Hebrew Printing in America 1735-1926

A History and Annotated Bibliography



by
Yosef Goldman

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Volume One

Research and Editing by
Ari Kinsberg

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Dedicated to my son
Yeshaya,
dearest of all.

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Introduction

זה ספר תולדות אדם ביום ברא אלקים אדם
בדמות אלקים עשה אתו (בראשית ה, א)
"This book is the history of mankind ..."
(Gen. 5:1, as interpreted by Nahmanides)

Books have been an integral part of the fabric of Jewish life from time immemorial. The importance of books even during the earliest of epochs was recognized by the Sages, who interpreted the above-quoted verse to mean that God presented Adam with a book containing an account of all future generations (*Bava Metzia* 85b). Before the Jews received the Torah itself, they already accorded books the highest degree of reverence while slaves in Egypt. After toiling under dreadful physical conditions imposed by Egyptian taskmasters during the week, on the Sabbath the Jews found solace in their books (*Midrash Tehilim*, chap. 19). When God granted the Torah to the Jews after delivering them from servitude, He included a commandment that every Jew write and own his own Torah scroll (Deut. 31:19). In a later generation, R. Asher b. Yehiel (ca. 1250-1328) ruled that one fulfills this obligation by owning codices (*Tur Yoreh De'ah*, sec. 270).

Books in the Jewish mindset are more than just inanimate objects; they are respected and revered as if they have a soul. This elevated status of the written word reached its apex in the Talmud and in the medieval codifiers, who established various laws to protect the sanctity of books. A scroll of Prophets may not be placed on top of a Torah scroll, as the latter has a higher level of holiness (*Megillah* 27). If a house is on fire, one must rescue books before valuables (*Sefer Hasidim*, sections 275, 923). When two people approach a doorway, the one who carries a book enters first (regardless of the relative qualities of the two individuals) (*Likutei Maharil*, section 118). When a book is no longer fit for further use, it may not be disposed of disrespectfully but should be buried.

Considering this millennia-old veneration for books, it is not surprising that Jews embraced printing shortly after the technology became available. The first book printed with movable type by a European, Gutenberg's Bible, was completed in 1455. Only fifteen years later, Jews began printing Hebrew books in Italy. Hebrew printing soon thereafter spread to Spain and Portugal, and from there to the Ottoman Empire with the exiles of 1492. Hebrew incunables (books printed prior to 1501) generally consisted of the classic legal codes and Bible commentaries of the Sages of previous generations. Some had been authored almost half a millennium earlier. The only contemporary rabbinic work printed in this period was R. Jacob Landau's *ha-Agur*, which he issued in Naples in 1491. Landau,

an Ashkenazi proofreader who lived in Italy, probably used his access to the Naples press, where he was employed, to have his own work published.

Like their non-Jewish counterparts, the earliest Hebrew books were printed without title pages or any statements of where and when the printing was executed. This information—which can be determined today only by studying the type of paper and watermarks—was irrelevant to contemporary readers; only the content of the book was of any importance. The first book containing information *about* the book itself was Rashi's commentary on the Pentateuch, which was printed in Reggio di Calabria, Italy, in 1475. A colophon in the volume supplies imprint information, but makes no mention of the contents of the volume or its author.

With the expulsion of the Jews from the Iberian peninsula in the last decade of the fifteenth century, entire communities—not just individuals and families—were uprooted and forced to relocate to distant lands. Upon resettlement, the Sephardic exiles immediately began to reconstitute their old communities and institutions, including the yeshivot. To satisfy the demands of these yeshivot and of learned individuals, the Nahmias family established the first Hebrew press in the Ottoman Empire in Constantinople. Their first publication, Jacob ben Asher's *Arba'ah Turim*, appeared in 1493 and was an immense undertaking. That the impulse to establish a new Hebrew press was felt even during a period of stressful transition is a testimony to the commitment of the exiled Sephardic community to traditional learning.[1]

