

Nes le-hitnoses bo/ A banner to be waved: Canadiana at the Lowy Collection at Library and Archives Canada

This talk will focus on the Jacob M Lowy Collection at Library and Archives Canada in Ottawa with a particular emphasis on Canadiana.

Close to 35 years ago, Jacob Max Lowy made a gift of his personal library to the people of Canada. The Crown entrusted it to the former National Library of Canada, which subsequently became part of Library and Archives Canada.

See Slides 1-3

Who was Jacob Lowy and what motivated his donation?

Jacob Lowy was born in Bardejov, now in Slovakia, then part of the Austrian-Hungarian Empire. He grew up observant and received a yeshiva education. Jacob, his wife and their young daughters fled to England in 1938. They immigrated to Montréal, Québec in 1951. Jacob Lowy was a business man, had success in real estate, and was a leader in the Montréal Jewish community.

He donated his private collection to Canadians in gratitude to Canada for having welcomed him, He wished to demonstrate how immigrants give back to their adopted country. Mr. Lowy's vision was that it should be kept as a whole within a national institution, and that it should become a centre of research.

Lowy's gift was recognized by his investiture as a Member of the Order of Canada in 1983. He died in 1990 at the age of 82.

Lowy Collection

See Slides 4-5

In trying to describe the nature of the Lowy Collection, I find the phrase "am olam", used by historian Simon Dubnow to be helpful. Dubnow defined "am olam" in two ways. One way is temporal - Jews exemplify an eternal people who have survived from antiquity to the present. The other way is spatial – it connotes a people whose home is the entire world.¹

On the one hand, the Lowy Collection is comprised mostly of writings of the eternal people, namely Judaica and Hebraica. We find there the first and other special editions of Talmud, codes of Jewish law,

responsa literature, legal and Biblical commentaries, mystical texts, prayer books, Passover Hagadot and so on.

See Slides 6-10

On the other hand, aspects of the collection reflect the civilization of "the whole world". For example, the 120 editions of the Bible in the Collection count among them versions in Greek, Latin and Native Canadian languages; as well as the **King James Bible** and Bryan Walton's **Polyglot Bible**. There are also the works of Renaissance Humanism and Christian Hebraism. We find important editions of Josephus at a time when his works were preserved by the Church. We also see examples of books where Jews reframed or adopted world knowledge. For example, one of the incunabula is a Hebrew translation of Avicenna's **Qanun fi al-tibb** (Canon of Medicine) which was written originally in Arabic and was considered the authoritative source for medicine. There is a copy of an early scientific work in Hebrew, **Sefer Elim - Maayan ganim** by Joseph Solomon Delmedigo (1591-1655), a pupil of Galileo and printed in Amsterdam by Manasseh ben Israel, 1628-1629, covering topics as diverse as astronomy, geometry mechanics.

See Slides 11-13

The Lowy Collection comprises approximately 3000 volumes printed between the 15th and 20th centuries and 2500 reference works. It is rich in examples of printing in Hebrew, Yiddish, Aramaic, Judeo-Arabic and Judeo-Spanish as well as in Latin, Greek and numerous European vernacular languages. Among its highlights are 34 incunables, the books printed in the 15th century when printing was in its infancy.

The room also contains the The Saul Hayes Collection of 200 original manuscripts. In the early 1970s, prior to the Lowy donation, Saul Hayes, then vice-president of the Canadian Jewish Congress, organized a gathering of manuscripts, largely in Hebrew, that originated primarily from Yemen. There are also microforms of manuscript collections, some from which were then held behind the Iron Curtain, such as the David Kaufmann collection at the Library of the Hungarian Academy of Sciences in Budapest.

See Slide 14

In light of AJL Convention's focus on cultural and linguistic diversity of the Jewish community of Montréal, this year, and Library and Archives Canada's emphasis on Canadiana, I will focus my presentation on Canadian books or journals in the Lowy Collection. My definition of Canadiana is quite broad. The works have either been published in Canada, written by Canadian authors, or have a Canadian provenance – they were owned or used by Canadians.

The Canadian material makes up almost 10% of the Lowy Collection.

