readings of fictional works as well as the importance of bringing scientific texts into closer comparison and conversation with works on grammar or on making; to librarians and archivists the significance of maintaining access to the full and diverse range of primary sources and connecting books with other toys and artefacts; and to children's literature scholars the need to broaden out from canonical texts and approaches towards a wider understanding of genre and literary style which encompasses elementary instructional works. *The Education of Things* is therefore a most welcome addition to the shelves of the academic bookshop, and — if only in an idealised world — to the rational toy-shop as well.

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Bernard M. Levinson and Robert P. Ericksen, eds.

The Betrayal of the Humanities: The University during the Third Reich

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The coming to power of Adolf Hitler and the National Socialist German Workers' Party in late January 1933 not only ended the life of the largely discredited Weimar Republic, but also gave the Nazis the opportunity to bring pressures to bear on German academic life in order to achieve ideological and political conformity, and, more tragically, to implement their lethal racial principles. Universities, like the whole German society, were quickly confronted by the necessity of making a truly existential decision — whether or not to lend their support and embrace the Nazi worldview. Many of their administrators and faculty either chose to remain passive or actively colluded with the Nazi regime. Such choices drastically deprived Germany's institutions of higher learning of Jews in their student bodies and on their faculties, undermined their autonomy, and distorted normal faculty appointment procedures. Furthermore, by aligning themselves with the agenda of the state and by legitimating its actions, scholars inevitably undermined the integrity of multiple disciplines and betrayed the humanistic ideals of the modern university — free inquiry, freedom of expression, critical thought, objectivity, and ethical research. *The Betrayal of the Humanities* is an edited collection of fifteen well-written essays, which describes the nature and extent of the impact of Nazi rule on the humanities in Germany.

This massive tome is divided into three parts of unequal lengths. Part I — "Nazi Germany and the Historical Humanities" — illustrates the betrayal of humanistic values under the Nazis with some telling examples. Alan E. Steinweis reminds readers that, given the conservative nationalist orientation of many influential professors in virtually all the disciplines, open-mindedness, tolerance, and democratic values did not characterize the academic study of the humanities in pre-1933 Germany. He then follows with an analysis of how history and folklore developed during the Nazi era and concludes with a brief outline of the controversial legacies of Martin

Heidegger and Carl Schmitt. Suzanne L. Marchand demonstrates how, in spite of the huge toll that Nazi purges inflicted on the field of Oriental Studies (Egyptology, Iranology, Islamic studies, and Assyriology), scholars managed to save both themselves and their disciplines from further attrition. Following a brief overview of the German Protestant Church during the Third Reich that emphasizes its cooperation with Hitler and its apathy toward the murder of Jews, Christopher J. Probst considers how German Protestant theologians, in particular the respected philologist Georg Buchwald and pastor Walter Holsten, leveraged Martin Luther's one-sided and biased writings about Judaism and Jews in support of their own antisemitic and anti-Judaic views. This overwhelmingly negative assessment of the Jewish people — purveyors of Bolshevism, inferior to the German Volk, and enemies of Christ and Christianity — betrayed the Christian tradition of viewing all human beings as having been created in the image of God. Bernard M. Levinson writes on Gerhard von Rad, a major theologian of the Old Testament, and his drive, ultimately unsuccessful, to resist the nazification of his field. Anders Gerdman explores how and why no less than five Protestant scholars at Eberhard Karls University in Tübingen became seedbeds for the political and theological legitimation of antisemitism during the National Socialist period, instead of handmaidens of faith. Thomas Schneider focuses on Hermann Grapow, a professor of Egyptology at the University of Berlin and a senior administrator at the Prussian Academy of Sciences during the years 1938–1945, who condoned the Nazi regime's expansionist and racist politics. This he did to advance his social and professional standing and to enhance, under his leadership, the academic position of Egyptology in a future National Socialist state which he believed to be an inevitable historical event. The late Johannes Renger relates how the Nazi civil service laws, which led to the dismissal and emigration of Jewish scholars, and "the widespread academic drive to read the Aryan myth back into the reconstruction of ancient history" (27) severely affected Assyriology, the study of the languages and civilizations of ancient Mesopotamia. Bettina Arnold compares the career paths of two German archaeologists — Herbert Jankuhn and Hans Reinerth — and reveals the diversity and complexity of the motivations that led them to embrace the Nazi party.

Part II — "Law, Music, and Philosophy" — includes three essays. Oren Gross examines the very important role played by several German law professors, with the most prominent constitutional theorist Carl Schmitt leading the parade, in conferring a veneer of legality and legitimacy to the actions of the authorities. He attributes their support to a combination of personal opportunism, antisemitism, professional myopia, moral weakness, and legal jurisprudential claims. Michael Cherlin's quite technical contribution links moments of catastrophe and creativity in the Jewish composer Arnold Schoenberg's life and works. Emmanuel Faye contrasts Hannah Arendt's surprising defence and promotion of Martin Heidegger from 1950 onward with the Hungarian-born Jewish philosopher Aurel Kolnai's seminal *The War against the West* (1938), which analyzed the writings of over 120 authors who contributed to the diffusion of the National Socialist worldview in all fields, from theology to law, and held them to account.

In Part III — "Nazi Germany and Beyond" — Robert P. Ericksen starts off with a double reminder: that Hitler had only the equivalent of an eight-grade education and that Nazi ideology favored action over thought; then he addresses the nazification and denazification of the University of Göttingen — "an appropriate window on the behavior of German universities as a group" and one with "impressive academic credentials" (451) — in the wake of the defeat of Nazi Germany in May 1945. Unsurprisingly, the complex and ultimately superficial process of denazification, insisted on by the victorious allies, was characterized by denial, prevarication, and a reluctance to engage with the legacy of the Faustian pacts that many faculty had concluded. Anikó Szabó identifies, through a series of case studies, involving again the University of Göttingen, the many obstacles to a postwar reconciliation and reconstruction of the German university system, from structural and personnel changes to the cooperators, who had stayed behind and now felt themselves the actual casualties of dictatorship and war. Franklin H. Adler argues that the Italian Fascist government's abrupt turn toward antisemitism was largely due to a legitimation crisis that befell the regime during the mid-thirties — one triggered by an adventurous foreign policy in Ethiopia and Spain and by "the growing gap between Fascism's inflated revolutionary aspirations (…) and its ultimate failure to enact any substantive social and economic policies that threatened the traditional order" (527). The Jew became a convenient scapegoat for Mussolini and his acolytes. Finally, Alvin H. Rosenfeld asks whether there is an Anti-Jewish bias in today's American universities. Though no one is calling for a final solution, there are, in some quarters, "feelings of impatience with Holocaust memory" (564), in particular how its Jewish victims and Nazi perpetrators should be presented in university-level research and teaching, and "resentment toward Jews for keeping such memory alive" (564).

The Betrayal of the Humanities will appeal primarily to biblical scholars and historians. They will find, in an impressive cornucopia of footnotes introducing them to the vast literature written in German and English, new paths to further deepen their understanding of those truly tragic years. My only regret is the absence of a comprehensive introductory chapter on the years 1933–1945 in Nazi Germany that would have helped better contextualize most contributions. Many readers will likely lament the fact that so many people embraced so unreservedly the moral decline of German universities amidst racial purification and territorial expansion.

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