

is overscheduled so outrageously. And one of these fields—character formation—has no counterpart at most nonsectarian universities. Its importance derives directly from the persistence of the combat ethos, even in this age of technological warfare. Order, precision, discipline, loyalty and courage are prized by military leaders because they are helpful in the confusion and peril of battle. Such virtues are not much enhanced by the kind of hard study or reasoned argument encountered in conventional education.

Perhaps our academies shouldn't try to do four jobs at once. Perhaps part of their work should be subcontracted to civilian universities. Perhaps it is unnecessary to imbue the entire officer corps with combat virtues. But Galloway and Johnson give little indication that they are interested in these larger issues.

Nor do they really come to terms with the argument for the very existence of service academies. The argument may not be fully persuasive, but neither is it trivial. Its first assumption is that America is a great power and, as such, requires a sizable corps of able officers. The second is that America is also a liberal society in which young men of talent and ambition do not flock to military careers. How, then, are we to get and keep officers of the quality and quantity required? Galloway and Johnson cite figures that prove that the academies find this hard enough. Yet the academies do better than ROTC. One wonders what would be the effect of destructive criticism of the service academies combined with a continuing assault of the kind that has been mounted against ROTC at some of the country's more famous educational institutions.

The balance of this book can be dismissed more briefly. Page after tedious page is devoted to the influence of West Pointers in defense industry, the mass media and the higher reaches of government. To prove that this influence has been used to promote militarism, reaction and bigotry, Galloway and Johnson sermonize on historical events, e.g., "West Pointers immediately prac-

ticed their professionalism against the American Indians, but those heathens were eliminated all too quickly." They also quote at length from the West Point alumni magazine, blissfully unaware that comparably lurid stuff could be culled from the alumni magazines of some distinguished civilian institutions. Indeed, one of the many flaws in this study is its failure to distinguish between attitudes unique to military leaders and those shared by society at large.

The absence of this distinction reflects the theoretical emptiness of the work as a whole. Data it has aplenty. One can almost see the tall stacks of file cards laden with biographical information on prominent West Point alumni. But with the guiding design so fragmentary and insubstantial, one is left with the ironic conclusion that Galloway and Johnson are given to at least one vice often attributed to the military: a disposition to saturate the target with firepower instead of a discriminating effort to relate means to ends.

Better books in the same area? Try Ward Just's *Military Men* (Knopf, 1970) or William L. Hausser's *American Army in Crisis* (The Johns Hopkins Press, 1973).

Frantz Fanon: A Critical Study by Irene L. Gendzier (Random House; 300 pp.; \$10.00)

Donald L.W. Howie

Fanon's social and political thought has been distorted by detractors and panegyrists alike. His ideas have been invoked by both professional ideologues and serious scholars either to celebrate or condemn the violence of the oppressed. The depth of his very special analysis and vision of political reality has thus been reduced to his concern with political violence. This obsession with the

idea of violence, ironically imputed to Fanon, does violence to the intellectual and social integrity of Fanon's works as well as to the cardinal ideals of critical analysis. Professor Gendzier's "critical study" is to be welcomed for its departure from this customary simplification.

This political biography analyzes Fanon's intellectual and political development in three main phases, culminating in his "majestic" *Wretched of the Earth*. First, says Gendzier, is Fanon's "search for roots"; then his psychiatric experience in colonial Algeria; third is his active participation in the Algerian National Liberation Front. Fanon's identity crisis was caught up in his attempt to synthesize his West Indian (Martiniquean) heritage, the intellectual influences of European dialecticians (Hegel, Marx, Sartre) and his psychiatric training. This embryonic phase of his development reveals intellectual eclecticism as a crisis of identification, adaptation and commitment.

Acting upon the more radical premises of psychiatry, Fanon decided to practice psychotherapy in colonial Algeria. But the totalistic domination of human relationships and self-concepts by the colonial system of rule compelled him to recognize that psychiatry was futile without revolutionary action. Thus driven toward political activity, Fanon resigned the practice of psychiatry and fully embraced revolutionary struggle. Fanon's "militant phase" emerged with his immersion in the FLN. His services ranged from medical assistance to official representation of the FLN in Africa. His revolutionary participation in the Algerian struggle became the empirical, historical basis of his speculative analysis and revolutionary prophecy in *Wretched of the Earth*.

Concluding with the analysis of that book, Gendzier properly assesses the role of violence in Fanon's system, recognizing the more enduring dimensions of his enquiry into the nature of the colonial universe. Gendzier focuses especially on Fanon's analysis of the pitfalls and limits of nationalism and political indepen-

dence, on his vision of the specter of neocolonialism and on his apocalyptic faith in the permanent revolutionary potential of the peasant masses.

Conducting her research in the United States, France and Algeria, Professor Gendzier based her study upon Fanon's writings, secondary materials, studies of the Algerian Revolution and interviews with members of his family, friends and comrades. But the germ of this critical biography dates from her lengthy 1966 review of Fanon's works, much of which she retracts in this more extensive investigation.