Based on Gerald Tulchinsky's headingsⁱⁱ in **Canada's Jews**, Canadian Jewish history can be divided up in the following periods:

- The Beginnings, 1768-1890
- Emergence of a National Community, 1890-1919
- Between the Wars, 1919-1939
- The Second World War and Beyond: 1940-

See Slide 15

We will now take a look at some of the Canadian works in the Collection which reflect these different periods

The Beginnings, 1768-1890

The beginning of the Jewish community in Canada is marked by the establishment of the synagogue, She'erit Yiśrael, in Montréal, 1768. This took place five years after New France had been conquered by Great Britain in 1763.

This gathering of 14 Jews to form this congregation marks the act of community, as individual Jews lived here then. They chose the Sephardic or Spanish and Portuguese rite and liturgy. By adopting this rite they became a part of a network of English-speaking Sephardic congregations in the United States and in England to whom they could turn to for guidance.

An example of the links in the English-speaking Spanish & Portuguese diaspora can be seen the trajectory of the following book:

See Slide 16

Bible. Old Testament. Pentateuch. Leviticus, 1786

London : [Lion Soesmans], 547 [1786-1787]

The Bible itself was printed in London, England. By 1807, as the signature indicates, it was then in the hands of Rebecca Gratz, the American Jewish educator and philanthropist living in Philadelphia, believed by some to be the model of Rebecca in **Ivanhoe** by Sir Walter Scott.

See Slide 17

There are later autographs and dates of other family members based in Montréal such as Cary Gratz Joseph, 1895; indeed this volume was donated to the Lowy Collection by a descendant living in Montréal, Nancy Montefiore Erdrich, close to 100 years later.

For an English translation, this Bible uses the Authorized ed., i.e., the King James Bible as no traditional Jewish translation in English existed at the time. In lieu of this, the publisher offers a Rabbinic approach to the text by including scholarly notes by David Levi, a popular, contemporary, expositor of Judaism.

This tome is accompanied by a delicate needlepoint bookmark with a verse from Proverbs 3:6:

“ be-khol derakhekha da’ehu, ve-hi [sic] yeyasher orkhotekha” [In all your ways, acknowledge Him. And He will make your paths smooth.]ⁱⁱⁱ

See Slide 18

In the mid-19th century, the small Spanish & Portuguese community, numbering under 450 Jews turned to London to hire their first ordained Rabbi. Rabbi Abraham de Sola arrived to what he calls an enlightened colony, in Lower Canada, today Québec, where Jews had received full legal and political emancipation even before the mother country of Great Britain. However like Isaac Lesser in the United States, the prominent clergyman, translator and publisher, de Sola too feared that Jews were abandoning their religion and strove for what he called a practice of “Consistent Judaism”.

So, it is not surprising that de Sola [along with his counterpart in New York, Jacques Judah Lyons] chose to publish a Jewish calendar, surely an aid to proper Jewish observance

See Slide 19

Lyons, Jacques Judah, 1813-1877 and Abraham De Sola, 1825-1882

A Jewish calendar for fifty years ...
Montréal: Printed by John Lovell, 1854.

The purpose is evident from the chronogram which cites the first few words of Psalms 90:12. The continuation of the verse is included in the brackets.

See Slide 20

“li-menot yamenu ken hoda” [ve-navi levav hokhmah] le-pak.
So teach us to number our days rightly [that we may obtain a wise heart]^{iv} according to the small count.

The stars above certain letters indicate those whose numerical values is to be added for the Hebrew calendar date. “Le-pak”, is an abbreviation notifying the reader that the date has been determined according to the small count, by subtracting of 5000 years from the calculation. It was thus published in [5]614, 1854.

See Slide 21

This is the first full-length book of Jewish content published in Canada where Hebrew print appears.^v For example, the list of Torah and Haftorah readings on Sabbath and Festivals are printed in Hebrew though the rest of the Table is in English.

The calendar includes a guide to the Jewish traveller in the US, Canada and West Indies which provides handy information about cities and towns where community institutions are described if they exist, names of contact people, candle lighting times and, in some cases, even methods to estimate them.

Thus this book would facilitate observance of the Jew whether traveling or whether at home.

A prolific writer, Abraham de Sola pursued publishing too. In 1873, a few years after the death of Isaac Leiser in 1868, he purchased from Leiser’s estate the printing plates for nine titles such as the Bible pictured here.

