

entire compilation of founding documents, and the serious scholar of Canadian-Jewish history may be frustrated by the limited number of texts included in this work.

While it is unlikely that the ordinary reader will peruse this volume from beginning to end, the book is an excellent reference source for anyone interested in Jewish history and, in particular, Canadian Jewry. The documents selected serve as interesting examples of the interplay of religious and secular texts in the building of a modern Jewish society. The book as whole is a valuable contribution to the limited number of existing empirical studies in this important and neglected area of Jewish history.

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Frank Bialystok. *Delayed Impact: The Holocaust and the Canadian-Jewish Community*. Montreal: McGill-Queen's University Press, 2000. xiv + 327 pp.

The continued violence in the Middle East, the rising tide of antisemitism around the world, and recent mass murders and attempted genocides in several places make the lessons of the Holocaust more important than ever. Thus Frank Bialystok's important work, *Delayed Impact: The Holocaust and the Canadian Jewish Community*, is a most welcome publication. It is a pioneering study of the relationship of Canadian Jews to the Holocaust complementing the work of Irving Abella and Harold Troper in *None Is Too Many*, which focuses more on the government and on Canadian society.

Bialystok traces the development of the community's historical memory from 1945 to 1985. He argues that, although the impact of the Holocaust was delayed by a generation, its memory has evolved into an important component of Canadian Jewish identity. In spite of the subjective and elusive nature of memory and identity, the book documents them through the

skilful use of both public and private archival sources and through interviews and informal conversations.

Bialystok begins with a discussion of what he calls the “muted response” of the organized Canadian-Jewish community to the plight of their European brethren in the 1930s and 1940s. He cites a number of factors ranging from the fragmentation and political weakness of Canadian Jewish organizations to the domestic mandate adopted by the leadership, which led the community to focus almost exclusively on internal concerns. Furthermore, the distance between Canadian Jews and new arrivals widened during the 1950s, because of the growing economic prosperity of many Jews, the lessening of antisemitism, large population growth, and the move from an urban, Yiddish-oriented community to a more suburban, English-oriented one.

Increased antisemitism during the 1960s precipitated the politicization of Holocaust survivors, but it also exacerbated tensions between them and the organized community. Neither side was pleased with the way the other dealt with the increasing incidence of public hate-mongering and antisemitism. The established community favoured backroom diplomacy, while certain survivors pressed for more immediate and aggressive action. Here the strength of Bialystok’s scholarship is most apparent; the tensions between existing organizations, the roles of key players on both sides, and the context are presented clearly and insightfully. The author examines the ways events played out regionally, nationally, and internationally, leading the reader to a clearer understanding of the very complex inter-relationships involved.

In the late 1960s and early 1970s, a great deal of information concerning the Holocaust became public. Bialystok notes that these decades also witnessed the rise of neo-Nazism in West Germany, continued antisemitism in Canada, a questioning of the Canadian-Jewish community’s self-definition, and increased concern among Jews everywhere about threats to Israel. In his discussion of Israel, Bialystok provides a compar-

ative perspective which is sometimes lacking in other parts of his book. He draws upon the work of American scholars such as Peter Novick and Jacob Neusner to compare the attitudes and behaviour of the American- and Canadian-Jewish communities.

Bialystok quotes Saul Hayes, whom he calls the voice and conscience of Canadian Jewry for thirty years, to the effect that in these years Jews were beginning to feel a kind of “emptiness”—an estrangement from their roots—that was not being filled by religious belief and practices. They often looked to Israel to fill the gap, and, Bialystok argues convincingly, that the Holocaust also came to assume such a role. By this time, Holocaust education was becoming more organized, the National Holocaust Remembrance Committee was enjoying early success, and Holocaust remembrance became more institutionalized. In part, this was brought about by the movement of survivors into the mainstream of the organized Jewish community. Furthermore, as the Holocaust moved to the forefront of public attention, Canadian Jewry began to acknowledge that it could become a positive marker of their identity. Jewish emptiness might be filled not only by the establishment of the State of Israel with its future orientation, but also by the memory of the Holocaust, by acknowledgment of what had been achieved in the past and lost.

One problematic aspect of *Delayed Impact* is the author’s definition of the Canadian-Jewish community. He sees it as “those individuals who were members of organizations with an interest in domestic and international affairs which they felt affected their position as an ethnic minority in Canada.” While this may serve as a working definition, it is, in fact, too narrow and exclusive, leaving out of consideration some Orthodox, Sephardic, and Soviet Jews and others, as well. The author needs to consider the degree to which the organized community was representative of Canadian Jewry during the period studied. Most of the archival sources come from the organized community, but they do not necessarily reflect the views of all or even most Canadian Jews. In sum, *Delayed*

*Impact*, with its keen analysis, compelling narrative, and sensitive treatment of a delicate issue, is a noteworthy contribution to the fields of Jewish studies, Canadian history, and ethnic studies.

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Genizi, Haim. *The Holocaust, Israel, and Canadian Protestant Churches*. Montreal and Kingston: McGill-Queen's University Press, 2002. 320 pp.

*The Holocaust, Israel, and Canadian Protestant Churches* is a comprehensive examination of the responses of the Protestant churches in Canada to the Holocaust and the State of Israel. The thesis, resting on the twin evidential pillars of the Protestant churches' relative silence during the Holocaust and their critical attitude to the establishment of Israel, argues that the churches' unwillingness or inability to wrestle with their own ideological and theological baggage resulted in a contradictory, unbalanced stance towards the issues of the Holocaust and Israel. While Christian guilt and a sense of humanitarianism may have propelled Protestant support for Jewish refugees in the wake of the Holocaust, this was quickly superseded by Protestant anti-Zionist opposition to the State of Israel. The book ably incorporates both religious history and intellectual history, as Genizi himself grapples with the "complications and ambiguities" of the history of the Middle East crisis and its impact on Christians and Jews.

While the book is based in large part on archival sources from the United Church of Canada, Genizi incorporates material from other Protestant and Jewish archival sources from both published religious periodicals and journals and unpublished, internal Protestant literature in order to craft a well-documented argument. The book is a welcome addition to the current historiography on Canadian Protestant churches and provides an expansion on and departure from Alan Davies' and Marilyn Nefsky's earlier work on the Holocaust, Nazism, and Canadian Protestantism.