that there were four. Central-city Orthodoxy is not gone from Toronto, and it, too, is changing in some interesting ways.

This book is a challenge to scholars of Canadian Jewry. There are more interesting stories here than we have investigated, particularly in exploring the meaning that Judaism has in our lives. May we be blessed with colleagues and students who go forth and study!

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Feldman, Jan. *Lubavitchers as Citizens: a Paradox of Liberal Democracy.* Ithaca, New York: Cornell University Press, 2003. 212 pp.

Professor Feldman's central issue in this political/ethnographic study is the question of whether the members of Lubavitch communities in Brooklyn, Montreal, and elsewhere in North America are fully legitimate citizens of the United States and Canada. Since their values and life style differ considerably from those of other Americans and Canadians, one may ask whether they uphold democracy in communities where they have the numbers to influence politics, whether they ultimately represent a subversive element undermining genuine democracy. In a larger sense, the question is whether in a healthy democracy an individual or group may have a life style quite different from that of other citizens and yet support democratic practices and a democratic polity. As a further rationale for this study, Feldman observes that 'The "Chassidic" groups of Montreal tend to be understudied by analysts of the Canadian Jewish community [which is arguable], and underrated as a political force. Just as in the United States, it is surprising how many Canadian studies of the Jewish community neglect to even mention the presence of Chassidim in their midst.' (p. 64)

In exploring these questions, the author devotes about half her book to describing the history and culture of the Lubavitch or Chabad communities, which she estimates as

numbering some 250,000 people worldwide. She is an "insider," who accepts the norms and ideology of Lubavitch. She is, however, a political scientist and an academician with a declared dedication to objective description and analysis. During a recent sabbatical from her university in Vermont, Feldman spent a year at McGill University, living in the Montreal Lubavitch community. She reports that she was generally greeted with warmth and cooperation which she appreciated and reciprocates in her volume.

Essentially, this work examines Lubavitchers both as "citizens" of their own community and as citizens of the larger society. Some critics have accused the community of various anti-democratic tendencies, such as bloc voting on the orders of rabbinic authorities in order to sway local elections; other charges depict the community as patriarchal, suppressing women and forcing them to focus their energies on home and children; some journalists have viewed the community as a closed, imprisoning cult which does not allow individuals to enter the wider American or Canadian society. Professor Feldman investigates these charges and provides a strong defense of Lubavitch culture, concluding that it constitutes a valuable and legitimate part of the democracies within which it lives.

The author argues that Lubavitch is misunderstood because of ignorance. In fact, she finds, there is no lack of rationality, independent thinking, or the legitimate pursuit of long-term interests in these communities, although they are group-oriented and aim to preserve their collective well-being rather than seeking the benefit of individuals. That reality, she argues, does not make them anti-democratic or subversive. She believes we should not identify democracy with a liberal outlook or middle-class behaviour and argues that illiberal ideologies regarding personal goals or leisure are fully compatible with democratic participation in the larger society. Furthermore, women in Lubavitch, she says, are by no means less happy nor secure than women in the general society. Young people who wish to leave Lubavitch do so, she says, without coercive attempts to keep them in this religious community.

Why are so many secular, highly-assimilated Jews drawn to Lubavitch? Speaking about women, Feldman writes: "They are unhappy with the pluralistic and relativistic values of modern secular life, and their 'return' to Orthodox Judaism reflects a fully-conscious rejection of this culture. They are looking for a sense of community to counterbalance the meaningless individualism of post-modern culture. In Lubavitch, they find the community that they are looking for." (p. 163)

Feldman is very well-informed about Lubavitch practice and theory, and she is a supporter and defender of their way of life. An observer not thoroughly immersed in this community and its inner life might not be able to understand and evaluate how Lubavitch operates and how it fits into the general society of which it remains, unavoidably, a part. Readers may wonder, nonetheless, whether field work done by someone who is less involved and less enthusiastic might produce different conclusions.

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Elazar, Daniel J., Michael Brown, and Ira Robinson, editors. *Not Written in Stone: Jews, Constitutions and Constitutionalism in Canada*. Ottawa: University of Ottawa Press, 2003. xiii + 280 pp.

This intriguing and well-researched study of the background to the constitutions of major Canadian-Jewish organizations is essentially two books in one. Essays on Jewish public affairs and institutional life are followed by a compendium of texts of the constitutions and founding documents of a variety of Canadian-Jewish associations.

Several essays place these modern documents in the context of the Torah as the original constitution of the Jewish people—a society which is basically textual. They also provide historical background to the development of the Jewish community in Canada. The authors emphasize the unique situation of Canadian Jews, a minority with close ties both to their countries of origin (mostly in eastern Europe), to the United