

publish catalogs of their own theses. For a list of 7,446 theses in native studies produced prior to 1973, see Dockstader and Dockstader (1973). Along with the annually produced *Dissertation Abstracts*, University Microfilms (1977) has a specialized catalog of native studies theses which they sell. See also Price (1984) for an analysis of theses in native studies.

REFERENCES CITED

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1973 *The American Indian in Graduate Studies: A Bibliography of Theses and Dissertations*. Second Edition. Two Volumes. Contributions from the Museum of the American Indian, Heye Foundation, Volume 25, Parts 1 and 2. New York: Museum of the American Indian, Heye Foundation.
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Victims and Neighbors: A Small Town in Nazi Germany Remembered. Frances Henry. South Hadley, Massachusetts: Bergin and Garvey, 1984. viii + 201 pp. \$27.95 (cloth), \$12.95 (paper).

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As we write this review of *Victims and Neighbors*, we are living in a small town in southern Germany that in size, general regional culture, history, and every other characteristic, is much like Sonderburg, the Rhine Valley town to which Frances Henry returned to explore relations between Jews and Gentiles during the Nazi persecution and Final Solution. Dr. Henry's analysis is based on interviews with thirty-nine elderly Sonderburgers upon her return to the town in 1980, and on interviews with nineteen survivors who emigrated to the United States. Her analysis seems to fit the towns and people we know in the Rems Valley. She tells the story in intimate and moving detail--a reconstructive ethnography by a native who has returned to her home community.

The Jews of Sonderburg were not very different from other Sonderburgers, and there was much friendly interaction, not only commercially, but socially. True, there was some social exclusion at the highest prestige level, and intermarriage was infrequent, but by

and large, Sonderburg Jews and Gentiles were friends and neighbors with little to distinguish them from each other.

However, the Third Reich needed an internal enemy, and the Jews were just different enough from other people to become the enemy. Although the sources of Jewish persecution and its functions are beyond the scope of Dr. Henry's book, it is clear that Hitler was a pathological hater, and that he surrounded himself with others who were also haters. On his last day in the underground bunker that would become his funeral pyre, Hitler dictated a last will and testament which blamed international Jewry for the war and the fate of Third Reich. Persecution of Jewish people also served political purposes, at least in urban centers. It distracted from other worrisome problems and created unity through fear, both on the part of the general populace, and through commitment on the part of hardcore Nazis.

In Sonderburg, the beginnings of open persecution after the Enabling Acts of 1933 were met with dismay and questioning on the part of both Jews and Gentiles. Following Kristallnacht, on November 7, 1938, there was incredulity and shock. In her book, Dr. Henry traces the course of events and accompanying reactions. She shows that as conditions worsened and Jews were denied a livelihood, and as they finally disappeared through deportation or emigration, there were scores of friends and neighbors who helped with food, shelter, encouragement, and arrangements. There was little or no public support for the persecution and Final Solution. Thus, Dr. Henry rejects the accusation of "total complicity."

Frances Henry's research shows that in Sonderburg, there were about 100 virulent persecutors who were mostly dedicated members of the SA (Brown Shirts) or the more elite SS; that there were several hundred sympathizers, among whom at least a hundred were sufficiently active in their support of Jewish friends and neighbors to endanger their own security; and that a majority of the people were as neutral as they could manage. People who were neutral feared for their own livelihood, property, and lives, and neither supported the persecution nor actively supported Jewish friends and neighbors in their hours of need.

This is the way it was in the other communities described in comparable studies which are cited by Frances Henry, and the way it appears to us to have been in the small communities we know in the Rems Valley.