INTRODUCTION

The Gerald K. Stone Collection and Catalog: An Appreciation

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It's more than thirty years since I saw Gerald Stone's collection at his home, but the memory is vivid. Mutual acquaintances at the Public Archives of Canada and the National Library of Canada (now Library and Archives Canada) had told me about Stone's passion for printed Canadian Judaica, so I was thrilled when he invited me to view his library.

When I say my memory is vivid, that needs some qualifying. I couldn't tell you now where Stone lived in Ottawa, how long we commuted to get to his house, or what the outside of his house looked like. I do, however, remember entering into a room and looking with awe at the hundreds of books so neatly lined up on shelves completely surrounding the room. On closer inspection, I could see how the books were seemingly repellent to dust, had untorn dustcovers and bindings that were in pristine shape. I also remember a bit of unease, both when viewing the collection and after I had left. There was something lifeless or antiseptic about all those books lined up there to be viewed.

In other words, I was suffering from a monumental lack of imagination. Strangely, at the time I was using account books to try to animate the history I was writing. But I couldn't see how that collection of books told multiple stories. In my own defence, I will say that much of the research on the history of the book and how to fit it into Jewish cultural history has developed only within the last two decades. Zeev Gries' 2002 Hebrew work, translated in 2007, called for new thinking and methods in approaching the history of the book.¹ Year-long gatherings of scholars of the Jewish book have taken place in centres for advanced Jewish studies. Very recently, in an important and innovative work on the history of the Jewish book, Joshua Teplitsky has shown how Rabbi David Oppenheim (1664-1736) collected books and carefully stored them to keep them out of harm's way. These books were vital to Oppenheim's self-presentation intended to enhance his authority and status.² Teplitsky and others have also recently set up a digital humanities project, *Footprints*, that looks to trace "the

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1 Zeev Gries, *The book in the Jewish world 1700-1900*, trans. by Jeffrey Green (Oxford; Portland, Oregon: Littman Library of Jewish Civilization, 2007).

2 Joshua Teplitsky, *Prince of the press: how one collector built history's most enduring and remarkable Jewish library* (New Haven: Yale University Press, 2019).

history and movement of Jewish books since the inception of print.”³ In writing this extended introduction, I hope to engage in conversation with some of that work on Jewish collectors and “books in motion,” as well as try to atone for my early misgivings.

Collectors and contexts

As early as the late nineteenth century, some Canadian Jews felt the impulse to collect Canadiana, and others to collect Judaica. In late Victorian Canada, Gerald Ephraim Hart (1849-1936), a descendant of the Canadian Jewish pioneer Aaron Hart, was an amateur historian and an active early member of the Numismatic and Antiquarian Society of Montreal.⁴ He displayed his rootedness to Canada with the inclusion, within more general collections of early Americana, of Canadian autographs, print materials, coins and medals. These were put up to auction in the late nineteenth century. According to the laudatory entry in the 1926 reference work *The Jew in Canada*, he had “always taken a keen interest in all questions affecting the Jewish community of Canada, being a strong upholder of the rights and privileges granted them — largely through the instrumentality of members of his own family.”⁵ Despite his interest “in all questions” facing the community, the strength of the collection was in Canadiana generally, albeit with some interest in the coins out of Palestine in the first century C.E.

Sigmund Samuel (1868-1962) of Toronto became a leading collector of Canadiana, especially paintings and prints, but also coins, tokens, manuscripts and rare books. His collecting, in both Great Britain (where he acquired many of his oldest items) and North America, assumes a prominent role in the last chapters of his memoir. Writing in the mid- twentieth century, he stated bluntly that “[Toronto] must be one of the most quietly bigoted cities in Europe or America.”⁶ One of his responses to that bigotry was collecting Canadiana, thereby addressing and representing the quest for both rootedness and a different Canada. His collecting and commitments were public, as he frequently lectured on his acquisitions and, ultimately, donated the funds necessary to create a special gallery for his collection at the Royal Ontario Museum. His success at his self-presentation as a proud Canadian is evident in his memoir’s frontmatter.⁷ The foreword was by Samuel’s friend, J. Keiller Mackay. In 1945, when sitting on the Supreme Court of Ontario, Mackay had issued a famous decision meant to void the restrictive covenants that had kept minorities from buying properties in

3 Michelle Chesner et al., eds., *Footprints: Jewish books through time and space*, <<https://footprints.ctl.columbia.edu/>>, accessed 28 June 2020.