The passage of time at first did little to change the interests of Jewish printers, and they continued to issue only those classic tracts of the Sages required for traditional learning rather than the works of contemporary authors. When Gershom Soncino, the proprietor of one of the most important early Hebrew presses, embarked on a tour of the European continent at the beginning of the sixteenth century to search for appropriate manuscripts to publish, he was interested in locating only those of medieval rabbis.[2] Hovever, if the content of Hebrew books remained the same, the format of the books evolved as publishers adopted the title page in an effort to publicize basic information about the production of their books. The title page was first introduced in 1505 with *Sefer ha-Roke'ah*, although in this volume the title page merely lists the name of the book. Publishers began to add more and more information to the title page—first the author's name, then imprint information, etc.—until finally the title page assumed its full form.

The volumes published in the early sixteenth century lacked any personal statements or direct references to current events. For example, one must look long and hard in the books printed by exiled Sephardic printers in Constantinople to learn anything about the upheavals of the expulsion that ultimately brought them to the Ottoman Empire. Italian presses finally began to issue the works of contemporary authors in the middle of the century; a number of volumes by R. Joseph Caro in particular were printed at this time in Venice. Nonetheless, these works did not refer to the contemporary

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[1] Although the 1493 imprint date in the colophon of *Arba'ah Turim* is now accepted as correct, earlier generations of scholars dated the book to 1503. In part, this was because they refused to believe that printers who may have arrived only in 1492 could set up a press and print such a large work in so short a period of time. See A. K. Offenberg, *A Choice of Corrals: Facets of Fifteenth-Century Hebrew Printing* (Nieuwkoop, Holland: De Graaf Publishers, 1992), 102-32.

[2] ספר מכלול (Constantinople: Soncino, 1533), t.p.

environment. Only with the rapid growth of Hebrew printing by Jews at this same time in Prague, Cracow and Lublin, did authors begin to refer on occasion to their surroundings. Most notable are the works of the Maharal of Prague and his disciples, which occasionally mention developments in their communities (*e.g.*, regarding education and life-styles). But still, as in the earlier period, the publications were generally texts for study and ritual use; books were not printed in response to contemporary developments or for ephemeral use.

With the development of Hebrew printing in German lands in the eighteenth century, Hebrew printing assumed a new mold. Traditional texts continued to dominate new publications, but it became commonplace for the contemporary environment to be expressed in Hebrew books, whether in a preface or in the text itself. A new style of homiletics in particular began to develop at this time. As can be seen in the *derash* of R. Jonathan Eybeschutz, references and *mussar* pertaining to the contemporary environment increasingly found their way into the homiletics of the period. A great conflict between Eybeschutz and R. Jacob Emden, and between their respective followers, also provided material for a flurry of polemical pamphlets, which signified the emergence of a press that gave expression to the most recent developments in the Jewish community. But despite these new trends in Hebrew printing, the vast majority of the output of the presses remained works for scholarly and ritual use.



The second half of the fifteenth century inaugurated two great epochs in world history: the dawn of printing and the age of exploration. Just as printing attracted Jewish participation soon after its development, Jews also played a role in the early colonization of the Americas. Among the lands in which Marranos sought refuge during the sixteenth century was Brazil.[3] Although Brazil was a Portuguese colony, the Inquisition was never introduced there on a formal basis, and the great distance between the colony and Europe afforded Marrano refugees a certain degree of security against persecution.

The Dutch conquest of the northeastern region of Brazil in 1630 paved the way for some of these Marranos to resume openly Jewish lives. Together with coreligionists from among the soldiers and suppliers of the invading forces, they established the first Jewish community in the New World. Hundreds of new immigrants—mostly from Amsterdam, but from the rest of Europe, North Africa and the Ottoman Empire as well—gravitated toward this newest of Jewish communities. Brazil's Jewish population peaked in 1645 when it numbered almost 1,500 souls, representing perhaps half of the colony's European population. The community thereafter began to decline until it was dissolved abruptly when Portuguese forces reconquered the region in 1654.