Though Gendzier's presumably nonpartisan study helps rescue Fanon from the interpretations of ideologues and other scholars, it fails to transcend political biography. Except for a thumbnail discussion of the influence of Hegel and Sartre on his intellectual maturation, this "critical study" does not go beyond descriptive analysis. There is no significant political or philosophical analysis of Fanon's social and political theory. The study's self-imposed historical stricture apparently forbids a systematic enquiry into Fanon's political thinking. Thus the book ignores Fanon's place in classical revolutionary eschatology; it refuses to treat Fanon's speculations and prophecies as empirically verifiable hypotheses; it appears unaware of the philosophic differentiation between "myth" and "reality" in Fanon; and, finally, it reflects a theoretic inability to analyze Fanon's dramatic failure to synthesize "Third World" revolution and European critical social theory. Indeed, it is his failure to transcend radical Western political thought that constitutes the tragedy of Fanon's search, ending in death at thirty-six. That is the analysis that is yet to be written.

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Briefly Noted

Building a New Japan by Kakuei Tanaka

(Simul Press; 228 pp.; \$12.95)

"A plan for remodeling the Japanese archipelago," this was the book that helped create the euphoria that accompanied Tanaka's succession to the office of prime minister of Japan. Already many of the hopes seem shattered, but this blueprint remains a bold statement for the restructuring of superindustrialized Japan. The fact that it was read avidly by millions of Japanese makes it, at the very least, a useful indicator of the fears and aspirations of that little understood people. It is social planning on a huge scale, and students of that subject will no doubt discover possible applications to other countries, maybe even to North America.

A Passion for Truth by Abraham Joshua Heschel

(Farrar, Straus & Giroux; 333 pp.; \$8.95)

The finished manuscript was delivered to the publisher a matter of days before Rabbi Heschel's death in December, 1972. In this comparison of Reb Mendl of Kotzk (1787-1859), the "Kotzker Rebbe," and Soren Kierkegaard, Heschel made no effort to conceal his own struggle for authentic religious existence in a time of pervasive deceit. We will return to this strong and deeply troubling book in the review columns of this journal. For now we simply bring it to our readers' attention with our highest recommendation.

The Retreat of American Power

by Henry Brandon
(Doubleday; 368 pp.; \$8.95)

The jacket says Brandon is "dean of Washington's foreign correspondents." He is, in any case, Associate Editor of the London Sunday *Times* and knows how to get along with those in power. The friends of Bran-

don most relevant to this study are Henry Kissinger and Richard Nixon, and Brandon's analysis of what has gone into building "the new structure of peace" is definitely more sympathetic than the title suggests.

Melvin Laird comes off as one of the more recalcitrant dissenters from the design to end the cold war. Valuable for some of its personal insights, especially into the life and thought of Henry Kissinger.

Postwar America: 1945-1971

by Howard Zinn
(Bobbs-Merrill; 278 pp.; \$5.95)

Zinn continues to be near the top of our list of marvelous people to argue with. Passionate and compassionate, Zinn leaves no stone standing in his indictment of American imperialism at home and abroad. Yet he is an emphatically American radical who conveys new strength and hope in his occasional sightings of the American revolution that is yet to be.

The Theatre of Politics by Ferdinand Mount

(Schocken; 276 pp.; \$7.95)

That politics is theatre is not a strikingly new idea. What is new here is Mount's persistence in playing out the metaphor to the end. What is valuable is the gaining of yet another angle of perception upon the political process. What is regrettable is that Mount wrote before the recent descent of American politics to the theatre of the absurd. Introduction by Max Lerner.

The Church in Search of Itself

by Robert S. Paul
(Eerdmans; 384 pp.; \$7.95)

A thorough, if sometimes pedestrian, survey of ecclesiological questions posed by the fads of the sixties, with some sober directions for redefining the church's nature and mission from a Reformed Protestant point of view. The author teaches at Pittsburgh Theological Seminary.

The Decline of American Gentility

by Stow Persons
(Columbia University Press; 336 pp.; \$11.95)

The gentry class that got this Republic under way was severely discredited by their nineteenth-century evasion of the slavery issue. Rejected by the masses, the gentry have now been displaced by the alienated intellectuals who are the bearers of the country's high culture. Such a brief statement of the argument fails to convey the imaginative treatment offered by Persons. Critics of the late Richard Hofstadter's handling of anti-intellectualism in American life will find new ammunition here.

The Soviet Cage: Anti-Semitism in Russia

by William Korey

(Viking; 369 pp.; \$12.50)

Korey runs the U.N. office of B'nai B'rith International and has devoted years to the study of anti-Semitism in Russia. In this suddenly timely volume he spends little time dwelling on the history of Russian anti-Semitism, focusing rather on contemporary policies of the Soviet Union. It is, as might be expected, rather gloomy reading, and at times Korey tends to describe as anti-Semitic policies probably framed for quite different political purposes, but the book is essential background study for people concerned about the human cost of the current U.S.-USSR détente.