4 *A catalogue of the important historical collection of coins and medals made by Gerald E. Hart*. (Boston: Marvin, 1888); *Catalogue of the manuscripts, autograph letters, maps, and prints, forming the collection of Gerald E. Hart* (Boston: Libbie, 1890).

5 Arthur Daniel Hart, *The Jew in Canada* (Toronto; Montreal: Jewish Publications Ltd., 1926), 530.

6 Sigmund Samuel, *In return: the autobiography of Sigmund Samuel* (Toronto: University of Toronto Press, 1963), 125.

7 Samuel, *In return*, 144-160.

certain neighbourhoods. Mackay wrote of Samuel's "deep love of Canada and an unswerving attachment to British ideals." His praise for Samuel's collection and what it signified about the man are even more fulsome. Mackay's remarks suggest that Samuel was successful in proving that he was a Canadian with the "right" British views.⁸ Both Mackay and Samuel also had in common the "quietly bigoted" narratives excising the presence and experiences of First Nations.

The story of the acquisition in the 1960s of western Canadiana by McGill University points to Jewish collectors of Canadiana in other regions of the country.⁹ McGill's collection of Canadiana was greatly enhanced in the 1960s and after by donations and purchases from Lawrence Lande (1908-1998) of Montreal. Lande was a lawyer, bibliophile and an author who emphasized (but did not limit himself to) the collection of Canadiana. In addition to works of poetry, musical compositions and meditations on several books of the Bible, he published numerous bibliographies and checklists on early Canadiana.

Lande worked with two library officials, Richard Pennington and John Archer, to purchase for McGill a collection of western Canadiana from Nathan Arkin (1906-1988). Arkin was a Winnipeg-born Jewish businessman who had little formal education but who had a passion to read and learn. He also decided that he needed to have books around him. As he said in a later interview, "after all books do carry the story of all your backgrounds ... keep you aware of what is going on in the world, ethically, morally. Anyway I started collecting books."¹⁰ Arkin began to focus on western Canadiana in the 1940s after he had discovered and rescued a group of early pamphlets from Manitoba from a house slated for demolition. He used his business trips in the region as occasions to expand his collection, and eventually his collection was recognized as a major resource by bibliographers. He sold his collection to McGill in the mid-1960s. Arkin remained a collector and some near-print materials ended up at the Provincial Archives of Manitoba.¹¹ He was also a founding member of the Jewish Historical Society of Western Canada and, in 1968, delivered the opening address of the inaugural meeting which included the claim that the desire to collect and preserve the heritage of the Jews was a "historical moment" of maturity.¹² For the sale of his collection, Arkin commissioned

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- 8 J. Keiller Mackay, "Foreword," to Samuel, *In return*, v-vi. See Samuel, *In return*, 123 on their friendship; for Mackay's pathbreaking judgment, see James W. St. G. Walker, "Race," *rights and the law in the Supreme Court of Canada: historical case studies* (Waterloo: Wilfrid Laurier Press, 1997), 202-205.
- 9 For details on the sale and the individuals involved, see Peter F. McNally, "Western Canadiana at McGill University: the formation of a rare book collection," *Libraries & the cultural record*, 43,2 (2008): 176-192.
- 10 Interview with Nathan Arkin by Myra Wolch, 6 December 1971, Media No.: 004, Archives of the Jewish Heritage Centre of Western Canada, Winnipeg.
- 11 Archives of Manitoba, Winnipeg, Alan Arkin collection.
- 12 Amir Lavie, "The past is not a foreign country: archival mentalities and the development of the Canadian-Jewish community's archival landscape during the nineteen seventies," (Ph.D. thesis, University of Toronto, 2019), 210-211. Lavie suggests that Arkin's speech may have been written or shaped by amateur historian Abraham Arnold. However, Arkin would have had his own ideas about collecting by this point.