The rapid growth of the Brazilian community was due first and foremost to the decision of the Dutch West India Company to issue an edict guaranteeing freedom of religion to all colonists. Additionally, Sephardic families involved in international commerce understood the crucial importance of establishing a wide network of representatives all over the world. Attracted to the manifold economic opportunities in Brazil, they did not

[3] On Brazilian Jewry, see Marcus, *CAJ*, 1:67-84; Wiznitzer.

forgo the opportunity to establish their presence in the colony once the Dutch flag was raised and Jewish merchants quickly dispatched agents to further their interests. Finally, Brazilian-bound Jewish immigration was encouraged and well organized. The arrival in 1638 of two ships carrying two hundred Jewish settlers, for example, was the culmination of a project that an enterprising Amsterdam Jew, Manoel Mendes de Crasto, had first proposed three years earlier. Another large contingent of Jews arrived in 1642.

As small as a community numbering just 1,500 individuals may seem today, the Brazilian community rivaled most European communities of the period not just in size,[4] but in infrastructure as well. Institutionally, the Jews of Brazil supported synagogues, *mikva'ot* and schools; in terms of religious functionaries, the community counted among its members teachers, *hazzanim, shohatim* and rabbis. In 1642, during the second decade of the community's existence, its prestige was greatly enhanced by the arrival of Isaac Aboab da Fonseca, a prominent Amsterdam rabbi who had been invited the previous year to serve as the community's *hakham.*

Unlike later immigrations to the New World, which were haphazard and unorganized, this early Brazilian experiment was an impressive attempt to transplant an entire fully-functioning community over a distance extending thousands of miles to an uncharted part of the world. Such a development was unprecedented in Jewish history, and its magnitude and appeal is fascinating considering that Dutch Jewry was the most comfortable community in that period.



With the forced dissolution of the Brazilian community in 1654, most Jewish colonists returned to Amsterdam. Others resettled in the Caribbean, and one group of twenty-three hapless refugees ended up in the Dutch colony of Nieuw Amsterdam (soon to be renamed New York after passing into British hands). These twenty-three Jews are credited with establishing the legal precedent for Jewish life in North America, yet this incipient community dispersed within a short time and only one of the original members is known to have remained on the continent. The Jewish communities thereafter grew at a very slow pace for the next century, as individuals came and left. Even as late as the end of the eighteenth century, only about two thousand Jews lived in the new republic, and they were spread out in five states.[5]

Jewish settlement in Brazil had largely been an organized affair and care was taken to transplant all the institutions necessary for communal life, including synagogues, schools and rabbinic leadership. New immigrants came to partake in a grand experiment of community building and within a short time they succeeded in creating what was essentially a suburb of Amsterdam. In America, however, Jewish immigration was undertaken on an individual or family basis. The few attempts at organized immigration

[4] Amsterdam Jewry itself consisted of no more than 1,800 individuals in 1655, including refugees who had fled Brazil a year earlier.

[5] Established Jewish communities existed in New York, Philadelphia, Charleston, Richmond and Savannah. The earlier community in Newport ceased functioning in the 1790s.

were drastic failures, from the initiative of the London community to divert indigent Jews to Savannah in 1733, to the late-nineteenth-century Am Olam movement that sought to establish agricultural colonies in rural areas. Furthermore, many immigrants were uninterested in reproducing the communities they had left behind in Europe; in some cases the decision to come to America was based on an individual's desire or need to escape from Europe, whether because of a failed marriage, military conscription or simple economic deprivation.[6]

This anarchy had a deleterious effect on the development of American Jewry and organized communal infrastructure generally developed very slowly. Most colonial communities, for example, lacked organized Jewish schools and the Jews of Philadelphia lived for decades without a *mikvah.* Qualified religious leaders were almost non-existent; the first ordained rabbi did not settle in the country until 1840, almost two centuries after the arrival of the twenty-three refugees from Brazil.



