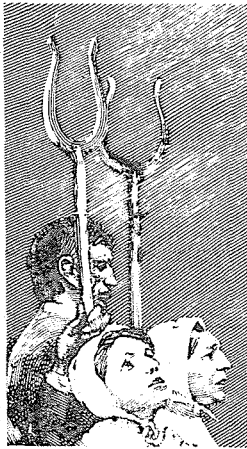

NEW TITLES

History

ENTERTAINING SATAN:
Witchcraft and the Culture
of Early New England
 by John Putnam Demos
 Oxford, 1982
 543 pp. \$25



A young mother suddenly falls ill, beer turns sour in a farmer's barrel, a "healthy" cow keels over—in 17th-century Connecticut and Massachusetts, such occurrences often raised the specter of witchcraft. Throughout most of Europe, the fear of witches was waning. But in the two Puritan colonies of New England between 1638 and 1700, 234 indictments or complaints were filed against people for "giving entertainment to Satan." Who were these witches? Examining court records, genealogies, and diaries, Demos, a Brandeis historian, finds that one-fourth were men. Most were, like Goodwife Garlick of Easthampton, Long Island, notoriously cantankerous (but not elderly) women of low social position. Though married, they were likely to be childless. Their accusers tended to be poor, middle-aged women, preoccupied, Demos suggests, with the recent loss of their own procreative powers. Because of its emphasis on brotherhood and "commonwealth," Puritan society was particularly susceptible to belief in witches, argues Demos. For people who took social concord as a sign of godliness, the discord that could fester in the close confines of an isolated village appeared ominous. Demos conveys a keen sense of the terror and bitterness of witchcraft's "victims" and of the pathetic souls accused by their neighbors of "signing the Devil's Book."

NONE IS TOO MANY:
Canada and the Jews of
Europe, 1933-1948
 by Irving Abella and
 Harold Troper
 Lester & Orpen Dennys
 1982
 336 pp. \$19.95

Between 1933 and 1945, when many nations throughout the world took in at least part of those populations that Hitler was attempting to destroy, Canada opened its door just a crack, admitting only 5,000 refugees, among them 3,500 Jews. Toronto historians Abella and Troper have set out the story of Canada's inhospitable immigration policy. Most politicians and bureaucrats supported restrictions

to win popular favor—or, in one case, the approval of pro-German elements in prewar England. Hit by hard times, the public was either openly hostile to Jews (particularly in Quebec, where the Catholic hierarchy inveighed against Jewish immigration) or, at best, indifferent to their plight. The pleas of native Jewish leaders in Toronto were repeatedly rebuffed, even after Canada entered World War II. In 1940, the Polish ambassador begged Canada to shelter 2,000 Poles and 100 Jewish children for the duration of the war. Frederick Blair, director of immigration, refused; he argued that the Jewish children would bring in relatives and never leave. In the end, four orphans were permitted to immigrate. Only after the war, when Canada felt the need for more labor in a booming postwar economy, did it accept 65,000 refugees, including 3,000 Jews.

**ROMULO BETANCOURT
AND THE
TRANSFORMATION OF
VENEZUELA**

by Robert J. Alexander
Transaction, 1982
738 pp. \$39.95

Judging by this exhaustive biography of Venezuela's first democratically elected President, political leaders *do* make a difference. Born and raised under a backwater dictatorship, Romulo Betancourt (1908–81) eventually transformed his country into a nation with a stable Presidency, a competitive two-party system, regular elections, a military under civilian control, and an educated citizenry. Perhaps his greatest personal triumph, according to Alexander, a Rutgers economist, was to avoid the bitterness that has consumed many a political exile. Forced abroad (1928–1940) for his involvement in radical student politics, he flirted with Marxism before finally rejecting it as anti-democratic. Betancourt spent most of his time in Latin America, though he traveled in Europe. He made good use of his involuntary odyssey, writing columns for Latin American newspapers, organizing Venezuelan political groups, and forming friendships with democratic leaders around the world. Shortly after coming to power as part of a coalition government in 1948, he was once again driven into exile by the military. Spending much of this