

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.**

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.

Gerald Tuchinsky's provides an historical portrait of the liberal intellectual, Goldwin Smith, who settled in Toronto in 1871 and remained there until his death in 1910. The dark side of his liberal universalism lay in its inability to brook any form of particularism. Jews, in as much as they resisted assimilation to Anglo-Saxon, liberal, rational society (the three seemed to be equated), irritated Smith. Because of their loyalty to Judaism, he believed Jews could not be loyal citizens in the lands where they had settled. Smith therefore accepted only those Jews who were willing to abandon all particular observances and beliefs. In other words, Smith was willing to accept Jews who became liberals in the Anglo-Saxon tradition.

Few of the essays move beyond historical analysis to explain the social or psychological aspects of antisemitism in Canada. The two that do so are excellent. Pierre Anctil presents a reasoned analysis of the relations between Jews and Christians in the 1920s and 1930s in Quebec by taking the social reality of Quebec seriously. Anctil notes that while antisemitism was present in both the anglophone and francophone communities, it expressed itself in different ways. As the dominant economic group, Quebecers of British stock sought to exclude the children of recent Jewish immigrants from competing with their own. At the end of the 1920s, administrators at McGill University imposed higher admission standards on "Hebrews" or even direct quotas, as in the faculty of medicine. The imposition of a quota system, which was mirrored in the practices of anglophone businesses, resulted in no public outcry. In fact, it seems to have been a consensus of the anglophone Christian community.

The case of the francophone community, according to Anctil, is different. Here the concern was not protecting an economically dominant position but promoting a nationalist movement with a three-fold agenda: (1) the refrancization of Quebec society; (2) the promoting of francophone participation in Quebec's economy; and (3) the limiting of the number of immigrants to Quebec, because immigrants tended to assimilate to the anglophone community and weaken the political power and social solidarity of French Quebec. To French Quebecers, the Jewish community appeared an obstacle to all three of these projects. The administrators of the Catholic church-run Université de Montréal accepted Jewish students without discrimination (few applied in any case), but agitation for quotas on Jewish students came from the student body and outside groups. Antisemitism in French Quebec was thus more openly discussed. In this open discussion, a fascist minority, lead by Denis Arcand, emerged but remained marginal to French Quebec society. Without whitewashing the existence of antisemitism in English and French Quebec, Anctil establishes that social location influences both the expression and perception of antisemitism.

Alan Davies also moves beyond historical analysis in his study of James Keegstra, an Alberta high school teacher convicted in 1992 for willfully promoting hatred against the Jewish people in his social sciences classes. Davies relies on Jean-Paul Sartre's psychological description of the antisemite as one who has a desperate need to interpret a complex and changing world in a simplistic, fixed dualism of good and evil. The antisemite, according to Sartre, sees the Jew as evil incarnate while the antisemite's self-perception is of a "knight-errant of the good"

or "holy man." Keegstra's antisemitism arose out of a rejection of the Enlightenment and modern society, with its social mobility, religious pluralism and bewildering changes. The Jews, in this worldview, became symbols of modernity and darkness; to attack them was to protect tradition and Christianity.

In the introduction to *Antisemitism in Canada* Davies notes that no comprehensive history of this dark aspect of Canadian life has been attempted. As he readily admits, much work needs to be done on this subject even in the areas covered by the various essayists in this volume. So much more then for those regions which are not covered, notably Saskatchewan, Manitoba, British Columbia and the Maritime region. Davies states clearly that his aim is to stimulate just such research and not to present this volume as final and conclusive.

I highly recommend this volume as an important contribution to a field which has been left too long in the shadows of Canadian history. If the study of modern, ideological antisemitism moves beyond the realm defined as religious studies, scholars of Canadian religion are not thereby justified in ignoring it. While not identical to modern antisemitism, the Christian anti-Judaic heritage has lent stories, themes and symbols to its contents. Furthermore, it has promoted spontaneous reflexes and habits of the mind which have facilitated the acceptance of modern forms of antisemitic ideology. This book should be of special interest to scholars working in the field of Jewish-Christian relations, church historians, and sociologists of religion as well as to church members and pastors interested in correcting this anti-Jewish distortion of the Christian message and in righting past injustices.

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Converting the Past: Studies in Ancient Israelite and Moabite Historiography, Oudtestamentische Studien, Deel XXVII. By Klaas A.D. Smelik. Leiden/New York/Koln: E.J. Brill, 1992. ISBN 90-04-09480-6. Pp. viii+209.

In *Converting the Past*, Klaas Smelik deals with the question of method in historical research. He is not concerned with the "theological problem of whether historical accuracy is obligatory for belief in the reliability of the Bible or not..." (3). Smelik believes the controversy between the "maximalist" option (i.e., those who argue that every detail in the biblical account is historically accurate, unless the contrary has been proven) and the "minimalist" option (i.e., those who consider as historically reliable only those passages of which the historicity can be established) has missed the mark. Smelik maintains, on the contrary, that attention to the genre of the biblical literature that reports to be historical is crucial for understanding the Bible's limitations in preserving accurate historical information. For him, "the question of the literary genre is of great importance when determining the historicity of a text" (5).

Converting the Past is divided into five chapters. In chapter I, Smelik justifies his emphasis on literary genre, proposing that any analyses of biblical texts must