See Slide 22

Torat ha-Elohim / hugah me-iti Yitshak ben Uri z.l. n. Eliezer = **The law of God** / edited, and with former translations diligently compared and revised, by Isaac Leeser, Philadelphia :C. Sherman, 5605 [1845]

Immediately after this acquisition, de Sola created an edition based on it as it contains an English translation done from a Rabbinic perspective. With the rise of 19th century missions to the Jews, this was seen as a desirable alternative.^{vi} The Lowy Collection has one of the sidurim where de Sola employed Leeser's plates.

See Slide 23

The form of prayers according to the custom of the Spanish and Portuguese Jews / edited and revised by Abraham de Sola, Philadelphia : Sherman, 5638 [1878].

See Slide 24

By the late 1800s, the Spanish & Portuguese community had become more established and moved west in Montréal from their previous location in Cheneville St. The following is a prayer service for the consecration of the synagogue's new home on Stanley St., in what is currently downtown Montréal:

Spanish and Portuguese Congregation "Sheartih Israel" of Montreal : Order of service for the consecration of the new Stanly [sic] St. Synagogue, [New York? : s.n., 1890]

The dedication of the synagogue in 1890 bears witness to an increasingly prosperous group of English-speaking Jews following the Sephardic tradition. Yet the year the congregation moved, 1890 was also delineated as a turning point in Canadian Jewish history by Tulchinsky.

Emergence of a National Community: 1890-1919

Canada took in about 10,000 Jewish immigrants between 1880-1900, largely from Eastern Europe, greatly changing the face of the Montréal Jewish community. Within a few decades, Yiddish became the third most spoken language in Montreal after English and French.^{vii}

With the mass emigration of Yiddish speaking immigrants to Montréal, printing and publishing in Yiddish emerged. Avrom-Leyb Kaplansky , a (1860-1941), a job printer, imported Yiddish type from New York. He

printed ephemera: pamphlets, constitutions of organizations, account books for synagogues as well as flyers for electoral campaigns. Below is an example.

See Slide 25

Yiddish Electoral Supplement to the Jewish Times, Montréal : Kaplansky Press, 1900.

This Yiddish Electoral supplement to the community newspaper, the **Jewish Times**, featured Prime Minister Sir Wilfred Laurier. He was the first Francophone Prime Minister of Canada and leader of the Liberal Party. This flyer, produced before the 1900 election, was an appeal to the Jewish voters.

It also shows the early participation of Jews in the democratic process; even before the immigration of highly politicized emigrants following the Kishinev pogroms and the 1905 Russian revolution.

Although the Jewish Calendar of 1854 is the first book with a Jewish theme to contain Hebrew type, the following is the first book composed entirely of Hebrew characters.

See Slide 26

Levin, Moshe Elimelekh, **Kinder-ertsihung bay Yidn : a historishe nakhforshung** – Pedagogy amongst the Jews : A Historical Enquiry. Montreal : [Eagle Publishing Co.], 1910.

The text of this book is written in Yiddish while the introduction and quotations are expressed in Hebrew. Its author Moshe Elimelekh Levin, principal of the Talmud Torah School in Montréal, had also been an early contributor to the Yiddish daily newspaper, **Der Keneder Odler**, the Canadian Eagle, whose presses, in fact, printed his book.

Der Keneder Odler had been established a few years before, in 1907, in Montreal by Hirsh Wolofsky (1878-1949). It was one of the major Yiddish papers established in Canada before World War I. The paper, in general, strove for central ground that would unite as much as the community as possible and promoted the establishment of community-wide institutions such as the Canadian Jewish Congress. In addition to familiarizing the immigrant with Canadian society and informing him of Jewish and world events, it was also the primary venue for the publications of Yiddish belles lettres and scholarship.

