

so even than the shameful aspects of our history which they recount, is an awareness of our propensity to dwell on those aspects, especially in the United States and most especially on university campuses. Imperialism, sexism, and racism, Lewis points out, are not European inventions but European words, without which the evils they refer to would never have been challenged. As he comes to the end of his remarks, the polemical climate

that attended their origin becomes most evident—a bit unfortunately, since an allusion to Stanford's canon wars is unworthy of a discourse of such magisterial scope and dignity. Yet the cautionary, even pessimistic, note is an appropriate one to end on. With the West's most formidable military and ideological enemies defeated, the abysmal morale of its cultural custodians is today even more mysterious and frightening. □

TREASON IN THE BLOOD:
H. ST. JOHN PHILBY, KIM PHILBY
AND THE SPY CASE OF THE CENTURY

Anthony Cave Brown

Houghton Mifflin / 677 pages / \$29.95

reviewed by RICHARD LAMB

In the minds of his colleagues, Kim Philby's personality was a mosaic of Buchanesque virtues. His wry manner, bureaucratic gravitas, tweedy dash, and doggily handsome face combined to endear him to superior and subordinate alike. He was a graduate of Winchester and Trinity, a resident of Carlyle Square in fashionable, vaguely literary Chelsea, a homburg wearer, a member of the Athenæum Club and the Order of the British Empire. And when Philby was named, in 1945, head of R5, the anti-Soviet section of the British Secret Service, he had been a Soviet spy for eleven years.

CIA historian Cleveland Cram attributed twenty-five major post-war intelligence disasters to Philby, who participated in some way in every British and American intelligence operation in White Russia, the Ukraine, Georgia, Armenia, Albania, Bulgaria, the Baltic states, and East Germany. Many of them were fiascos. The spy of the century, Philby has been written about in countless books, of which *Treason in the Blood* is but the latest. Anthony Cave Brown's new "dual biography" is in many ways more promising, however, for it resuscitates

Philby's father, St. John, long a footnote in modern British history. Philby *père* had an enormous effect on his son, and was one of those unpleasant men whose lives make interesting reading.

It is tempting to see Kim Philby's treason as an exploit, a monumental prank, a poke at the transfer of imperial power from Britain to the United States. Schoolboy, varsity man, budding mandarin, and paterfamilias, Philby maintained a façade of a career and seemed every inch the *bourgeois gentilhomme*, despite not marrying his wife until seven years and three children after meeting her. On the surface she was the model of county family, elegant bone structure, point-to-points, and rectitude. In fact she suffered from severe depression, practiced self-mutilation, and injected herself with her own urine. She died at 47 of congestive heart failure, not before taking a job as a cook in an Eaton Square household because her husband, by then very well paid as the *Economist's* man in the Middle East, gave her no money.

On June 1, 1934, Philby met with a Soviet intelligence officer named Arnold Deutsch and (in German) offered his services to the cause of international Communism. He became a Soviet agent, charged with penetrating the upper

reaches of British intelligence. Over the years, as he gradually betrayed country, class, and old school tie, Philby met with Soviet case officers in obscure London districts like Rotherhithe and, posted to Washington, drove into the Virginia countryside to leave critical secret information in obscure dead drops.

St. John was indisputably Kim's creator. As a child, he underwent his family's financial ruin. His mother opened a residential hotel, his estranged father died a gamekeeper. St. John won a scholarship to Cambridge, and displayed the twin tendencies typical of his station, alternately making a fetish of his class trappings and resenting the blithe sense of entitlement that is the most central, unavailable trapping. These opposing currents were magnified in him into an almost hysterical perversity.

His exploration of the Empty Quarter, which brought him fame, groups him with such English Arabists as Doughty, Thesiger, and Lawrence; his illustrious and ill-starred career as an orientalist places him with Sir Richard Burton—as do his horniness and satanic appearance. He lacked Burton's literary talent, however, and his multitude of books is forgotten: one imagines them to resemble the rantings of a retired district commissioner, maddened by syphilis or fluoride in the water. In policy he was a natural dissident, in parenthood a recusant: he lived in Jeddah, on the Red Sea, thousands of miles from his London-based family. He supported them, if such can be said, by sending them rare postage stamps and pearls.

As Grand Vizier to Ibn Saud, St. John convinced him to give the concession for Saudi oil to the Americans. St. John described himself as a Communist who read the *Times*, which seems a bit fatuous, like much about him. He was not usually given to this sort of wit. As a writer of letters he had a taste for cliché. Brown quotes extensively from his correspondence, and in it, he remains dead.

