

than history. And so quite naturally there are some historical and linguistic glitches in Vaja. The communal division in 1869, included not only the Orthodox and Neolog but the so called Statu Quo, a small but significant group. There could also be some questions about Naves' observations on what she calls the "secular" attire of the Jews of Vaja, which ( as this reviewer can attest – he stems from Kisvarda, only a few kilometres from Vaja ) if not quite "Hasidic gabardine" was very largely black, not very Magyar, quite Jewish and certainly not very worldly. Nor did Count Istvan Tisza speak of the defeat of the Axis powers when on 17 October 1918 he admitted the defeat of the Central Powers. Even assimilated Jews in Nagykallo, if indeed there were any, would have used kvitlech not kvitlis for the plural of the intercessory notes presented to the Rebbe. For a frankly sentimental book with admittedly imagined events and conjured conversations these are but quibbles which do not mar its warmth or lessen its pleasure

Back in 1990, Charles Fenyvesi, the well known writer at *US News & World Report*, a collateral descendent of Naves' grandmother Ilona, published his chronicle of the Schwarcz branch of the family entitled *When the World Was Whole*. Naves' *Journey to Vaja* shares more than consanguinity with Fenyvesi's deeply evocative book written with a well-practiced pen. They are companion volumes, complementing each other and should be read together to gain a more rounded picture of the Jewish experience in Hungary, so brilliant at it's height, so tragic at its fall, and now seemingly so determined in its attempt at renewal.

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Robin, Martin. *Shades of Right: Nativist and Fascist Politics in Canada, 1920-1940*. Toronto: University of Toronto Press, 1992. 367pp.

Martin Robin's book offers a detailed, lively history of between-the-wars fascist activity in Canada. *Shades of Right* ought to be read by all those interested, not just in right-wing precursors of contemporary extremism, but also in Canadian history, and regional psychologies. While the book is somewhat dense at the level of detail, Robin presents his material in a readable fashion and, as in the best historical traditions, tells several good stories.

The book focuses on two key subjects: the western Klan, and Quebec's Adrien Arcand. Those familiar with these individuals and movements will perhaps find further information in Robin's pages, but are unlikely to be startled or even sparked by new analysis or theoretical insights. For readers less knowledgeable about the period, *Shades of Right* provides an excellent starting point. I found the book more interesting in the fewer pages devoted to less well known figures, for example, the Italian fascists discussed in Chapter 8. Other chapters focus on German fascists, and various blue and brownshirt organizations.

While Robin's approach is predominantly descriptive, he does offer a few tantalizing remarks that I wished had been pursued further. For example, in discussing the failure of the Klan to mobilize large support, he notes that the Klan was widely criticized for being "too American." More comment on what is particular to Canadian culture which seems to dampen extremist politics would have been welcome. In my view, *Shades of Right* suffers somewhat from applying insufficient attention to the "why" questions.

One further point. Given the deeply religious sentiments held by most of these fascists, Robin's devotes surprisingly little time to discussing theological underpinnings and millennial aspirations. Were he to do have done so, important resonances might have been found with current religious movements. Yet, other parallels with contemporary politics can be drawn from Robin's text. In particular, his discussion of Quebec anti-

semitism offers a useful reminder of how Quebec nationalism can go hand in hand with a fascist agenda.

While *Shades of Right* does not provide the theoretical insights that some may seek, Robin's book is a good example of the historical work that grander theorizing often lacks.

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Wyman, David S., ed. *The World Reacts to the Holocaust*. Baltimore: Johns Hopkins Press, 1996. xxiii+981pp.

*The World Reacts to the Holocaust* is an exceptional treatise on the Holocaust detailing how twenty-two countries and the United Nations responded to the Holocaust in the aftermath of World War II. Each article in this volume begins by examining the pre-Holocaust history of the Jewish community in each country surveyed. Topics include the nature of the relationship between Jews and non-Jews, the development of different forms of antisemitism, and the degree to which each country acted as bystander, collaborator and/or resistant during the war. This work is a tremendous source for those interested in comparative analysis, as each article focuses on a single country and follows a common model. The exceptions to this rule are Dalia Ofer's work on Israel and the impact of the Holocaust on its social, political and cultural life, and Seymour Maxwell Finger's article which traces the relationship between the Holocaust and the United Nations.

One of the highlights of this book is the series of articles which focus on the former Communist nations of Eastern Europe. Until the 1980s, these nations generally followed the Soviet Union's bias toward the Holocaust, perceiving the destruction of European Jewry within the wider context of the murder of millions of European civilians under fascism. By following this model, these nations avoided coming to terms with their own history by failing to acknowledge that collaboration