Hershl Hirsh, (1880-1931) who served at different times as editor of Toronto's **Yidisher zhurnal** and later of the **Odler**, authored and published belle lettres, such as the following:

See Slide 27

Hirsh, H. **Hundert tropn tint** [One Hundred Drops of Ink]
Toronto: Canadian Jewish Publishing = Ferlag Kenede, [1915]

This book marks the debut of Canada's first full-length literary work, in Yiddish. It is a collection of 100 fables written by Hershl Hirsh,

The aesthetics quality also marks it as a pioneer publication. Its title page is richly illustrated. Throughout the book, coloured inks (blue and gold) and good paper are used. It is also the first hard-bound Yiddish or Hebrew book in Canada.^{viii}

This next book is a children's primer to teach Hebrew, especially penmanship. There is also a parallel series to teach Yiddish.

See Slide 28

Figler, I. **Mahberet, metodah le-lamed et ha-ketivah ha-Ivrit = Figler's Hebrew writing method**. Montréal : I.L. Figler, c1919.

Figler (1866-1939), a native of Bessarabia, lived briefly in Palestine in the 1890s. He immigrated to Montréal in 1908 where he directed a Hebrew school – Ivriya Skul fir Inglekh in Maydlekh.

These notebooks show the commitment on the part of educators in Montréal to teach Yiddish and/or Hebrew realizing that in North America, they are working against the current. As Figler writes in his introduction to the 3rd notebook:

"... kulanu yodim kamah kasheh le-yeladim ... li-rekhosh safah zarah uvi-ferat kan be-Amerikah, be-Erets asher kimat kol kohotehem – shel talmidim – netunim le-sheurehem ha-Angliyim" ^{ix}

"... we all know how difficult it is for pupils ... to acquire a foreign tongue especially here in America, a land in which most of the efforts of the students are given to their English lessons" (*my translation*)

On the one hand, Jewish educators acknowledged that Jewish education was going against the grain of the peoples' desire to integrate into Canadian society, and attempted to counteract that. On the other hand, some suggest that the Canadian educational system in Québec, which was then confessional, either Protestant or Catholic, may have also indirectly contributed to the relative importance of Jewish schooling in Montréal versus that which existed in cities in the United States. While it is true that Jewish students in Montreal were admitted to schools from the Protestant School Board, Jews as the first immigrant non-Christian ethnic group posed a challenge to the system. Thus, they were relatively less integrated in the public schools here than in the United States where there was clear separation of Church and State.^x

In contrast, it would appear that the situation for Zionists was better in Canada. Unlike the United States where Zionists could be charged with dual loyalty, Canadian Zionists during this period identified their cause within the context of British Canadian nationalism, especially after the Balfour Declaration.

Canadian Zionists supported the recruitment campaign during World War I to enlist Jewish men to the Foreign Legion of Great Britain. It was desirable that the British would conquer the Land of Israel from the Ottoman Empire. The training took place in Windsor, Nova Scotia. One of the trainees was none other than David ben Gurion who was then living in the United States, having been deported from Palestine.

See Slide 29

David Ben-Gurion, 1886-1973, [**Autograph letter**] 1971.

After the visit of Canadian Senator and former Member of Parliament, Heath Macquarrie (1919 - 2002) to Israel in 1971, he received this note from Ben-Gurion:

Sdeh-Boker, 21.7.71

Dear Mr. Heath Macquarrie, M.P.

I was glad to have your letter of June 9. My first military training I enjoyed in Canada some 53 years ago, when we organised in the U.S. a Jewish legion to fight in Palestine. That made possible the reestablishment of our Jewish State in Israel.

With best wishes

D. Ben Gurion

Talmud "Montreoler Shas", Montréal : Eagle Publishing, 1919.

The First World War also had its effect on printing. At that time, it was not possible to obtain volumes of the Talmud from Europe. Hirsh Wolofsky, aforementioned editor of **Der Kender Odler**, noticed this demand and investigated the possibility of printing a Talmud. He verified with the Union of Orthodox Rabbis, that a photo offset edition of the Vilna Shas would be permissible according to Jewish law. Wolofsky expanded his presses for this purpose and completed the printing of the Talmud. However at that point, the War ended and editions of the Talmud could once again be procured from Europe. As Wolofsky wrote in his autobiography "I didn't make a profit but I made history". Wherever Wolofsky travelled, he was known as the publisher of the Montreoler Shas.^{xi}

See Slide 30

Between the World Wars

The Interwar years saw a development of Yiddish literature. The Lowy Collection has a few issues of rare Yiddish literary journals of the 1920s and 1930s. They are significant in the broader context because their modernist approach, precedes the expression of modernism in English and French literature in Québec.^{xii}

See Slide 31

Epokhe: A dray- monatlikh zamelheft far modernisher literatur [Epoch : A quarterly review of Modern Literature], Jan-April 1922 /Ed. By A. Almi (Pseud), A. Sh Shkolnikov & Y.Y. Sigal.

