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

of their citizens with the Nazis in killing Jews had been fairly widespread. After the fall of communism, discussion of the Holocaust started to occur. Hungary and Poland, where communist control had loosened earlier than in other East Block countries, were the first to take steps toward coming to terms with the Holocaust. However, it should be stressed that it was not until the early 1990s that serious discussion of the Holocaust took place. It should also be emphasized that this confrontation has met with considerable resistance in Lithuania, Hungary and Romania.

One of my favourite essays in this monograph is Michael Steinlauf's study of Poland and its slow progression toward an understanding of the Holocaust. Steinlauf reminds the reader that Poles, after the Jews and the Gypsies, were the most relentlessly victimized national group in Hitler's Europe. While some Polish Christians saved Jews from the Holocaust, and others helped in their destruction, Steinlauf argues that the majority of Poles were powerless to act in the face of Nazi aggression. He also shows that while antisemitism was discredited in other parts of Europe because of its association with collaboration with the enemy, in Poland, where the population was almost completely subjugated by the Nazis, there was no such rejection. Traditional antisemitism, widespread in Poland before and after the war, was therefore never publicly rejected as it was in France and some other parts of Europe.

The fact that Poland was under communist rule also helped Poles brush the Holocaust out of their collective memory, only to resurface again in the late 1970s when communist restrictions began to relax. This started a confrontation with the past that continued through the 1980s and early 1990s when Poles, for the first time in their post-war history, held open discussions about antisemitism, the Holocaust and the history of Polish Jewry. Steinlauf is cautious as to the meaning of this confrontation, arguing that this will only be revealed in the next few decades.

In other essays, David Weinberg's work on France and

Debórah Dwork and Robert Jan van Pelt's article on the Netherlands provide an excellent opportunity to compare the way these two nations have come to terms with the Holocaust in the post-war period. Both the French and the Dutch exaggerated the degree to which their populations resisted the Nazis rather than confront the fact that widespread collaboration was closer to the reality of their occupation experiences. The Dutch were quicker to acknowledge their role in the Holocaust, and the fate of Dutch Jews has now become central to the Dutch understanding of World War II. Weinberg demonstrates that the French, on the other hand, have yet to fully grasp the degree to which their population collaborated with the Nazis during the Holocaust.

In the North American sphere, the articles on the United States and Canada also offer several good opportunities for comparative analysis in the way these bystander nations reacted to the Holocaust. For example, both nations failed to open their gates to the thousands of Jewish refugees attempting to flee the claws of Nazi Europe and both have seen a dramatic decline in antisemitism since the end of World War II. Perhaps one of the greatest additions to Holocaust scholarship this volume can provide is by fostering new possibilities in comparative research.

Irving Abella and Frank Bialystok's article deals with Canada and is therefore more pertinent for those interested in Canadian Jewish Studies. It is the first comprehensive scholarly attempt to analyze the impact of the Holocaust on Canadian society. One question that comes to mind is why no one undertook to explore this topic sooner. Not only does the article point to subjects in need of more research, such as the Canadian Jewish community's incorporation of the Holocaust in its literature and its art, it also provides a fairly accurate assessment of the degree to which Canadian society has come to terms with the Holocaust at the social and political levels. The article also explores the transformation of the Canadian Jewish community as a result of the Holocaust and the role Holocaust survivors

have played in that transformation.

I would like to advocate the view that the Great Depression should be taken into greater consideration when examining the nations who closed their doors to Jewish immigration in the 1930s. Abella and Bialystok summarize the main thrust of *None Is Too Many* by pointing out that Canada had the world's worst record in providing sanctuary to European Jewry at its time of greatest need, yet they do not take into consideration the weight of the argument against immigration during the worst economic crisis in Canadian history. While the moral weight of their position is well-taken, a greater incorporation of the effects of the Great Depression could only add to our understanding of this tragic chapter in Canadian history.

It is also unfortunate that while this article is strong in documenting the way English Canada and the Canadian Jewish community have come terms with the Holocaust, there is little material on French Canada's post-war progression toward that end. This is surprising as the article begins with the strike by interns at Montreal's Notre Dame Hospital after the admission of a single Jewish intern in 1934 and makes a great effort to provide a well-balanced analysis of antisemitism in both English and French Canada before and during World War II. Abella and Bialystok point to two studies conducted in 1984 and 1986 which suggested that French Canada had a higher degree of antisemitic feeling among its population than did English Canada without examining whether this can be attributed to anything unique in French Canada or questioning the methods of research or analysis that produced such findings. Furthermore, in their examination of the way Canada's educational system has incorporated the Holocaust into its curriculum, there is not a single mention of Quebec. Nor is there any discussion of the controversies which raged in Quebec's intellectual circles in the early 1990s over Esther Delisle's assertions that Lionel Groulx, the spiritual father of Quebec nationalism, was an avowed antisemite. They offer no discussion on

whether the television miniseries Holocaust and the film Shoah were shown in French and whether the 1982 publication of None Is Too Many and its revelations of the Canadian federal government's restrictions on Jewish immigration had as great an impact in Quebec as in English Canada.

At a time when debates still rage in Quebec over the presence of antisemitism and fascism in its history and over recent accusations that English Canada has used this history to demonize Quebec nationalism, it is unfortunate that Abella and Bialystok did not take the challenge of presenting a more balanced study of both English and French Canada more seriously. However, their essay still has much to offer those interested in the subject and certainly contributes toward a better understanding of how the Holocaust has become central to Canadian Jewish identity. It is especially pleasing to see that the contributions of Holocaust survivors toward that end were acknowledged.

The World Reacts to the Holocaust is an important contribution to the study of the Holocaust and its aftermath and provides an excellent opportunity for anyone interested in comparative research. The editor, David Wyman, and Project Director, Charles Rosenzveig, should be commended for encouraging their contributors to pay such stringent attention to a model, as there is no better way to underline the similarities and differences between the twenty-two selected nations.

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