Bernard Amtmann (1907-1979). Amtmann was a Viennese-born Jew who came to Canada in 1947 and became an antiquarian bookseller. He would specialize in Canadiana and used his knowledge of the area to issue numerous bibliographies. He also became known as an early organizer of Canada's antiquarian bookdealers and for his regular conflicts with Canadian archivists and librarians.¹³

There have been other collectors who identified primarily with the history of cultural creativity of Jews. We don't know the size of the library that the scholarly Rabbi J. L. Zlotnick (1889-1953) brought with him from Poland to Montreal when he arrived there in 1920. However, by the time of his 1934 arrival in Vancouver, his collection was awe-inspiring. Many years later, David Rome recalled how he had come home from a walk with Zlotnick and they discovered that crates of his books had arrived. Although it was a Friday night, Zlotnick took apart the crates, wires and all, and then unpacked the books with Rome watching "in wonderment." Zlotnick would then point out the significance of one book after another. Zlotnick and his library left a lasting impact on the budding bibliophile, journalist and amateur historian.¹⁴

A collector with a greater and lasting impact in Canada was Jacob M. Lowy (1908-1990). Born in Bardejov, Slovakia, he was trained in rabbinics and began collecting first editions of Judaica before the onset of the Second World War. He fled to England in 1938 and arrived in Canada in 1951. He started his collection in Europe, but this successful industrialist acquired most of his rare books during his time in Canada, and ultimately made the donation of his books to the National Library of Canada in 1977. The holdings included: incunabula of Hebraica and Judaica; a wide range of editions of the Bible; and large numbers of Sephardic works from the eastern Mediterranean. In 1979, Lowy added to the collection the works of Hayyim Paggi of nineteenth century Izmir. The collection also reflected Lowy's background with a large number of imprints from central Europe.¹⁵ In his 1981 preface to the catalog of an exhibition of the Lowy collection, the curator of the collection, Brad Sabin Hill, called it "the single most valuable gift ever received by the National Library, and constitutes the most important part of the Library's Hebraica and Judaica collections."¹⁶ Lowy had successfully placed his identification

13 John Mappin and John Archer, *Bernard Amtmann, 1907-1979: a personal memoir* (Toronto: Amtmann Circle publications for 1986, 1987). He was a central figure in the creation, in 1966, of the Antiquarian Booksellers' Association of Canada and served as its first president.

14 Interview with David Rome, by Eiran Harris, 2 January 1988, PO231, SC0710, Jewish Public Library Archives, Montreal; Interview with David Rome, by Myer Freedman, 7 February 1975, Oral History Collection, T3883:48, Jewish Museum and Archives of British Columbia, Vancouver. The quote is from the Harris interview. For bio-bibliographical information on Zlotnick, see Simha Assaf et al., eds., *Minchah li-Yehudah* (Jerusalem: Mosad ha-Rav Kuk, [1949/50]), 6-35 (Hebrew numbering).

15 Brad Sabin Hill, "Hebraica and Judaica collections at the National Library of Canada," *Jewish book annual* 44 (1986-1987): 174-180.

16 Brad Sabin Hill, "Introduction," *Incunabula, Hebraica & Judaica: five centuries of Hebraica and Judaica, rare bibles, and Hebrew incunables from the Jacob M. Lowy Collection* (Ottawa: National Library of Canada, 1981), viii.

with the cultural and religious history of the Jews on a prominent public stage in Canada.

These two forms of collecting ran on parallel tracks, only rarely intersecting. One intersecting moment was in the mid-1950s in Montreal. In the introduction to his 1955 "tentative check list" of printed Jewish Canadiana prior to 1900, Raymond Arthur Davies alluded to a sizable collection owned by Martin Wolff and donated to the archives of the Canadian Jewish Congress.¹⁷ He also indicated that at the time of the publishing of his checklist there was "the beginning of collections of printed Jewish Canadiana by leading bibliophiles of Jewish faith, especially in Montreal."¹⁸

Davies suggested that the recently created Bronfman Collection of Jewish Canadiana at the Jewish Public Library served to raise the interest in Canadian Judaica. That begs the deeper question of why create a Canadian Judaica collection at the time. Zachary Baker has shown how in the 1950s the cultural activists behind the Jewish Public Library used the ceremonies associated with the creation of a new building and the opening of the Canadian Judaica collection to raise the profile of Jewish cultural life in Quebec and Canadian society after the Second World War. The backers of the library would have been pleased with some of the coverage they received in the press, including a story that focused on the Jewish community's roots in Quebec. Baker also suggests that Canadian Jews were likely inspired to look at their history by the activities of American Jews, who were planning, and then celebrated, the tercentenary of Jewish life in America.¹⁹

There have been some remarkable private collections of Canadian Judaica, and there may be others now besides the Stone Collection. While building his collection, Stone became aware of others with the same interests. However the emphasis here is why the collection, and the bibliographic details in this *Catalog*, are of significance to the study of the cultural history of Canadian Jews and to the history of the Jewish book.