Epokhe, was established by Jacob Isaac Segal (1896-1954) , a key figure in Montréal's literary life, who was influenced by New York's Di yunge:

" a group ... that emphasized aesthetic considerations over Jewish politics to promote an individualistic, art-for-art's sake approach to Yiddish literature".^{xiii}

Epokhe was a Yiddish literary journal which featured poets as well as essays on literary modernism. The direction of the magazine is also

seen by the avant-guard shape of the letters in its title on the cover - a clear departure from the square Hebrew script.

Epokhe also contained art such as this Art nouveau representation of a woman, "Froy" by Gershon Benjamin

See Slide 32

Gershon Benjamin was a Romanian-born immigrant who grew up in Montreal. A year later, 1923 Benjamin moved to the US where he pursued a career in art working with the likes of Mark Rothko, Arshile Gorky and others.

The following journal **Montreol** had a more populist-proletarian style favored by leftists in the 1930s.

See Slide 33

Montreol : Literarisher hoydesh zhurnal [Montreal : Literary Monthly] Dec. 1932-June 1935. Edited by Shkolnikov plus Noyekh-Yitshok Gotlib.

The geometrical, experimental and minimal design of the letters and numbers as well as the use of bold orange and black suggest the approach of Russian Constructivism. Indeed for several issues, Soviet orthography, namely the spelling of Hebrew words phonetically in Yiddish, replaced the traditional Hebrew spelling.

An example of the Soviet spelling can be seen in the subtitle: hodesh, spelt: kaf, vav, yod, daled, ayin, shin rather than the traditional way in Biblical Hebrew: het, daled, shin.

During this period there is the beginning of an historical self-consciousness, such as the writing of the history of the Jews in Canada by Benjamin Sack. Similarly, there is a pioneering work on Yiddish writers in Canada.

See Slide 34

Caiserman-Wital, H.M. 1884-1950 **Idishe dikhter in Kanada**, Montreal : Farlag Nuansin, 1934.

The author Hananya Meir Caiserman (1884-1950) saw Yiddish literary activity as not merely the written expression of the language spoken

by the masses of Ashkenazi Jews but a part and parcel of a national Jewish revitalization. On this title page too, there is a modernist design showing its forward looking vision.

A very different voice is found in the figure of Rabbi Yehudah Yudi Rosenberg. (1859-1935). As a Polish-born Rabbi he struggled toward the preservation of Orthodox Judaism in the New World.

Rosenberg wrote prolifically in both Hebrew and Yiddish. His works include halahah, Talmudic commentaries, a Hebrew translation of the Zohar from Aramaic and popular tales. The Lowy Collection has about 40 of his books.

While living in Europe, Rosenberg wrote what has been described as "disguised fiction" where hagiography was intended to inspire faith, on the one hand but not be taken too literally, on the other hand. One might say that this gene for fiction later became dominant in a subsequent generation as Rosenberg is the grandfather of Mordecai Richler.^{xiv}

Rosenberg's tale about the Maharal of Prague and the Golem falls into that genre. It is claimed to be the best known Hebrew story in world literature of the 20th century.^{xv}

See Slides 36 & 37

Rosenberg, Yehudah Yudi. **Zeh Sefer Nifleot ha-Maharal ... asher hifli la' asot gedolot ... al yede ha-Golem**, [This is the Book of Wonders by the Maharal who wonderously performed acts of greatness... through the Golem] Warsaw : Tseilingold, 1909

Here is the Hebrew version, 1909. It is claimed that this is based on a recently discovered document hidden in the Royal Library of Metz, a place which did not exist.