It is those clichés that are most indicative of St. John's character. He was not a stupid or unimaginative man, and it seems likely that one so given to catch phrases was driven by a desire for concealment behind the bland and unexceptionable, a desire equaled only by his impulse to disagree publicly with—and, if possible, subvert—the policies of his class and country. It was a talent, or a

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necessity, that he passed on to his son, for whom it was not an epistolary play but an entire secret career.

If St. John was a mass of contradictions, a poorly contained atomic pile of undirected rage and dissatisfaction, Kim was a magnificent weapon, a bearer of his father's rage—but a rage providing propulsion, and making a bang on impact. St. John had the engine, leapt and sputtered like something high-powered and experimental, and was completely unsuccessful. Kim, the second generation, flew. In the upper-middle-class bureaucratic atmosphere he was required to cleave, the classically trained mind and tweedy dash provided a minimal coefficient of drag. St.

John, who was all drag, was more human. His accomplishment was keeping Ibn Saud's oil concession from a government he despised.

His son, in the ruthless service of another empire, was responsible for the death of, among others, the anti-Hitler (and also anti-Communist) German Catholic resistance, and the American agents who landed in Albania in 1950. General MacArthur believed that Philby betrayed his order of battle to Communist intelligence services, resulting in the death, wounding, and capture of 30,000 troops after the Chinese crossed the Yalu River and attacked him in late 1950. It was altogether more than his father had managed. □

Irish-Americans with Scandinavians. Only Cole Porter could do justice to the scene.

The very openness of our society to Jewish advancement threatens to advance the rate of assimilation, and Lipset and Raab call it a "double-edged sword, hacking away at disadvantage and, on the back-stroke, cutting away at Jewish identity." In truth, ethnic differences are diminishing fast in America, and being replaced by what sociologist Herbert Gans has called "symbolic ethnicity." A rich ethnic culture such as that of Italian-Americans becomes diluted, and by the third or fourth generation little remains in the intermarried family but a couple of recipes and some touching old photos. Jews were for a long time thought to be an exception, but this is highly uncertain now. It is less and less likely that any ethnic group can long retain its separate identity and resist assimilation.

Jews will probably be the ultimate test of the hypothesis that the melting pot will efface ethnic identity in America. As Lipset and Raab write:

Part of America's inherent promise had been that ethnic separateness and open integration into the general society could exist side by side. The American experiment is testing whether that is possible, as it has not been in the world generally. That particular experiment has already failed for most European immigrant groups. It may finally fail for the majority of Jews.

But Jews are different in one critical way: their ethnic, cultural, and linguistic group is also a religious group. As Lipset and Raab put it:

The central core of Jewish identity has been religion, even though an ethnic culture is built into that religion. It is that religious core which provides a special edge of separatist cohesion for Jews. That is partly why Jews may be seen as the ultimate test of the American society's ability to erode separatist group impulses.

The authors point out that most American Jews are irreligious, and that most believe their community's coherence is tied to common beliefs or characteristics other than religion. Fear of anti-Semitism

JEWS AND THE NEW AMERICAN SCENE

Seymour Martin Lipset and Earl Raab

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reviewed by ELLIOTT ABRAMS

In 1964, *Look* magazine published an article entitled "The Vanishing American Jew." For the 1960s, this was a rare foray into the subject of Jewish intermarriage and its demographic impact. While *Look* did not predict that the American Jewish community would actually "vanish," it did foresee trouble ahead. The article caused a brief stir, but was soon forgotten. The major Jewish institutions then were strong and well-funded, and the Jewish community feared "vanishing" much less than it feared Barry Goldwater.

Three decades later, the subject is with us again and the weight of opinion is shifting. The data from the massive 1990 study, the National Jewish Population Survey, points to significant demographic problems. The intermar-

riage rate is over 50 percent and still rising; the conversion rate is declining; and only 28 percent of the children of mixed marriages are raised as Jews.

Among Jewish organizations, most think intermarriage is inevitable and worry that the community will shrink, others hope that enough children of intermarried couples will be raised as Jews to maintain the Jewish population. "Outreach" and "continuity" programs, now common in both synagogues and secular Jewish agencies like the American Jewish Committee, reflect this assessment.

Not surprisingly, Seymour Martin Lipset and Earl Raab have added some very keen analyses to this debate with the absorbingly written *Jews and the New American Scene*. For Lipset and Raab, the dynamics of Jewish demography must first be put into their context, which is America's open society. Jews are intermarrying, but so is everybody else: Catholics with Protestants, Japanese-Americans with Caucasians, Italian-Americans with old Yankees,

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