The multiple significances of the Gerald K. Stone Collection and Catalog

Gerald Stone began, in 1983, to keep meticulous records of his acquisitions. Once he has decided to stop collecting, his accession registers and correspondence with various sources of acquisition could shed further light about his collection were they to be deposited in an archive. However, with information Stone has provided²⁰ we can begin to understand his deep commitment to

17 Raymond Arthur Davies, *Printed Jewish Canadiana, 1685-1900: tentative check list of books, pamphlets, pictures, magazine and newspapers articles, and currency, written by or relating to the Jews of Canada* (Montreal: Lillian Davies, 1955), 2.

18 Davies, *Printed Jewish Canadiana*, 1.

19 Zachary M. Baker, " 'A goodly tent of Jacob and the Canadian home beautiful': the Jewish Public Library in the civic sphere during the 1950s," *Canadian Jewish studies* 22 (2014): 54-86. For other details on the collection, see "The Bronfman Collection of Jewish Canadiana," in *Our library, 1914-1957* (Montreal: Jewish Public Library, 1957), 45-83 (English section).

20 Below I offer some thoughts on the importance of the digital items in the collection. Unless otherwise noted, information on the development of the collection comes from

collecting and the networks of commerce, people and knowledge that were behind the development of his collection and *Catalog*. Between 1983 and 2019, Stone recorded about 2,400 hard-copy acquisitions, largely books, pamphlets and periodicals but also some other printed ephemera and non-print artifacts. Stone sought out books of good quality. In 2007, Dr. Barry Walfish — a highly-respected scholar of medieval Jewish cultural history and one of the foremost librarians of Judaica in North America — was hired by the University of Ottawa Library to appraise the collection. He described the physical condition of the books as being in good to excellent shape, with a number in mint condition. In the words of the appraiser: “This attests to the seriousness of the collector and the assiduousness with which he put together the collection over many years.”²¹

Assiduousness aptly describes how Stone developed his collection. Stone visited bookstores, book fairs and auctions, scoured the catalogs of book dealers, and more recently turned to the new online marketplaces, including Craigslist. The latter led to a memorable exchange of money for rare calendars at a busy Toronto intersection, where the vendor stopped his car for no more than a few seconds.

Stone acquired the overwhelming majority of his books from sources in Canada and the United States. The small number of acquisitions from outside of North America, including Great Britain, Israel, Germany, and Australia, may reflect the lack of attention to Canadian Jewry within the study of the Jewish diaspora. Most Canadian acquisitions came from sources in Ottawa, Montreal and, to a lesser extent, Toronto, cities in which Stone lived and frequented. The prominence of Montreal and Toronto may also reflect the fact that between sixty and seventy-seven percent of Canadian Jewry has lived in these two cities since 1881. While Stone acquired his collection of hard copy materials from more than two hundred sources, about one thousand items were acquired from just eight Canadian sources, each of which provided fifty items or more. Stone’s collection also benefited from the emergence of a new cultural institution during his years of collecting. He acquired many Yiddish books from the National Yiddish Book Center, established in 1980 and which, in 1997, relocated to its own campus in Amherst, Massachusetts (which Stone once visited on a day trip from the Adirondacks).

Gerald Stone’s collection is not just significant because of its size. In 2015, the American Jewish historian Jenna Weissman Joselit expressed misgivings about collections hidden from the public: “I can’t help wonder how enriching it would be if more of our Jewish cultural patrimony was widely and publicly shared rather than kept under wraps, let alone consigned to auction houses when their days are numbered.”²² Stone has made the holdings of his collection known through his *Catalog*, with its precise bibliographic details, including

a series of emails from Gerald Stone in early 2020, in which he responded to a number of my specific questions.

21 Barry Dov Walfish, Appraisal of the Gerald Stone Collection of Jewish Canadiana (Dec. 2007).

22 Jenna Weissman Joselit, “Let our Judaica go! What we gain when collections aren’t kept under wraps,” *Forward*, 17 April 2015, <<http://old.forward.com/articles/218366/index.html>>, accessed 16 June 2020.

copy-specific information such as inscriptions and other marks of previous ownership or association.

Perhaps more significant for the public profile of this collection was his donation of two thousand books to the University of Ottawa after four years of negotiations. In his appraisal, Walfish correctly drew attention to why the collection would matter to the University of Ottawa. In 2005, the University of Ottawa had announced the creation of a program for Jewish Canadian studies with a generous donation from local philanthropists Zeev and Sara Vered. At the time, it was one of only three Canadian universities (with Concordia and York) to have created formal institutes, centres or programmes to support the study of Canadian Jewry.²³ The collection would provide valuable research and teaching materials for scholars and students of the Canadian Jewish experience and, more generally, expand the University Library's holdings of Judaica and Canadiana.