About a decade later, we see a Yiddish version, written by Rosenberg, himself:

Rosenberg, Yehudah Yudi. **Seyfer Nifloes Maharal ... di vinderlikhe oysyes u-mofsim fun demMaharal mi-Prag ... dorkh der hilf fun dem golem**, [Book of the Wonders of the Maharal ... the wonderful spells and miracles by the ... Maharal of Prague ... through the help of the Golem] Warsaw : Tseilingold, [1920]

In 1913, a Judeo-Tajik or Judeo-Persian version is published for the readers of the Bukharian community who had emigrated to Jerusalem

See Slide 36

Rozenberg, Yehudah Yudl. **Nifle-ot Maharil** : hikayat ... Maharil ... ha-golem ... / , ha-metargem: Maman Suleymanof, Yerushalayim : Maman Suleymanof, [1913 or 1914]

Indeed the interest in the golem continues. In 2010, Yale University Press published an English translation from original Hebrew:

The Golem and Wondrous Deeds of the Maharal of Prague.

The legend's spread of popularity can also be seen in Prague of today, where one can purchase a statue of the golem.

See Slide 37

Despite the popularity this tale, Rosenberg, in general, did not pursue writing his tales of wonder in Canada. Ira Robinson points out the partial exception:

A brivele fun di zise Mame Shabes Malkese su Ihre Zihn un Tekhter fun Idishn Folk [A Letter from the Sweet Mother Sabbath Queen to her Sons & Daughters of the Jewish People]. Montréal : City Printing, 1923

This was done toward the goal of preserving the observance of the Sabbath amongst those emigrants who still saw value in tradition.

Rosenberg adopts the literary device that the Sabbath Queen, identified with the Shekhinah, the feminine aspect of God, is speaking through his auspices. The Sabbath Queen explains how Sabbath observance is compatible with modern civilization and makes the case for it.

I will stray briefly to show a bit of Canada exported to Eastern Europe during the Interwar years. Ernest Thompson Seton (1860-1946) was a Canadian naturalist as well as a writer and illustrator of children's books. Here is a story from his series **Wild animals I have known**, or as translated into Yiddish. **Dos Lebn fun di Hayes**. The Lowy Collection has a few Yiddish and Hebrew translations published in Bialystok during the 1920s.

Zilberflek : a geshikhte fun a kro / Ernest-Seton [sic] Tompson;
[Silverspot's story of a crow] iberzetst. durkh Sonye Kantor. Byalistok
: Farlag "Dos Bukh", 1920

See Slides 38 & 39

The musical notation denotes one of the birdsongs of the crow.

The Second World War and Beyond

The Lowy Collection has a number of the books such as sidurim and Jewish calendars intended for soldiers, from Rabbi Samuel Cass (1908-1975). He served as chaplain to the Canadian soldiers in Belgium and in the Netherlands during the Second World War. After 1939, the Canadian Jewish Congress encouraged Jews to participate fully in the Canadian war effort.

See Slide 40

Sidur Tefilat Yisrael, Chicago : Shields of Faith, 1943

This prayer book is bound in a brass cover with the inscription "May this comfort and protect you". It was designed to be carried in the breast pocket over a soldier's heart, a physical shield that must also have been an emotional shield.

From the 1950s to the 1980s, a large number of Sephardic Jews from North Africa and the Middle East immigrated to Canada. Most of them were French speaking. Over 75% of the immigrants to Canada lived in Montréal.

See Slide 41

Ketubah. 1877

Manuscript on paper
Tlemcen, Algeria. 1877

This ketubah or marriage contract is written in a North African semi-cursive script on the official paper of the French administration. In the left hand corner there are two French seals, one inked and the other embossed. With the establishment of the French administration in North Africa, French begins to replace Judeo-Arabic or Judeo-Espagnol as the language of choice amongst Jews. Québec became a destination of choice later on.

See Slide 42

**Hagadah. Casablanca, Morocco. 1948 Judeo-Arabic & Hebrew .
Hagadah shel Pesah** : masruha bilArabiya Casablanca : Bet mishar sefarim shel Yosef Lugasi, [1940]

This is a Passover hagadah that might have been used and brought by a Sephardic immigrant to Canada. It is part of a group of wartime Hagadot published in the 1940s by the Lugassy press in Casablanca, Morocco. Although this Hagadah contains the Judeo-Arabic translation there are also hagadot that have translations into French or Arabic. The cover of this Moroccan Hagadah is decorated with a rosetta-like stylized matsah baked round in the Sephardic tradition.

