

played jazz and rock and roll, and yet another is devoted to classical musicians. A useful time-line concludes the book.

What becomes clear, on even a cursory reading of this book, is that it is possible to understand a great deal about a Jewish community from its musical endeavours. The Jews of Winnipeg were able by and large to make the most of their own resources to create an extraordinarily rich Jewish cultural life. It also becomes clear that the division of the book into thematic chapters, while necessary, gets in the way of the fact that musical life for Winnipeg Jews was not neatly divided into “synagogue”, “folk”, and “secular” music. The same musicians who sang in synagogue choirs also performed in productions of Broadway musicals. Music taken in its broadest sense, as this book sensibly does, was a consuming passion for many within the community, and an important matrix for the community as a whole.

Ira Robinson

Concordia University

Choquette, Robert. *Canada's Religions: An Historical Introduction*. Ottawa: University of Ottawa Press, 2004. xviii, 464 pp.

This is an interesting book about the history of the Christian religion in Canada, written by a distinguished historian of Canadian Christianity. The title, however, misleads the reader into thinking that religions other than Christianity will get a full and fair exposition, and this is not the case. The author himself is quite conscious of the fact that professed Christians make up only 75% of the current Canadian population, and that other religions, like those of the Amerindians, Judaism, Islam, Buddhism, Hinduism and others need to be addressed. Yet, of the twenty chapters in the book, only three substantially address religions other than Christianity.

Choquette's treatment of Judaism, the first non-Christian, non-Amerindian religion to be established in Canada, serves as an illustration of the short shrift non-Christian reli-

gions receive in this book. In chapter three, "European Religions on the Eve of Encounter," Judaism receives a survey of less than two pages beginning with the destruction of the Second Temple in 70 C.E. and ending with Moses Mendelssohn in the eighteenth century. In chapter 18, "Immigration and Religion," the author starts with the following sentence: "Until World War II, Canada was a visibly Christian country in just about every respect, the only exceptions being handfuls of members of other faith communities, Jews, Amerindians and Muslims, for example." (p. 377) After that dismissive beginning, the Jews of Canada are discussed in not quite five pages, most of which are devoted to a brief summary of the last two thousand years of the development of Judaism.

Religious studies in Canada began in the last century as a discipline which centered on Christian history and theology. Since then, it has developed an understanding that the study of Christianity is that of *a* central religious experience rather than *the* central religion. A reader who wants to examine the history of Catholic and Protestant Christianity in Canada will find this book highly interesting. Readers who want more than a brief glimpse of other religious traditions, however, will be sorely disappointed.

Ira Robinson

Concordia University

Habib, Jasmin. *Israel, Diaspora, and the Routes of National Belonging*. Toronto: University of Toronto Press, 2004. 317 pp.

The messy tangle of nation, politics, and religion is of great interest these days. In *Israel, Diaspora and the Routes of National Belonging*, Jasmin Habib addresses an important question that is connected to all three of these areas, namely, "What is the relationship of diaspora Jews to Israel?" She takes as her starting point the notion that Jews who identify strongly with Israel are pro-Israel. Habib asks where the relationship with Israel originates and, more important, what its essence is.