of Eastern Europe allow themselves to be led to slaughter without resistance? To historians and psychiatrists, and to all students of human behavior, this constitutes one of the most disturbing enigmas arising from the Nazi era The conduct of the assassin leaves us less perplexed than the reaction—or the lack of it—of his victims

The debate is still very much alive, so much so that another aspect of the same problem has more often than not been overlooked if not completely forgotten, namely· why didn't the Jews try to escape before it was too late? Why didn't they move to other places, to friendlier shores?

One understandably avoids asking this question for it allows for no intellectual alibis Everything here is clear and painfully simple They had tried and they had failed. As Adolf Eichmann was later to confide, with sarcastic frankness, in his tape-recorded memoirs "Even if I had agreed to sell—in exchange of goods—one million Jews, and let them go—where on earth could they have gone?"

What he said sounds tragically true Many families and communities could have been saved Most were allowed to leave their homelands, especially before the hostilities began But they had nowhere to go Very few succeeded in obtaining entry visas to faraway lands All doors suddenly closed It should be remembered that when some refugees were not allowed to disembark at Havana, Franklin D Roosevelt refused to admit them into the United States They were sent back to Europe The fact is that the Germans decided to implement their final solution of the "Jewish problem" only when they realized that no one else was interested in it.

Great Britain, rare among nations, displayed a more humane attitude Several thousands of children were brought to London, in the late thirties, from Vienna and Berlin, "for educational purposes" Lore Grossmann, age 10, was among them Her experiences in wandering from one country to another, from one exile to another, have been written with rare insight and sensitivity in *Other People's Houses* This critically acclaimed narrative, published more than a year ago, seems now more topical than ever During these days when the American people take pride in the welcoming policy of the Kennedy and Johnson Administrations to tens of thousands of Cuban refugees, it is well to be reminded that there was a time when other victims of persecution were not quite welcome in the United States, the land of traditional hospitality.

Other People's Houses deserves praise for its genuine literary quality as well Few personal documents dealing with that period move us to such depths. Perhaps it is because it describes not the holocaust—which defies description—but its lasting impact even on those few who, by sheer luck, lived it as a possibility rather than as a reality Auschwitz is barely mentioned, but its terrifying meaning permeates the dreams and obsessions of its victims. each of the principal characters has left something behind—something unique, something essential, something irrecoverable

Lore ceased to be a little girl the moment she was separated from her parents She was reunited with them later, but they were not the same and neither was she. Her favorite uncle, Paul, who used to study medicine and write poetry gave up both; her grandparents, pathetic in their longing to retain the past, never succeeded in adapting to the new surroundings of their present Even Lore, who found it easier to adjust to any milieu—she was an excellent student in London, a successful teacher in the Dominican Republic, and is presently a wife and mother of two children in New York — seems to be marked by events long past, and yet never forgotten Her book ends as follows "I keep looking around me The war is still cold, and overseas; no one of my people, this moment, is ill, every day there are hours when I can write, and we have our friends My husband is Jewish too, but he was born in America and accepts without alarm this normal season of our lives; but I, now that I have children and am about the age my mother was when Hitler

came, walk gingerly and in astonishment upon this island of my comforts, knowing that it is surrounded on all sides by calamity."

No normal immigrant senses calamity around him, not even if he is a poet. Only survivors do

Yet, the story is written without bitterness or hate or rancor, rather with gentle amusement and humor Nostalgically, Lore Segal describes her life in different houses on two continents, while the world was in flames or in mourning; she tells of her adventures with exotic strangers and friends, of the admiration and/or annoyance she felt toward one or more members of her close family that wandered farther and farther "leaving its dead behind" Each episode is a story in itself, told with simplicity and intelligence, to make it amusing or moving—or both The death of her father, the experiences of Uncle Paul as a farmer, her mother's need for devotion—each chapter is rendered with the skill of a born storyteller.

But Lore Segal is more than that. Survivors are witnesses As such, their experiences have the weight of testimony One cannot read hers without thinking that a million children—like herself perhaps—were doomed to sacrifice and silence only because there was no one then to offer them a voice or a refuge—anywhere.