Maaseh Sindabar, Tunis : Librairie Hébraïque Moderne, Uzan Père & fils, 1948

In 1880, Tunis was administered by the French Protectorate and about ten years later, Hebrew and Judeo-Arabic printing was established there. Typically North African Jewish manuscripts had previously been sent to European centres of printing for publication. Uzan was the publisher of several tales of the Orient in Judeo-Arabic and Hebrew.

See Slide 43

This tale of Sandabar is one example of this. Maaseh Sindabar has its title in Hebrew and its text in Judeo-Arabic.

Uzan is the last Hebrew letter printer in North Africa to close its doors in 1958, coinciding with the mass emigration to Québec and France.

In conclusion, these books and manuscripts are but a mere glance at the Jacob M. Lowy Collection. I called this session Nes le-hitnoses bo, a banner to be waved, because the Lowy Collection is one of which we as Jews and as Canadians can be proud.

You are most welcome to come, visit and explore:

See Slide 44

You may also wish to access the Lowy Collection website:
<http://www.collectionscanada.gc.ca/lowy-collection/index-e.html>

There is a link to an exhibition catalogue prepared by former curator Brad Sabin Hill:

Incunabula, Hebraica and Judaica : Five Centuries of Hebraica and Judaica, Rare Bibles, and Hebrew Incunables from the Jacob M. Lowy Collection Exhibition Catalogue:

<http://www.collectionscanada.gc.ca/incunab/index-e.html>

There are also links to articles by former curator, Cheryl Jaffee:

<http://www.collectionscanada.gc.ca/lowy-collection/003019-1000-e.html#b>

ⁱ Shapira, Anita. Challenges of the 21st century: The Jewish People in the Age of Globalization. <http://doingzionism.org/resources/view.asp?id=2080> (accessed 15 August 2011).

ⁱⁱ Tulchinsky, Gerald. *Canada's Jews: A People's Journey*. Toronto: University of Toronto Press, 2008.

ⁱⁱⁱ Biblical translations from: *JPS Hebrew English Tanakh*. Philadelphia: Jewish Publication Society, 1999.

^{iv} Ibid.

^v Hill, Brad Sabin. "Early Hebrew Printing in Canada." In *Omnia in Eo : Studia Rosenthaliana* 38, no. 9 (2005-06), 312.

^{vi} Menkiss, Richard. "Abraham de Sola, a Jewish Publisher in Victorian Montreal." In *History of the Book in Canada/Histoire du livre et de l'imprimé au Canada*. edited by P. Fleming & Y. Lamonde. Toronto: University of Toronto Press, 2004-2007, vol. 2, 373.

^{vii} Anctil, Pierre. "À la découverte de la littérature yiddish Montréalaise" In *New Readings of Yiddish Montreal/Traduire le Montréal Yiddish*. edited by P. Anctil, N. Ravvin and S. Simon. Ottawa: University of Ottawa Press, 2007, p. 21.

^{viii} Hill, 337.

^{ix} Figler, I. *Mahberet, metodah le-lamed et ha-ketivah ha-Ivrit/Figler's Hebrew writing method*. Montréal : I.L. Figler, 1919, no 3, t.p. verso.

^x Margolis, Rebecca. *Jewish roots, Canadian soil*, Montréal: McGill Queens University Press, 2011, 130-131. Margolis specifies the context of Yiddish secular education.

^{xi} Wolofsky, H. *Journey of my life*, Montreal: Eagle Publishing Co, 1945.

^{xii} Anctil, Pierre. *New Readings of Yiddish Montreal /Traduire le Montréal*, Ottawa: University of Ottawa, 2007, 21.

^{xiii} Margois, R. *Jewish Roots, Canadian Soil*, Montréal : McGill Queens University Press: 12-13

^{xiv} Robinson, Ira. "A Letter from the Sabbath Queen : Yudel Rosenberg Addresses Montreal Jewry". In *The Canadian Jewish Studies Reader*, edited by Richard Menkiss and Norman Ravvin, 126-140. Calgary : Red Deer Press, 2007.