

and propaganda quickly became indispensable to the American war effort. Indeed, so closely linked and important did this once pacifist organization become to the American government that those who criticized the Red Cross risked being charged with sedition under the June 1917 Espionage Act. Hutchinson also shows that, given an early history during which the Red Cross steadily moved towards auxiliary military roles, the organization encountered a difficult transition to peacetime. As the Red Cross struggled to redefine its *raison d'être* in the post-war period, a rival organization, the League of Red Cross Societies, appeared. Until amalgamating with the International Red Cross in 1928, the League attempted to advance an agenda based on the idealistic principles of the Geneva Convention that, its leaders charged, the International Red Cross had abandoned.

At times *Champions of Charity* comes across as too inclined towards debunking the Red Cross and its long-revered architects such as Henry Dunant; however, Hutchinson does balance this to a degree by making clear that this organization eased the suffering of countless soldiers. The author's zeal for recounting detail does sometimes become excessive; some of the administrative minutia could have been eliminated without damaging the argument. Although *Champions of Charity* is very rich when it comes to the administrative and policy history of the Red Cross, it is somewhat less satisfying when covering more socially related concerns such as the attitudes of soldiers towards the Red Cross and its effectiveness during the Great War, as well as the degree to which women felt themselves changed through their gender-stereotyped, but on many occasions terribly demanding, roles.

One does not want to end carping, however, for clearly this is a superior academic study. Hutchinson has provided what will undoubtedly become a standard source for anyone interested in Red Cross (or Red Crescent) activity across Europe, the Middle and Far East, and the United States between 1860 and 1920 — formative years during which the Red Cross underwent significant and far-reaching changes. Moreover, *Champions of Charity* convincingly demonstrates the importance of challenging folklore and hagiography, genres that had long characterized studies of the Red Cross. For the story of the Red Cross is really one of tragic irony. It is a tale that, as Hutchinson makes clear, involved much noble work, but it is also a story about an organization that, in having transformed into a "militarized charity", must, in the final analysis, bear at least some responsibility for blood spilled on many a battlefield.

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Lawrence D. Kritzman, ed. — *Auschwitz and After: Race, Culture, and "the Jewish Question" in France*. New York: Routledge, 1995. Pp. x, 335.

"*Auschwitz and After* is an extremely important book that sheds new light on the nature and aftermath of France's implication in the Holocaust," says a publicity

blurb for this volume, edited by Lawrence Kritzman of Dartmouth, an authority on French literature and cultural theory. While respectful of some of the essays included in this volume and of the editor's intention, I am hard pressed, at the end, to find just what this "new light" actually is or just why this book is so important.

Kritzman's view seems to be that writing in France about the wartime massacre of European Jews (referred to here as "Auschwitz", in the unfortunate manner of many writers) has until recently been full of obfuscation. The reason has to do with the French antisemitic tradition and with the experience of Vichy. France, he writes, has "until recently remained surprisingly silent in assessing its role in the Holocaust and the collaboration" (p. 4). Silent? Like Stanley Hoffmann, writing in *French Historical Studies* (Fall 1995), I find the view that the French have been racked with guilt on the subject and have studiously avoided reference to the role played by Vichy or French people in the deportation and murder of Jews from France to be one of the most stubborn, unsubstantiated clichés about the recent French past. For nearly 20 years books and articles on the subject have been flowing — and not just in North America. Interpretations vary, but this very considerable effort to describe and understand hardly adds up to neglect or denial of harsh truths. Whenever I visit bookstores in France, books on French Jews, Vichy, and the Holocaust fill entire shelves and are prominently displayed. In my own library, the new volumes press tightly against the old, and I seem to be constantly running out of space. True, among the thinning ranks of one-time servants of Vichy, including former President François Mitterand, there are those who fail to "get it", as our students say. But the obfuscating articulations of these veterans immediately attract a swarm of contrary opinions in the public media. The Holocaust is hardly "forgotten", or "in danger of being forgotten", or denied its "reality". In its claim to set the record straight, I believe this volume pushes through an open door.