Canadian Jewish chairs or programmes at Canadian universities developed after decades of growth of Canadian Jewish studies within the broader context of the study of Canada's ethnic groups. This context helps us understand the Stone Collection and can be underscored by comparison with an earlier period. Important — and in some ways, heart-wrenching — work on the libraries that German Jews brought with them to Palestine/Israel beginning in the 1930s provides some guidance. One point of departure for these studies was articulated by the German scholar Ernst Fischer: "Given that book collections do not only mirror changes in the 'external' conditions of living and collecting, but in the 'internal' experiences of their owners, the book collections of emigrants are surely especially interesting."²⁴ According to the cultural historian Caroline Jessen, the history of these libraries unfolded in two stages. The first was re-canonization, when German Jews were actively and often self-confidently bringing their cultural baggage — including their libraries and their contents — in negotiation with Jewish cultures in Palestine. After the 1940s, however, when despondency and some surrender set in, these libraries increasingly became memorials.²⁵

And what external conditions and internal experiences can we see in Stone's collection? Stone developed his collection at a time when the Canadian state professed greater interest and support for ethnic groups that had been largely

23 For information on the origins of the program in Ottawa, see Pauline Tam, "U of O to offer first Jewish-Canadian studies program," *Ottawa citizen*, 17 June 2005 and Adam Grachnik, Jewish Canadian studies program launched at U of O," *Canadian Jewish news*, 23 June 2005, 28. I am referring here to formal university support for the academic study of Canadian Jewry. Jewish studies in Canada's universities has a longer history. See Richard Menkis, "A threefold transformation: Jewish studies, Canadian universities and the Canadian Jewish community," in Michael Brown, ed., *A guide to the study of Jewish civilization in Canadian universities* (Jerusalem: International Center for University Teaching of Jewish Civilization; Toronto: Centre for Jewish Studies at York University, 1998), 43-69.

24 Cited in Caroline Jessen, " 'Vergangenheiten haben ihr eigenes Beharrungsvermögen': Josef Kastein and the troublesome persistence of a canon of German literature in Palestine/Israel," *Leo Baeck Institute year book* 57 (2012): 40.

25 Jessen, " 'Vergangenheiten'," 35-51, focuses on re-canonization.

ignored. Stone began working at the National Archives in 1983 (he had arrived in Ottawa two years earlier) which is also around the time that he began book collecting in earnest. This was a time when there was encouragement from above, and much enthusiasm from below, to investigate the history and cultures of Canada's ethnic groups. In the wake of the Royal Commission on Bilingualism and Biculturalism, in 1971 the federal government implemented a multiculturalism policy.²⁶ The policy directly called for the promotion of new research infrastructure and new scholarship. At the national level, both the Public Archives of Canada (PAC) and the National Library of Canada were directed to increase their relevant holdings.²⁷ In 1978, Lawrence Tapper produced his first guide to Jewish collections within the National Ethnic Archives at PAC, describing sixty-nine collections and listing seventeen others.²⁸ Acquisition and description continued over the next decade, and in 1987 Tapper produced a second edition, with detailed entries of 150 collections.²⁹ In 1973, the National Library began a program to "collect and preserve all serial publications of Canadian cultural communities." This meant committing resources for the subscription to periodicals, and to gathering past collections from government agencies, private donors, community groups and publishers. It also increased its microfilm collection.³⁰

Support was also forthcoming for local historical societies to build their own archival collections and to organize museum exhibitions.³¹ Yiddish authors, too,

26 On Oct. 8, 1971, the Liberal government of Prime Minister Pierre Elliot Trudeau announced in the House of Commons that the policies of bilingualism and multiculturalism would be implemented in Canada.

27 For the growth of archival collections of Canadian Jews, with some context, see Richard Menkis, "Identities, communities and the infrastructures of history: creating Canadian Jewish archives in the 1930s and 1970s," in Ira Robinson et al., eds., *History, memory and Jewish identities* (Boston: Academic Studies Press, 2015), and now the much more complete discussion in Lavie, "The past is not a foreign country," especially, 77-86, but also in the chapters on the development of archival collections in Montreal, Toronto and Winnipeg.

