

Pakistani-born author Julian Samuel recognizes echoes of his ancestral home's troubling history in contemporary Quebec: "here . . . the filthy little word 'partition' has cropped up. And it is the most violent word in the English language!"

These moments of outspoken concern point to the particularities of Quebec life, to the way that experience abroad changes the way one might view the local political struggles or the multicultural ideal. *Putting Down Roots* provides a map of the unusual cultural terrain of Montreal's polyglot writers' community.

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Kauffman, David H., ed. *The Continuing History of the Spanish & Portuguese Congregation of Montreal 1468–1993: 25 Years of Renaissance*. Corporation of Spanish & Portuguese Jews, Shearith Israel, of Montreal, Canada, 1996, 116pp.

This book is the fourth written history of Congregation Shearith Israel of Montreal, Canada, with an emphasis on the last twenty-five years, when a remarkable recovery occurred. "In the last 25 years, our membership has increased dramatically from some 230 families, predominantly Ashkenazim, to about 740 families today, the majority of whom are Sephardi." (page 5)

The reader can find a summary of all prior histories for the period from 1768 to 1968 written by Esther Blaustein and Annette Wolf (pp. 10–27 in English; pp. 29–43 in French), and an update for the period from 1968 to 1993 written by Rabbi Howard Joseph (pp. 45–69 in English; pp. 75–101 in French). The book is written in a bilingual form (English/French), not only because of its Quebec location, but also as a representation of the composition of its membership. French-speaking, North-African Jews, predominantly of Moroccan descent, represent a significant part of the current congregation.

The book contains pictures of all the Congregation's presidents between 1768 and 1996 (pp. 71–73), and pictures of

many of its rabbis, leaders, ritual objects, and buildings.

Congregation Shearith Israel of Montreal (established 1768) is one of half a dozen Sephardic congregations which were established on the east coast of North America before 1800, and which are still active. The other prominent Sephardic congregations still active are the following: Shearith Israel in New York, New York (established 1654); Mickve Israel in Savannah, Georgia (established 1735); Mikveh Israel in Philadelphia, Pennsylvania (established 1740); Beth Elohim in Charleston, South Carolina (established 1749); Touro Synagogue in Newport, Rhode Island (established 1763). Mikveh Israel in Curaçao, Dutch West Indies (established 1656) should be included in this list, for it shares many of the same characteristics. These congregations have maintained close connections to one another; their religious leadership has moved from one to the other and there have been numerous marriages between members of these Sephardic communities. These congregations have also maintained a close contact with Sephardic communities in Europe, especially in England.

Basing my judgment on the English-language parts, and assuming that the French is an accurate translation, the following should be noted. The summary of history of the congregation's first two hundred years is good; however, any scholar will have to go back to the original congregational histories to find more details and citations. The part updating the last twenty-five years of history is more detailed (still lacking citations) and does a competent job in bringing the readers into 1993. The list of presidents of the congregation, and of the sisterhood, and the list of all members, will give future generations a valuable database for genealogy research. This book is an excellent introduction for all the newcomers and visitors to this congregation, in giving them the entire history of their congregation in a nutshell, as most of them will not research it independently further. It will also allow the French-speaking members an equal opportunity to benefit from this educational tool.

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Kay, Zachariah. *The Diplomacy of Prudence: Canada and Israel, 1948-1958*. Montreal & Kingston: McGill-Queen's University Press, 1996. xiv+135pp.

Perhaps the best-known episode brought to mind when thinking of Canada and the Middle East during the 1950s is External Affairs Minister Lester B. Pearson's Nobel-Prize-winning proposal to create a United Nations Emergency Force (UNEF) to separate Egyptian and Israeli forces in the wake of the 1956 Sinai-Suez war. While Zachariah Kay devotes surprisingly little attention to that affair, he makes use of hitherto unseen Canadian and Israeli archival records to give an account of the major issues of Canada-Israel diplomatic relations in the first decade of Israel's independence. Each episode and issue covered—the granting of recognition to the Jewish state, aid to Palestinian refugees, the (non-) internationalization of Jerusalem, arms sales, and the Suez-Sinai crisis—provides abundant illustration of the now-legendary caution that characterized the Canadian approach in those days.

Kay's presentation of the period 1948-1958 confirms and extends the picture that emerges from his earlier *Canada and Palestine: The Politics of Non-Commitment* (1978) and David Bercuson's *Canada and the Birth of Israel: A Study in Canadian Foreign Policy* (1985). *The Diplomacy of Prudence* will be best appreciated as a further case study in Canada's quest for an effective and independent role as a "middle power" blessed with the special assets and drawbacks of being (too?) close to both Great Britain and the United States. On the one hand, Canadians did not wish to appear as the "errand-boy" of either of the Great Powers (as they were then called); on the other, many small nations like Israel were no doubt interested in good relations with Canada largely because of its perceived closeness to the U.S. and/or the U.K. Kay's study shows clear-