The birth of the United States promised to herald a new era in Jewish history. The federal constitution promised full equality and the Founding Fathers looked favorably upon their Jewish neighbors. George Washington himself observed approvingly in a public letter to Jewish citizens that the new nation "gives to bigotry no sanction, to persecution no assistance." Although many Americans viewed the Jews through the prism of traditional and contemporary anti-Semitic stereotypes, the fact remains that Jewish immigration was unrestricted for a century and a half after the founding of the new republic and Jews were generally welcomed in their adopted land. Jewish immigration to America began to increase in the 1820s, driven primarily by arrivals from Central Europe. On the eve of the Civil War there were 50,000 Jews in the country, and by 1880 the number had increased to a quarter of a million.

Despite this general American consent for open immigration, not all Jewish leaders in Europe were ready to endorse Jewish life in the New World. As Jewish life became more difficult in Eastern Europe in the last decades of the nineteenth century, one would have expected America, which became known in the popular imagination as "*di goldene medina*" (the golden land), to have served as a natural refuge. The Jewish leadership in Eastern Europe, however, vehemently opposed immigration to what they considered to be the "*di trayfe medina*" (the non-kosher land).[7]

This opposition notwithstanding, more than two million Jews—most of whom hailed from Eastern Europe— decided to try their luck on American shores between 1881 and 1924. Restrictive immigration quotas passed by Congress in 1924 effectively dried up the flow of new arrivals. A few lone European rabbis, cognizant of the realities of the age,

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[6] Circa 1700, Ansel Katz, an Ashkenazic Jew, was arrested in London for a debt he owed. He was granted bail on condition that he remain in England. Despite the terms of his release, Katz made plans to sail to the West Indies and issued his wife a *get* with a clause stipulating that it would take effect only if he did not return to England. This is the earliest known reference to an Ashkenazi Jew planning to travel to the Americas. See Yohanan b. Isaac, *מעשה רב* (London, [1705?]), ff. 3-4.

[7] An unusual exception was R. Meir Simah ha-Kohen of Dvinsk [Daugavpils], who recognized a positive element in American Jewish life. See his *ספר משך חכמה* (Riga: E. Levin, 1927), 207 (commentary on Lev. 19:18, "ואהבת לרעך כמוך").

recognized that European Jewry was shirking its responsibility to provide for Jewish continuity in America. R. Israel Salanter, for example, feared that European rabbis would be called to task in a Divine court for their apathy.[8] The individual who bequeathed the greatest legacy to American Jewry in terms of spiritual leadership was R. Isaac Elhanan Spektor of Kovno, who encouraged young rabbis to serve American congregations and ordained those planning to settle in America.[9] Similarly, R. David of Karlin counseled one young rabbi who hesitated to immigrate to irreligious America by recalling God's blessing: "In every place that I permit my name to be mentioned, I will come to you and bless you" (Ex. 20:21).[10]



From its inception, the Hebrew press in America was markedly different from its European predecessors. American publications almost always bore the mark of their environment. The first book with extensive Hebrew text printed in America, Judah Monis's Hebrew grammar (#171), appeared in 1735. Monis's book, however, was not published for Jews. Not until the following century did Hebrew presses in America begin catering to the Jewish market. Nevertheless, Monis's book already set the precedent that differentiated American Hebrew books from their European counterparts: Monis was a living author and he published his own work in response to local needs at Harvard College. (Following in the tradition of the early Puritan settlers, colonial Americans venerated the Old Testament and the Hebrew language.) The products of the later Jewish presses also served local and immediate needs. These works—many of which were of low literary and intellectual caliber, or were of an ephemeral nature—were infused with much material that reflected the American environment. They teem with locale-specific material in a way that the Jewish press of no other country ever did.