28 Lawrence F. Tapper, *A guide to sources for the study of Canadian Jewry* ([Ottawa]: National Ethnic Archives, Public Archives of Canada, 1978).

29 Lawrence F. Tapper, *Archival sources for the study of Canadian Jewry*, 2nd ed., rev. and expanded ([Ottawa]: National Archives of Canada, 1987).

30 Linda Ervin and Ruth Bogusis, "Collections of ethnic Canadiana at the National Library of Canada: the ethnic serials project," *Serials librarian* 2,4 (Summer 1977): 331-336, the quote is from p. 333. Four years later, a bibliographic work out of the National Library that listed over three thousand serials: Ruth Bogusis et al., *Checklist of Canadian ethnic serials* (Ottawa: Newspaper Division, National Library of Canada, 1981).

31 On the development of archival collections and local historical societies and community agencies, see Menkis, "Identities, communities and the infrastructures of history," and Lavie, "The past is not a foreign country." For a discussion of some parallel developments regarding museum exhibitions, see Richard Menkis, "On display: Canadian museums and narratives of the Canadian Jewish experience," in David S. Koffman, ed., *No better home?: Jews, Canada, and the sense of belonging* (Toronto: University of Toronto Press, in press).

discovered that grants from the Secretary of State would allow for the diffusion of the works of Yiddish authors by translating and anthologizing them.³²

Individually and collectively, these developments represented a general re-canonization. The multicultural policy established in 1971 pushed Canadians to re-imagine the relationship between the state and its cultural minorities, and to move Canadian culture from the hegemonic discourses of white Anglo-Saxon Protestants and French Catholics to a new model for “managing diversity.” The examples already cited show a reimagination of the relationship between Jewish cultures and Canadian cultures. We should, however, recognize that this momentum for the reimagined relationship also took place outside “official” sponsorships in quotidian yet significant ways. Stone acquired the hard-copy items listed in this *Catalog* from over two hundred sources, which meant that he was of course in contact with many others. Stone’s requests spread the word over commercial networks that the experiences of Jews in Canada are attracting attention—that it’s a *subject*—and thus commercial and cultural networks reinforced each other.

Beyond this process of general re-canonization, there were also more specific aspects. What exactly would be stressed, and what not, in exploring the intersections of being Jewish and being Canadian? Historian Rebecca Margolis raised this question regarding the place of Yiddish culture, and has demonstrated that the works supported by government grants “negotiated two forces: the particularism of Yiddish literature, with its thematic focus on the European Jewish past and the more recent immigrant experience; and the shared mosaic of ethnic identities comprising Canadian multiculturalism.”³³ Margolis also argues that the re-canonization was limited, because it did not stress the value of the original language but rather the accessibility to a wider audience in the two languages. This was no accident, as the Royal Commission on Bilingualism and Biculturalism had made it clear that “Where public support is concerned, the question of language and cultural maintenance must be seen within the broader context of the question of bilingualism and biculturalism as a whole; for example, the learning of third languages should not be carried out at the expense of public support for learning the second official language.”³⁴ During the hearings, there had been strong advocates for much more support for minority languages. One of the commissioners, J. B. Rudnyckyj, wrote a minority report in support of official recognition of “regional languages.”³⁵

There is, as well, a re-canonization that is implicit in Stone’s wide-ranging collection. Discourses of multiculturalism hearkened back to the preamble of the

32 Rebecca Margolis, “Yiddish and multiculturalism: a marriage made in heaven?,” *Canadian ethnic studies* 43,3 (Fall 2011): 213-225.

33 Margolis, “Yiddish and multiculturalism,” 221.

34 As quoted in Eve Haque, *Multiculturalism within a bilingual framework: language, race and belonging in Canada* (Toronto: University of Toronto Press, 2012), 207. This book explores at length the relationship of language and group identities in the Royal Commission, but see especially 204-220.

35 Haque, *Multiculturalism*, 175-183.

Act creating the Royal Commission on Bilingualism and Biculturalism. The main purpose of the Act was to try to develop Canada to build and protect an "equal partnership between the two founding races," but it also added "taking into account the contribution made by other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution." However, the framing discourse of "contribution" can distort history because a community, in its self-presentation, could become apologetic. Will archival collections within the Jewish community collect materials on Jewish communists, who challenged the mainstream Jewish community because they could be strongly anti-Zionist, or because the association of Jews with communism was a mainstay of antisemitic conspiracy theories? Would museum exhibitions represent poverty in the Jewish community, or substance abuse, or include Jews in prominent roles in organized crime, or scandals within the Jewish community? Anyone who looks at this *Catalog* will see that Stone has included sections on actors who are not deemed "contributors" but whose stories should be told. There are, for example, sections on poverty, mental health, substance abuse, suicide and divorce.

