

Trehearne insists that “a true Layton criticism never fully emerged,”(5) yet he fails to cite the examples of David Solway’s idiosyncratic “Framing Layton” or Mervin Butovsky’s model of grace and elegance. Trehearne encourages the discovery of earlier influences on Layton’s poetry: Did Tennyson influence “The Eagle” in any way? Why are Yeats and Stevens absent in this account of modernist poetry in transition? Are there not echoes of e.e. cummings in “The Black Huntsmen”? While Trehearne’s close readings of poems and modernist alignment would situate him within the tradition of the New Criticism, one wonders about pre-modern critical traditions that explore the relationships among self, objective world, and formal representation. These questions preoccupy Louis Martz in his study of the seventeenth-century’s meditative poem, while M.H. Abrams has charted these topics from neoclassicism to romanticism in the early nineteenth century. Also, Trehearne fails to take into account varieties of modernism that range from antisemitic attitudes of Pound and Eliot to the philosemitism of James Joyce.

Unfortunately the “Conclusion” of *The Montreal Forties* perpetuates the flaws that mar the book from the outset: “If I were to start the book again, now, having the preliminary work behind me . . .”(311) This structural instability contributes to “the less impactful analysis”(311) where the identical quotation from the modernist critic Hugh Kenner (unindexed) appears on both p. 69 and p. 226. How ironic that a book so preoccupied with *integritas* should lack that very quality, as well as *claritas*.

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Tzuk, Yogev. *History of the Jews in Canada: a textbook for High School Students*. Montreal: TOR Publication, 1993. vii+115pp.

Yogev Tzuk has drawn on his teaching experience at Herzliyah High School in Montreal to write this first textbook of Canadian Jewish History for a high school audience. The very idea of this book is important: that we expose our young Jewish adults to our history at high school level. This will hopefully foster the belief that Canadian Jewish History is important; they will not have to, as most of us did, discover this in university. I was fortunate enough to have Stephen Speisman as a high school teacher in an afternoon school programme; this inspired my lifelong interest in the field of Canadian Jewish History. But most students aren't exposed to our history in this way, and thus this book makes an important contribution by providing the basis of a High School introductory course in the basics of Canadian Jewish History.

Tzuk commendably distills his vast topic into twenty-one chapters of roughly five pages each. Each chapter contains a brief discussion of its topic, followed by a number of suggested classroom assignments and a list of bibliographic sources that students could use to examine the topic in more depth. The chapters are very tersely written and full of important names, dates, and institutional information—they seem, in fact, to be a distillation of Mr. Tzuk's board notes for his class. A high school teacher could cover this entire book in two periods per week. One period could be used to study the material, the other in working on the suggested assignments or those developed by the teacher.

This book does a good job of covering a lot of ground in relatively few pages. Tzuk is to be commended for touching on almost every topic of major importance. Not only does he cover the length of Jewish history from Joseph de la Penha to the Parti Québécois, but he covers the breadth of the community as well. He has chapters about the Jews of Victoria, Jews who farmed the Prairies, the Winnipeg community, Toronto Jewry's organization and history, a good deal of information about the Montreal community. Only the Jews of Atlantic Canada are given short shrift, but this is a minor caveat given the book's

length and purpose.

Tzuk has also done a good job of stressing the importance of communal organization and development. He notes that local institutions develop first, and then national ones. Chapters on the Canadian Jewish Congress and the organization of the Montreal Jewish community give students the chance to see the diversity of services that a Federation needs to deliver. Tzuk also does well to point out that in Quebec, the Sephardic community is very distinct from the Ashkenazic community, and its relationship with the Quebec government is far different. This is a good introduction into regionalism and interethnic differences and tensions.

Tzuk provides a credible bibliography; but there is no mention of any articles from *Canadian Jewish Studies* or its predecessor, *The Journal of the Canadian Jewish Historical Society*. This is a serious omission in a bibliography that includes some Ph.D. theses which are far less readable and accessible.

My main concern is how to use this book effectively in a classroom. Based on my own experience teaching Canadian Jewish History in Middle School, students would find this book difficult because of its approach. Studies of transcendent (students between 11 and 15, Grade 5 to 9) learning styles have shown that History is best learned and taught at this level by introducing it in a manner that directly touches on the lives of the students. It is better to begin with microhistory: a family tree, interviewing a grandparent about their experiences, and then relating these experience to more global issues of history. For instance, students learning about the Holocaust should first see a film about one person's experience, or interview a survivor. Then they should learn the facts of the subject. This creates relevance, which is the crucial factor required for students of this age group to understand and take an interest in the material, rather than simply memorize it and forget it after they have been tested.

Unfortunately, Tzuk's assignments are unsuitable for the age group he is writing for. Most of the assignments ask students to "describe" or "write an essay" on a topic discussed in

the chapter. It would be far more effective for the teacher to teach the whole class the “barebone facts” as presented by Tzuk in his various chapters, and then send them off to do a variety of assignments. Each assignment should be based on different cognitive skills, all of which are reflected in Gardner’s work on various intelligences. For instance: when dealing with immigration in the 1920’s, some students could be assigned to paint posters of Jewish immigrants arriving; others could conduct an “interview” with a newly arrived immigrant; still others could compose correspondence that passed between the immigrant and his family in the new world, and so forth. Facts for these assignments would be drawn from those in Tzuk’s chapter-by-chapter bibliographies. This would help add the vital “human element” to Tzuk’s well-organized collection of facts, and make more of young people aware of the significant contribution Jews have made to Canadian History.

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Weintraub, William. *City Unique, Montreal Days and Nights in the 1940s and '50s*. Toronto: McClelland & Stewart Inc., 1996. 332pp.

City Unique, Montreal days and Nights in the 1940s and '50s est une ethnographie historique remarquable. Nombreux sont les témoignages venant de romanciers, historiens ou chroniqueurs, qui décrivent la vie sociale de Montréal à l’époque de la «Grande noirceur». Rares sont toutefois les témoignages qui, comme celui de William Weintraub, dépassent avec autant de dynamisme et d’acuité les frontières des «trois solitudes». Mordecai Richler et Michel Tremblay nous ont légué des portraits magistraux de leurs communautés respectives, communautés instaurées en vase clos, et progressant dans la méconnaissance mutuelle. L’auteur de ce livre est l’un des rares Montréalais qui comprend, du dedans, les trois communautés. On sort de cette lecture charmé par un air du