The periodization of Jewish printing in America may be arranged along lines similar to the periodization of Jewish immigration. The first period of printing commenced in the 1760s with the publication of Isaac Pinto's English translation of the liturgy for worshippers who did not understand Hebrew. The appearance of this volume, which lacked a Hebrew text, set a precedent that characterized early Jewish publishing in America: books were printed either in English (or German) only, or in Hebrew accompanied by a translation. The ready acceptance of vernacular translations in America stood in marked contrast to Europe and the Ottoman Empire, which witnessed a centuries-long debate over the permissibility of publishing translations of Jewish texts.[11]

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[8] See #613, p. 193, no. 3.

[9] R. Simeon Isaac Finkelstein, for example, consulted with Spektor on whether he should immigrate to Germany or America (see #705).

[10] See #784.

[11] Rabbis in the Ottoman Empire even disagreed about whether it was permitted to publish translations in Ladino, a distinctly Jewish vernacular printed in Hebrew characters. See, for example, the preface to שלחן הפנים (Salonica, 1569), a Ladino translation of the *Shulhan Arukh*. R. Jacob Culi, the author of מעם לועז, a popular Ladino Bible commentary, was disturbed by the fact that he was publishing such a work in Ladino. He finally found a justification in the Bible to proceed: "It is time to act for the Lord; they have broken Thy law" (Ps. 119:126). On opposition in nineteenth-century Europe to vernacular translations, see Yekutiel Judah Greenwald, אוצר נחמד (New York, 1942), 81-3.

The first period of Jewish printing in America continued until the 1820s and was marked primarily by publications of an ephemeral nature. The tiny community of this period continued to rely on Europe for any books it required. With the arrival of increasing numbers of immigrants from Central Europe in the 1820s, a new market developed for English and German-language educational, liturgical and other materials suited to the American environment. The challenge of meeting this need was met by various authors and printers, none more important than Isaac Leeser.

Leeser was the most outstanding figure in the movement to strengthen Jewish life in America. His activity on behalf of Judaism spanned almost the entire second period of Jewish immigration and the allied publishing, and he may be credited with assuring the survival of Judaism in America while the community expanded from a few thousand individuals living in the major coastal cities to about 200,000 living in cities and towns across the country. Although Leeser lived in Philadelphia for most of his life, he was not a local leader; all of America was his field of operation, and communities from all over the country turned to him for help and guidance. Unlike any other contemporary Jewish clergyman in America (or in Europe), Leeser contributed to every aspect and stage of a Jew's life, from childhood to old age.

Most aspects of Leeser's activities somehow involved printing. He published a litany of "firsts" not just for American Jews, but for Jews in general. His greatest endeavor—literary or otherwise—was a translation of the Bible into English (#12). Leeser was the first Jew to accomplish such a colossal project, but his accomplishment is all the more outstanding considering that it was undertaken in America. The community in England would have been the natural place for the advancement of a Jewish translation, as the community there was older, better organized, more affluent and led by clergymen of much greater stature. Nonetheless, English Jews continued to use the Christological King James Version until Leeser's edition became available. (Leeser's version was reprinted in London in 1865.[12]) Despite the fact that Leeser had such an impact on the lives of more than 150,000 American Jews living across the expanse of the continent, largely through his dozens of publications, none of the classic bibliographers of Hebrew printing ever studied his works or even bothered to refer to him.

Only a few years after Leeser died in 1868, immigration from Eastern Europe began to increase. Centered on New York's Lower East Side, the East European community began to grow in the 1870s, and it then increased exponentially during the mass immigration era of 1881 to 1924. Its initial growth in the 1870s coincided with the onset of the third period of Jewish printing in America. This period, which was marked by the emergence of a vibrant culture of Hebrew and Yiddish printing, began with the launching of the first Hebrew periodical published in the land, *הצופה בארץ החדשה* (#897). While *הצופה* was preceded during the previous decades by English and German-language journals, it was novel because it represented the insular concerns of the immigrant community and catered to its needs exclusively.

