

Gellner's book will undoubtedly elicit two responses. On the one hand, some will be refreshed to read this frank, broad-side attack on postmodernism, agreeing with Gellner that this trendy fad has enjoyed far more notoriety than its substance merits. On the other, some will object, not without justification, that Gellner has cavalierly employing caricatures and the occasional *ad hominem* instead of an honest representation of an intellectual position. Regardless of which position is taken, *Postmodernism, Reason and Religion* is a provocative, interesting, and, dare I say it, entertaining book, well worth an evening's read.

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***Fackenheim: German Philosophy and Jewish Thought.* Ed. Louis Greenspan and Graeme Nicholson. Toronto: University of Toronto Press, 1992. ISBN 0-8020-2763-6. Pp. x+318.**

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Now retired and living in Jerusalem, Emil L. Fackenheim was for many years a professor in the University of Toronto. During that time, he produced substantial writings in two areas: German philosophy and Jewish thought. Fackenheim commented on their relationship in 1968 upon the publication of two books: *The Religious Dimension of Hegel's Thought* and *Quest for Past and Future: Essays in Jewish Theology* (QPF):

These two works...are related in their very difference. In the philosophical work all religious commitment is suspended by reflection; in the theological work all philosophical thinking is geared to commitment (QPF, ix).

One of the most creative Canadian thinkers in this century, he earned a reputation as both a teacher and a public figure. Given his importance to Canadian scholarship, and the growing recognition he has achieved since 1967 as one of the foremost Jewish thinkers of the post-*Shoa* era, such a volume was as necessary as it was overdue.

*Fackenheim* begins with a fine introduction to the subject as: a student of German philosophy (Hegel, Kant, Schelling and Heidegger) and Jewish thought (Baeck, Rosenzweig, Buber); a refugee from Nazi Germany finding his way to Canada in 1939; and a thinker able to change his mind. The remainder of the book is divided into two parts. In the first, "German Philosophy" is used as the lens through which his *opus* is examined in five essays by scholars from McGill (L. McRobert), Toronto (G. Nicholson and W.H. Dray), Bishop's (W.A. Shearson), and Trent (J. Burbidge). All are significant contributions to the study of Fackenheim. Written from a wide variety of perspectives, together they probe the connection between the thought of those at the limits of the German Enlightenment and recent Jewish faith/experience.

The second part uses "Jewish Thought" as the focal consideration. It is Fackenheim's conviction that contemporary Jewish experience and thought must be permitted to have an impact upon philosophical discourse. It is in these that the

modern philosopher is confronted by realities which, if evaded render the thought superfluous, and, if accepted, render the thought almost impossible. Just as the *Shoa* challenges Jewish faith to a rethinking, so too does it challenge philosophy. As the editors comment: "Fackenheim's writings can be thought of as a dialogue between Jewish history and philosophy, a dialogue that is relevant to any philosophy which dares to enter its portals" (141). The essays in this section are contributed from Indiana (M.L. Morgan), Hebrew University (Y. Bauer), McGill (G. Baum), McMaster (L. Greenspan) and the Vrije Universiteit (Amsterdam) (R. Munk). As with the previous part, these are uniformly well-written, engaging the issues raised with great perspicuity.

Two further sections make it an essential text for those concerned with Fackenheim's thought. In the first of these the subject responds to the arguments of the essayists, clarifying and challenging their perceptions. In the second, we are presented with the most recent bibliography of Fackenheim's writings. If there is one disappointment, it lies in the failure of an academic press to provide an index.

Greenspan and Nicholson have produced a fine tribute to Fackenheim's contributions and a continuation of the many trains of thought of which he has been a part. For those interested in modern philosophy, contemporary Jewish thought, or Jewish-Christian dialogue (and the institutions from which the contributors are drawn indicate that interest to be extensive), this will be a most welcome text.

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***Antisemitism in Canada: History and Interpretation.*** Ed. Alan Davies. Waterloo: Wilfrid Laurier University Press, 1992. ISBN 0-88920-216-8. Pp. viii+304.

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Antisemitism, which has some of its roots in Christianity's "teaching of contempt" against the Jews, is a modern mixture of ideology, politics, economics, culture, mythology and psychology. Thus it is fortunate that in his *Antisemitism in Canada*, Alan Davies has collected essays which arise out of a variety of academic disciplines, including Jewish studies, history, sociology, and religious studies. Naturally, such a selection entails that the essays vary greatly in their intent, perspective and methods. Most are historical treatments of the emergence of antisemitism in regions of Canada, a necessary first step toward an understanding of the problem. Others go a step further to explore the sociological and psychological roots of antisemitism in a particular historical context.

Noteworthy among the historical studies is Manuel Prutschi's description of the career of Ernst Zündel, the Toronto antisemitic activist who provides books, pamphlets, tapes, videocassettes, films, records and art to an international *clientele* of racists and neo-fascists. As well-written and interesting as Prutschi's description is, his conclusion remains weak. He observes that "Zündel did not emerge from a vacuum" but gives the reader no sense of the social environment which allows the Zündels of the world to prosper.