Alexander Freund, ed., *Being German Canadian: History, Memory, Generations* (Manitoba: University of Manitoba Press, 2021), 288 pp., ISBN: 978-0887558474.

In *Being German Canadian: History, Memory, Generations,* Alexander Freund brings together scholarship on German migrations to Canada. The edited collection builds on a large body of preexisting scholarship on migration to North America, which has over the past decades worked towards addressing the relationship between the old and new homelands using national, transnational, transcultural, transborder, and entanglement approaches. However, despite these approaches, in the introduction, Freund argues that a majority of these works fail to wholly cross the "saltwater curtain" using lenses of generation and memory to make sense of immigrants' cultural "baggage" (1). Given Germany's twentieth-century history, marked by two world wars and the Holocaust, Germans tend to carry more baggage than most, none more so than German Jews. The contributors to this volume work in tandem to address the impact of this "baggage" on the integration of Germans, including ethnic Germans and German Jews, into Canadian society. Collectively the authors examine how different groups of German immigrants constructed a usable past that helped them join Canadian society, despite the distinctive challenges associated with German migration in the twentieth century.

The contributors address Canadian Germans' memories of World War I; William Lyon Mackenzie King's relationship with Adolf Hitler; Nazi collaborators and perpetrators' integration into Canadian society; debates about religion and secularization in Lutheran communities; and competition for generational memories and discourses of Canadian Germans in regard to the Holocaust and World War II. Readers of *Canadian Jewish Studies* will find likely the contributions by Patrick Farges and Karen Brglez of particular interest.

In Israel, many refer to German Jews as "Yekkes," the Yiddish term for a jacket, to indicate their "formal stiffness" and "bourgeois past" (87). Farges applies this term to Israel and Canada, underscoring some of the shared experiences of German Jews in the transnational diaspora, despite the drastically different historical and political circumstances in both countries, especially those surrounding migration. He traces how German Jews adapted to both Canadian and Israeli society. In both contexts, Jews frequently ostracized their German Jewish counterparts on account of their different cultural practices, often rooted in Germanness. In Canada, German Jews experienced a sort of double spurning; they were rebuffed based on both their Germanness and their Jewishness. Meanwhile, German Jews across the globe grappled internally with their own identities under the strain imposed by Nazism and its legacies. Farges opens the door for a much larger conversation about German-Jewish Canadian experiences. The volume as a whole would have benefited from more

contributions that address German Jewishness.

Brglez examines the life and legacy of one German immigrant to Canada—Gottlieb Leibbrant. Leibbrandt was a Ukrainian German who fled revolutionary Ukraine for Germany. He developed a reputation as a leading scholar of *Volkdeutsche* in interwar Germany, joined the Nazi Party and the SA, and advocated for Nazi policies via his scholarship. Throughout, he maintained an intimate relationship with his brother Georg, who actively participated in both the development of the Nazi racial empire in Eastern Europe and the Holocaust. Upon his immigration to Canada in 1952, Gottlieb simultaneously hid his Nazi past and disappeared into the German community while developing a high profile as a respected scholar of Canadian Germandom. Brglez demonstrates that Leibbrant did not change his beliefs that the global ethnic German community was racially and otherwise historically superior to their neighbors simply because he immigrated to Canada. Rather, in his work he repurposed and retooled many of those ideas to fit Canadian contexts. For example, he shed all reference to the Judeo-Bolshevik myth, recognizing that the Canadian population would find his antisemitism unpalatable, while recycling anti-Bolshevik rhetoric as anti-communism, an idea already prevalent in Canadian society. He remained committed to elevating *Deutschtum* (Germanness) within the boundaries of acceptability in Canadian society.

This collection has much to offer ongoing conversations about migration and belonging, conceptions of *heimat,* Holocaust memory, understandings of Germanness, and more. It could and should serve as a starting point for a larger conversation about these topics in Canadian society. However, many of the claims furthered in this text have been made before using other historical contexts and peoples. The large body of scholarship on ethnic Germans in the United States is but one example. Topics such as the global German community are difficult to fit into national containers. Moreover, a systemic engagement with scholarship on diaspora writ large, as opposed to just German diaspora, throughout would have proved fruitful for several of the contributors. Diaspora scholars like Robin Cohen, William Safran, Daniel Boyarin, and Rogers Brubaker have long thought about generational transfer and its impacts on relations between new, old, and imaginary homelands as well as their impact on conceptions of belonging.

Amber Nickell
Fort Hays State University