And this too is in her book.

Liberal Establishment Voice

THE VOICE OF LATIN AMERICA *By William Benton. Harper & Bros. $1.60 paper.*

JOHN GERASSI

Mr. Gerassi is the author of The Great Fear in Latin America *(Collier).*

Back in 1960, former Sen William Benton decided that his Yale-wrought Minnesotan voice was loud enough to speak for the 200 million people of Latin America Accompanying Adlai Stevenson, he had just made a whirlwind tour of the area (twelve out of the twenty countries' capitals, to be precise), and he was shocked "at the outworn illusions we tend to cherish about Latin America" So he dashed out the first edition of this book, hoping thereby to shatter those illusions.

That edition won a modest amount of attention from reviewers who were either as ignorant about Latin America as was Benton, or who shared his *new* illusions His fans were mostly unsteady liberals who were impressed by three facts—and were fooled by one asset The facts were that (1) Stevenson, who before his Bay of Pigs lie at the United Nations was greatly admired by Latin American intellectuals, had written the book's foreword, (2) the selected statistics which Benton presented in his book had been furnished to him by Prof Kalman Silvert, one of the few American political scientists with solid knowledge of the area; and (3) Benton was considered (and considered himself) a staunch liberal, opposed to President Eisenhower's practice of giving medals to Latin American dictators The asset was that, as a long-time advertising magnate (Benton & Bowles), Benton possessed Madison Avenue's special knack for gilding platitudes

The platitudes in that first edition of *The Voice of Latin America* were ultimately meant to defend U S. economic interests in Latin America—indeed, U S hegemony pure and simple. But since that had been our policy since the Monroe Doctrine, it was nothing new Besides, Benton's defense was couched in all sorts of liberal-sounding clichés, ranging from an admirable demand for a better deal for Latin Americans (more schools, more jobs, more taxes on the Latin American rich) to a rather crude request for more U S investments in the area (accompanied, naturally, by tax rebates for the parent companies at home) It's true that Benton defended U S. hegemony in Latin America on patriotic—and moral—grounds, the connection between the former and the latter being deftly accomplished in one crucial passage by a single word—"thus"·

> Even in the narrow military sense, the oil and bauxite and copper of Latin America are indispensable to the defense of the hemisphere and thus of the free world

Still, that first edition was relatively harmless For one thing, numerous other books on Latin America had already heralded U S hegemony, in a brazen *Realpolitik* manner that was bound to be more convincing And for another, Benton's book went on sale after President Kennedy's inauguration—in fact, after Richard Goodwin's more sophisticated Madison Avenue terminology had been incorporated into the well-advertised Alliance for Progress Against such competition, Benton's championing of U S business practices on the one hand, and his liberal bromides on the other, appeared incredibly jejune and simplistic

But now, as this updated and revised edition is published, conditions have so changed that Benton's views take on a new dimension This is not because Benton has finally learned something important about Latin America but because America's policies in Latin America have destroyed whatever small progress had been achieved under Kennedy. Not that Kennedy is respected for his deeds; the Bay of Pigs invasion will long remain in Latin American memories as a stupid and inexcusable attempt to intervene in the domestic affairs of a Latin American country.

Nor do very many *Latinos* recall the Alliance itself (which President Johnson and his main adviser on Latin America, Thomas Mann, have killed) with too much fondness, they know very well that 86 per cent of all Alliance loans were actually credits for U.S.-manufactured goods, payable in dollars, and that the Social Progress Trust Fund (on which the Alliance is based) excluded the most important reform needed in Latin America — the agrarian reform — by specifying (Section 1 04a) that the "resources of the Fund shall not be used for the purchase of agricultural land" (The only other way a Latin American government, short of funds, could undertake land reform would have been by expropriation, which the U S would have then denounced as Castro communism)

Nevertheless, Kennedy did talk of social reforms, and when he felt compelled to intervene in Cuba, he did not send in