Wandering and wondering

As Gerald Stone has reminded us in his preface, this is a catalog and not a bibliography. It is based on the choices he has made in developing his collection, undoubtedly shaped by the emphases of his research interests and, certainly, accessibility and affordability. Following the model of Gerald Stone the collector, I will lead a tour of the area in the *Catalog* for which I have some knowledge, the Canadian Jewish experience.

I am struck by how some areas are well represented in this collection, and others not. There are more than seventy pages with nearly six hundred entries in categories that relate to the Holocaust. Immigration policies, the lives of refugees before and after the Second World War, the reception of survivors, postwar commemoration and Holocaust denial, these issues have been paramount in the lives of Canadian Jews and have attracted a great deal of scholarly attention. Stone himself is a child of survivors. Besides his personal commitments to memory, it was especially in the 1980s that the children of survivors in Canada spoke more of their experiences and took on larger roles in Jewish communal life. An institutional milestone was the First National Gathering of Holocaust Survivors and their children, held in Ottawa in 1985.³⁶ In contrast, there is not as much on Zionism and Israel in the *Catalog*, although some aspects are listed elsewhere, for example, under headings for Jewish Identity (655), Antisemitism (662) and Fiscal Institution, Taxation and Fundraising (627). The *Catalog* provides a list of important government publications to help orient scholars towards necessary research projects.

There is a strong section in the *Catalog* on education, which reflects its important role in the cultural history of a community. However, education would also become a significant issue for relations between the community

³⁶ Franklin Bialystok, *Delayed impact: the Holocaust and the Canadian Jewish community* (Montreal & Kingston: McGill-Queen's University Press, 2000), 240-242.

and the state. Although education was largely to be under the jurisdiction of the provinces, the British North America Act (1867) promised state-supported confessional schools for the Roman Catholic minority in Ontario and the Protestant minority in Quebec. There are more than double the number of entries for education in Quebec (sixty-eight) than there are for Ontario (thirty-one). There are important studies of curriculum, but the heavy numbers for Quebec point to the tense relationship between Jews and Protestants and Jews and Catholics, as well as the concomitant tensions between uptowners and downtowners over advocacy for a separate Jewish school system. There is more on the education of Yiddish in Canada (especially Montreal) than Hebrew, although the latter became the second language (however well learned) of most Jewish schools after the Second World War. The Hebraization of the curriculum is thus a topic that needs to be addressed. The significant role of the summer camp for education is also reflected in the *Catalog*.

Readers should also look to the addendum for the important article by David Koffman on "playing Indian." It is a must-read as Canadians try to come to grips with everyday practices that have led to settler colonialism, which is also why we can hope that there will be more literature on Jewish relations with First Nations.

This *Catalog* is valuable for the multiplicity of disciplines that Gerald Stone has pulled together and it should inspire scholars to expand their horizons beyond their immediate areas of specialization or expertise. I have already pointed out that there is the important inclusion of matters relating to gender, family, mental health (including suicide), and more. Much of this literature comes from the health professions and the social sciences and historians would do well to think of these domains in their research. Some of the references in the *Catalog* could help in that research as primary sources, especially the theses for degrees in social work and articles in professional journals. Other areas that are included in the *Catalog* but have not yet received their due in terms of research are the history of music and food. Stone has included a number of cookbooks, although his collection does not seem to have reached beyond Winnipeg. There are also a number of publications that include music, although again some near-print materials from the west do exist but are not in the *Catalog*. As far as I know, we are still awaiting a discographer of the Canadian Jewish experience.

The literature section includes important details about works of fiction, literary criticism and biography. Stone's *Catalog* will be invaluable for the scholar who pursues the work of largely-forgotten Jewish authors writing in English, especially Isidore Ascher (1835-1914) and Hyman Edelstein (1889-1957). The literature section is well represented by women writers and invites us to think about whether the experiences of women have been researched adequately in other areas. In English, there seems to be a great deal of interest in the works by Adele Wiseman. The work of the other central figure hailing from Winnipeg, Miriam (Dworkin) Waddington is also well represented, although readers should also be aware of Waddington's *Collected Poems*, superbly edited by Ruth Panofsky.³⁷

³⁷ Miriam Waddington, *The collected poems of Miriam Waddington: a critical edition*, ed. by Ruth Panofsky (Ottawa: University of Ottawa Press, 2014).