Faith and Morality in the Secular Age

by Bernard Häring
(Doubleday; 237 pp.; \$6.95)

Despite the emphasis on secularity this one is exclusively for the religiously committed. Perhaps most valuable is the treatment of "prayer in a secular age." What Father Häring's writing lacks in novelty or excitement is compensated for in a commonsensical and reassuring solidity.

(from p. 2)

The Concept of Peaceby **John Macquarrie**

(Harper & Row; 82 pp.; \$4.95)

Hebrew, Greek and Oriental notions of "peace" are compared in lectures by the professor of divinity at Oxford. In part this is in the biblical "word study" genre, in part it is a homiletical exercise. We wouldn't pay \$4.95 for this little tract, but it is not likely to do any harm, and, for those not familiar with the nuances within the idea of peace, it might do a great deal of good.

The United States and the Origins of the Cold Warby **John Lewis Gaddis**

(Columbia University Press; 396 pp.; \$12.50)

Intending to "go beyond" the revisionists, this study is more properly a counterattack. The author, who teaches history at Ohio University, underscores the complexity of causes—political, economic, cultural—that created the cold war and, while not uncritical of U.S. policy, places the onus on the Soviet Union.

Francis Marion:**The Swamp Fox**
by **Hugh F. Rankin**

(Crowell; 346 pp.; \$10.00)

The Sultansby **Noel Barber**

(Simon & Schuster; 304 pp.; \$9.95)

The writing of popular history is one of the great arts, as Macauley knew. History has a mass, as well as an intellectual, audience; of the academic sciences of man, it is probably the most democratic in potential and, hence, the most vital for the great project of creating an informed citizenry. But if popular history can teach, it can also misinform, distort or pander. At its worst, popular history degenerates into a kind of obscenity, a twittering titillation with the past.

Hugh Rankin's biography of Francis Marion is partisan; it emphasizes

—despite Rankin's disclaimers—the romantic side of the hero's exploits. But it is also a judicious work of popular scholarship which illumines the Revolutionary War in the South, giving due attention to the fact that the conflict was a civil war of an extremely bitter character.

Noel Barber's chronicle of the Ottoman Sultans is a different matter. Barber, the dust jacket tells us, has written twenty-two books. This would be an achievement if it were not so obvious how (and why) Barber has done it. *The Sultans* reproduces every salacious story, every wives-tale explanation, every irrelevant cruelty and—when it is all over—proves to be vacuous and, in every significant sense, wrong. *Deep Throat* would seem, in comparison, a serious social commentary. Perhaps publishers should consider that they, as well as TV networks, have civic obligations.

Sources of Democracyedited by **Saul K. Padover**

(McGraw-Hill; 402 pp.; \$15.00)

Subtitled "Voices of Freedom, Hope and Justice," this big anthology includes selections from Ancient Greece to Martin Luther King, Jr., and most everything—religious and secular—in between. Sometimes the choices seem arbitrary, and they are almost always too brief. But in general Padover is judicious in both his selections and his short commentaries. The emphasis is on sources of democratic theory, and, as anthologies go, it is a superior job.

After Yaltaby **Lisle A. Rose**

(Scribners; 216 pp.; \$7.95)

A young historian now at the State Department, Rose offers a generally irenic account of the beginnings of the cold war. Irenic, that is, in terms of the orthodoxy and myriad revisionisms that contend among students of the subject. It seems unlikely that Mr. Rose's job security at the State Department will be jeopardized by this book.

tiful, beautiful words are not truthful." Or, as Dr. Kissinger himself has admitted about his academic writings, it "confused obscurity with profundity."

I had sensed at the time that Le Duc Tho would refuse to accept the Prize, not because he does not consider Dr. Kissinger "an example of moral virtues" or because he once called Dr. Kissinger to his face "a liar" (*U.S. News and World Report*, October 29, 1973), but because the Just Cause he has been fighting for all his life has been materialized only on paper and not in the realities of the present situation in Vietnam. The decision to reject the award must have been difficult for Mr. Tho. For, traditionally, the Vietnamese always try to be very friendly with their former enemies. In the thirteenth century a Vietnamese general-poet (not an unusual combination there, Tran Quang Khai wrote a farewell poem to a Mongol general whom he had chased out of Vietnam: "I do not know when I shall have/a chance to see you again /So I can hold your hand/and share with you an intimate conversation.")

Some day, when the U.S. has definitely given up all its futile attempts to influence the internal affairs of Vietnam, especially in South Vietnam, Mr. Tho and Dr. Kissinger will surely have an "intimate conversation." In the meantime, to make a dynamic joke bearable, I would suggest that the Prize be used to create a chair of political science, effective in 1976, at Hanoi University, where Dr. Kissinger, free then from the dusty work of fame and fortune, would be the professor. The same chair should be created at Harvard, where Mr. Tho, on leave from his Politburo, would teach a seminar on "The Politics of the Just Cause." This idea was brought up once, I believe, in a moment of relaxed tension during the Paris negotiations. Many of us with many questions still unanswered would be pleased to go to Hanoi to audit Dr. Kissinger's class.

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