

## Reviews

EICHMANN IN JERUSALEM. A report on the banality of evil, by Hannah Arendt; Faber; 25s.

The bitter controversies that grew out of Miss Arendt's *New Yorker* articles on the Eichmann trial are not likely to be resolved by their publication in a more permanent and authoritative form, and most English reviewers—with Professor Trevor-Roper in the eager lead—have condemned alike her thesis and its presentation. There is the further aspect—perhaps more important in America than here—of her apparent disloyalty to her own people, for Miss Arendt, herself a 1933 German Jewish refugee, virtually accuses the Jews of complicity in 'The Final Solution'. They co-operated with the Nazi organizers, she maintains: they provided the lists, even worked the gas-ovens, and, if they protested at all, it was much too little and always too late.

Miss Arendt's book is far from easy to read. It is not a systematic account of the trial, but rather an allusive commentary on it, circling round its development with references to every sort of legal and political implication. And her style is an unhappy blend of the mandarin and the muddled. Yet her principal themes are important ones, and deserve a fair hearing amidst the chorus of indignant voices which hardly conceal the vested interests that are theirs.

She suggests in the first place that Eichmann's personal responsibility for the liquidation of six million Jews was greatly exaggerated. He was, it seems, a typical Nazi bureaucrat, whose whole instinct was to obey superior orders in whose planning he had no part. The Jerusalem trial, in any case, was less a trial of Eichmann than a full-dress indictment of the Nazis and a reminder to the whole world of the calamity that befell European Jewry. If 'the purpose of a trial is to render justice', then this was not the way it should have been done, with an immense amount of evidence plainly irrelevant to the actual charges, and before an Israeli court—itself *parti pris* to the issues. In fact, Israel was the only country in which the defence could not be heard: the witnesses would themselves have been subject to arrest. Much of Miss Arendt's censures, of course, derive from earlier criticism of the Nuremberg trials, with all they involved in terms of retroactive offences, tried according to laws in fact set up to give a wholly new legality to a process hitherto unknown.

But when all has been said—and much can be said, and Miss Arendt says it—in criticism of the kidnapping of Eichmann and the ambivalent behaviour of the Israelis, the trial did reveal in its full horror the unspeakable iniquity of anti-semitism. It passes human comprehension how a cruelty so huge could have been perpetrated, with so little protest—whether from the Church or, it seems, from the Jews themselves. The shining exception of Denmark, where the Nazis failed, largely because of the determination of the King and his people to have no part in such an iniquity, only shows up the lamentable story elsewhere in all its horror.

It may be that Miss Arendt's book, perverse as it often is, will serve one important end. It at least reminds us of the absolute quality of justice: of its limited objectives, and of the need for scrupulous integrity in determining them. Unhappily it can too often happen that the purely political or ideological aims of a nation—and those of Israel are plain enough—can be used to mask a quite different issue. The unique iniquity of the annihilation of the Jews at the hands of the Nazis is one of the darkest and most indelible blots on human history. But, where law is in question, and men are on trial, it is no service even to the cause of humanity that the processes of justice should ever seem to be manoeuvred, however noble or, for that matter, however ignoble, the purpose the prosecutor has in mind. That way lies the very tyranny he seeks to destroy.

ILLTUD EVANS, O.P.

MEMORIES, DREAMS, REFLECTIONS, by C. G. Jung, recorded and edited by Aniela Jaffé; Collins, and Routledge and Kegan Paul; 45s.

This is Jung's account of what he regarded as the most significant events in his life, from his earliest years till he was over eighty. He says 'My life has been permeated and held together by one idea and one goal: namely to penetrate into the secret of the personality'. It is this that gives meaning to the dreams, visions and parapsychological experiences which he so compellingly relates.

Jung, the son of a Zwinglian pastor, was born in 1875 in a country parish. When he was three years old his parents separated temporarily for some months on account of marital difficulties and the child Jung was looked after by an elderly spinster aunt. At about this time he had his first remembered dream, in which he went into a kind of underground vault, at the further end of which he saw enthroned the image of what he at first took to be a tree but much later recognized to be a ritual phallus, 'a subterranean God, not to be named'. At the age of eighty-three he writes: 'It was an initiation into the realm of darkness. My intellectual life had its unconscious beginnings at that time'.

Most of his childhood memories are associated with the country, in which he spent most of his time. He was a lonely child, since his only sister was not born till he was nine, but he had a rich sense of belonging to the life of the country, including animals, plants, water and stones. He had a special stone on which he sat, wondering whether he was the stone or was the sitter on the stone. This sense he had of his 'two lives' was deeply connected with his experience of his own mother who had two personalities, what he calls No. 1, conventional, and No. 2, which he calls 'uncanny', expressed by talking to herself, in contradiction to No. 1. Part of his life task was to reconcile these two within himself.

At the age of eleven he went to the Gymnasium in Basel. Here, in that urban atmosphere, he felt his inner security threatened. But at the age of twelve he escaped from this conflict by developing fainting fits, following a severe blow on the head, and he was at home for six months. There was an unfounded sug-