Waddington was the product of a radical tradition of left-wing activism and secular education. The reader of this *Catalog* will find the resources to follow up on this important topic in the Canadian Jewish experience, although they should also refer to Ester Reiter's book on the left in Canada.³⁸

Other browsers of this catalog will undoubtedly pick up on areas of interest and hopefully be inspired to search out some of these titles, or perhaps even research some of the topics. However, to close this section I want to return to another of the contributions of this *Catalog* to the history of the book. Stone has done us all a service including various details on the unique elements of the books in his collection. He has included, for example, the handwritten inscriptions that offer the kind of details that, as historian Joshua Teplitsky notes in his biography of David Oppenheim, can "offer important 'archival' material for his life and times."³⁹ A number of volumes were presentation copies to the Jewish communal official A. B. Bennett (1891-1980), who apparently had a valuable library, one that was used by Stephen Speisman in writing his history of the Jews of Toronto.⁴⁰ That library is now lost, but at least we know of some of the books that he had in his library. These are scant but important clues to intellectual discussions that took place in Bennett's home, and remind us that we need to know more about Yiddish cultural life outside Montreal.

Postscript

When I first saw this *Catalog*, I was taken aback by the inclusion of so many digital files. In other words, I was suffering from a failure of imagination – again! First of all, here is evidence that Gerald Stone was a "collector" not because he *only* wanted to have the physical items in his collection. He had his interests and they were now in another format. Why should this not be considered part of this library? Moreover, during his years at Library and Archives Canada, Stone had pioneered the potential of digitization to reach new audiences. Already in the late 1980s, he and colleague Philip Sylvain were tasked with acquiring a digital imaging system to provide visual and descriptive access to the 20,000 editorial cartoons and caricatures held in the National Archives of Canada. The value of this project was soon demonstrated in a kiosk at the Canadian Museum of Caricature (sadly, now defunct) at which visitors could search and browse all of these digitized holdings.⁴¹

38 Ester Reiter, *A future without hate or need: the promise of the Jewish left in Canada* (Toronto: Between the Lines, 2016).

39 Teplitsky, *Prince of the press*, 209.

40 Stephen A. Speisman, *The Jews of Toronto: a history to 1937* (Toronto McClelland and Stewart, 1979), p. 7. On Bennett, see B. Kayetz, "Archie Bennett was influential both as an observer and doer in the Jewish community," *Canadian Jewish news*, 31 July 1980, p. 5 and Lewis Levendel, *A century of the Canadian Jewish press, 1880s-1980s* (Ottawa: Borealis Press, 1989), 107-110.

41 Gerald Stone and Philip Sylvain, "ArchivISTA: a new horizon in providing access to visual records of the National Archives of Canada," *Archivaria* 33 (1991-1992): 253-266. Reprinted from: Mark E. Rorvig, ed., "Intellectual access to graphic information," *Library*

This *Catalog* is much richer for all the items collected and described here. Moreover, it is not just physical books that can provide “comfort.” I am writing these lines during the self-isolating and disorienting times of the COVID-19 pandemic. The possibility of transmission of the virus by social contact and by touching potentially infected surfaces has changed so much. In terms of this project, it has been a time when university and public libraries have been either closed or in the very early phases of their re-opening, when there has been no access to the library other than “curbside pickup.” The archives are completely closed with no planned date for re-opening. So many of the books and materials that I wanted to consult for this introduction have not been available. But I also appreciate that only a decade ago I would only have been able to access a fraction of what I can use now. The work that I can do, in addition to the ways that I can stay “in touch” with family, friends, and news, have been a comfort. It’s far from perfect, but neither is it just a “cold” comfort. Even without the pandemic, the digital materials have enhanced access, and are all the more reason to examine and appreciate, as I have, the riches, in whatever format, that Gerald Stone has described in this *Catalog*.

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28 June 2020/6 Tammuz 5780

trends 38, 4 (Spring 1990): 737-750; Gerald Stone, “ArchivISTA: new technology for an old problem,” in Susan Stone and Michael Buckland, eds., *Studies in multimedia: state-of-the-art solutions in multimedia and hypertext* (Medford, N.J.: Published for the American Society for Information Science by Learned Information, 1992): ch. 14.