*Auschwitz and After* is a diverse collection, with 20 contributors, most of whom are professors at American universities, although a few are French. Some pieces — I think particularly of Susan Suleiman's highly sensitive reading of wartime memoirs — are highly personal, clues for the authors' self-understanding. Others — notably Naomi Greene's insightful study of a handful of French films about the occupation years — relate to an entirely different genre, in her case set against the backdrop of the history of French cinema, the changing "image" of Vichy, and the shifting ethos of the 1970s and 1980s. Others take on other issues. Anthropologist Judith Friedlander surveys somewhat disjointedly the course of recent antisemitism in France, emerging from it all "a little pessimistic". Ora Avni of Yale meditates on psychotherapy and Holocaust survivors, as understood from an examination of Elie Wiesel's *Night*. Allan Stoekl contributes an essay on how Maurice Blanchot, an interwar French literary critic steeped in the German philosophical tradition, confronted the issues of Judaism and antisemitism. Included also are a chapter from essayist Alain Finkielkraut's brilliant and highly polemic *Le Juif imaginaire*, treating modern Jewish identity in France; a weighty lecture by philosopher Jean-François Lyotard, to be avoided by the uninitiated (its title, "Discussions", says Lyotard, "announces a genre of discourse, the *dialéktikè*, the theses, arguments, objections and refutations that Aristotle's *Topics* and *On Sophistical Refutations* analyze and

seek to bring within norms [*sic*]’); and some deep reflections on Judaism taken from two chapters by Emmanuel Lévinas from *The Lévinas Reader*.

Readers will find little history here and virtually no discussion of the considerable historical research now available on the war years. To be sure, I have no right to complain that this book is not something other than it is. My quarrel with *Auschwitz and After* is that, while appealing for clarity on a difficult subject, it sails off in all directions — all, that is, except the historical. “The problem of remembering Auschwitz is how to remember it in order not to forget what happened at Auschwitz, or how to talk about Auschwitz without betraying or trivializing it,” Kritzman notes in his introduction (p. 8). Well, yes. But the writers assembled here provide few suggestions that others can take up, and can hardly be said to speak to one another. They are individualists, in the grand French tradition. Unsurprisingly, the book ends without a conclusion.

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Pierre Lambert — *Les Patriotes de Beloeil. Le mouvement patriote, les insurrections de 1837–38 et les paroissiens de Beloeil*, Sillery, Les Cahiers du Septentrion, 1994, 186 p.

Obnubilée pendant plus d’un siècle, l’idée d’une tradition révolutionnaire francophone québécoise axée sur les insurrections de 1837–1838 fut au contraire valorisée par les idéologies des années 1960. Ceci dit, bien des oeuvres rédigées dans la foulée des pèlerinages annuels à Saint-Denis, dont le pamphlet de Robert-Lionel Séguin sur *La victoire de Saint-Denis* était exemplaire à cet égard, poussèrent cette version du passé à l’extrême. L’auteur des *Patriotes de Beloeil*, sans doute un descendant du patriote du même nom tué à Saint-Charles, n’a cependant pas suivi ce modèle, tentant surtout d’identifier les Patriotes, de les compter et d’évaluer leur contribution.

En effet, dès le départ, Pierre Lambert note le rôle marginal de cette paroisse au coeur de la région insurgée : « Aucune assemblée importante, aucun combat et, bien sûr, aucun pendu, aucun exilé » (p. 7). Il aurait même pu ajouter : dans les sources, aucun *charivari*, aucun indice de lutte de classes et de mouvement populaire anti-féodal. À vrai dire, les performances ne sont pas aussi modestes qu’on pourrait le croire, puisque sa liste des Patriotes avec 48 entrées de « chefs et sympathisants » est douze fois plus considérable que celle des Beleoillois de Jean-Paul Bernard (p. 175), alors que sa « cohorte anonyme » regrouperait même de 200 à 300 individus.

En fait, Lambert montre qu’il existait à Beloeil une élite patriote depuis au moins 1827. Des professionnels et des commerçants, des artisans et des cultivateurs influents, presque tous figurant parmi les officiers de milice. Ce groupe était bien intégré à un parti fortement hiérarchisé, ayant des racines aussi bien dans les villes que dans les campagnes et suivant une stratégie élaborée en haut lieu et assez suivie à la base. Ces chefs et militants locaux étaient actifs dans les comités, invitaient aux