

where the summary tables show from eleven to one Jew as resident, while the nominal returns show no Jews at all. The discrepancy amounts to 65 “missing” Jews. In the 1891 Toronto returns, the summary tables and Eker differ in their totals for all but one (St. Patrick’s) of the city’s eight wards, giving a total of 1,425 recorded by Rosenberg (who does not provide a breakdown by ward) and 1,441 calculated by Eker. One ward total is “off” by as much as 130 percent.

Thus Eker corrects and fine tunes the old crude figures, while providing easy access to new and to known data regarding Ontario Jews between 1851 and 1901. His meticulous attention to detail and to the various ways in which Jewish affiliation was indicated on the returns is extremely important. The personal information about each Jewish resident and the indexes and notes make Eker’s work a unique and invaluable resource for anyone interested in the nineteenth-century Jewish population of Ontario.

Bernard Katz  
University of Guelph (emeritus)

Richard, Guy W. *le Cimetière Juif de Québec: Beth Israel Ohev Shalom*. Sillery: Septentrion, 2000. 135 pp.

This little book provides genealogical raw material concerning the Jewish community of Quebec City, which is now reduced to some 15 families but once numbered ten times that. Guy Wagner-Richard’s intention is to document the Jewish presence in the city, and the book is part of a larger project to integrate the Jewish past in Quebec into the traditional Francophone concept of the *patrimoine*, the collective patrimony (i-ix).

The book consists of a sketch of the Jewish cemetery in Quebec City, with each headstone graphically represented. Information about names, birth places, places of death, ancestors, and descendants has been filled out through careful research in the registers of Quebec and Montreal congregations, as well as the civil census. Interspersed throughout are expla-

nations of Jewish burial customs illustrated by photos taken in the cemetery. The introduction contains valuable information about the history of the congregation, but unfortunately it is not sufficiently coherent to offer a perspective on the role of the community in the history of Quebec's Jews.

The most glaring problem with the book is the omission of the Hebrew inscriptions on the headstones. Not only do these inscriptions usually contain biblical citations, but they also often include the patronymic of the deceased, valuable information indeed. With these exceptions, Richard has done the work of the genealogist carefully and well.

Gravestones can only tell so much. In a personal interview, Richard told me about two stones in the cemetery, both memorializing Moyshe Osek, a four-year-old child who died on the trans-Atlantic crossing to Canada. The existence of the two stones suggests a poignant story, but it is one the stones cannot tell. One can hope that historians will use Richard's work as the basis for further exploration of the culture, cohesiveness, class, religion, and marginality of the Jewish microcosm of the city of Quebec.

Eve Lerner  
Montreal