[12] See #13. A pirated edition of Leeser's translation of the Pentateuch alone was published earlier in Europe (see #7).

The Hebrew periodical press developed first in Eastern Europe in the 1850s and 1860s, and the publication of *הצופה*, which mimicked these journals, must be considered within the same context. The environment in which *הצופה* emerged, however, differed from that of its European counterparts. Whereas the European papers were the products of a firmly-rooted, centuries-old Jewish community, *הצופה* was unique in that it gave voice to an infant community in the process of defining itself in a strange environment. *הצופה* and its successors contain an important record of the debates, tensions and products of this process, but they did not just report on the contemporary community. Rather, they were active participants in deciding its future, and it was through these early periodicals that American Jewry developed as it largely came to be known in the twentieth century.



The first Hebrew bibliography prepared by a Jew was Shabbetai Bass's *Siftei Yeshenim*, which was published in 1680. He was followed a century later by Hayyim Azulai (Hida), the rabbi and traveler. Scientific Hebrew bibliography awaited the emergence of modern Jewish scholarship in nineteenth-century Germany, and this movement reached its apex with Moritz Steinschneider (1816-1907). The center for Hebrew bibliography eventually expanded to Eastern Europe, and finally shifted to Israel after the Holocaust. Scholars in America also contributed to the field throughout the twentieth century.

All these bibliographers shared one common bond, *i.e.*, irrespective of when and where they worked, they were utterly uninterested in American imprints. One can study the many volumes of bibliographic studies on Jewish printing by Habermann, Yaari and Ben-Menahem, as well as more than eighty years of *Kiryat Sefer* (the journal of bibliography published by Hebrew University), and assume that no Hebrew press was ever established in America. Collectors too have mostly disregarded American Hebraica. In the foreword to *Ginzei Yisra'el*, the catalogue of Israel Mehlman's collection of Hebrew imprints that he donated to JNUL, Malachi Beit-Aryeh described Mehlman as "a bibliographer wise in all the highroads and byways of Hebrew printing and all the varieties of Jewish literature." Such a statement seems to be substantiated by the fact that Mehlman's collection includes the rarest imprints from Europe and every corner of the world (including India and China). Yet this impressive collection includes only one late American imprint. Just as the luckless Jews who immigrated to America were bereft of leadership, so too were the Hebrew books of America cast aside and ignored by the custodians of the Jewish book.



While the history of Hebrew printing in America has generally been neglected, non-Hebrew Judaica has received much attention. American Jewish bibliography enjoyed an auspicious beginning in 1926 with the appearance of A. S. W. Rosenbach's *An American Jewish Bibliography*, "a list of books and pamphlets by Jews or relating to them printed in the United States from the establishment of the press in the colonies until 1850." The gaps in Rosenbach's bibliography were later filled in with supplements prepared by Jacob Rader Marcus, Edwin Wolf II and Nathan M. Kaganoff, and an attempt to extend the *terminus ad quem* to 1875 was made by Allan E. Levin with his survey of the holdings of Hebrew Union College. The work of Rosenbach and his successors was integrated and greatly augmented

most recently by Robert Singerman, who once more extended the *terminus ad quem*, this time to 1900.

These bibliographers recorded all items of Jewish-related interest, and in fact many of the entries were not the products of the Jews themselves, but rather of their Christian neighbors. Although these works are important indicators of attitudes toward the Jews, they do not generally shed light on the activities and dynamics of the Jewish community itself during the mass immigration era (1880s-1920s). For studying the internal aspects of Jewish life during this period, Hebrew publications, particularly sermons and responsa, are indispensable. Few volumes of this nature, however, are listed in the bibliographies prepared by Singerman and his predecessors, as the vast majority of these works appeared after 1900. Also, the pre-1901 Hebrew books that are listed in the bibliographies are buried among thousands of non-Hebrew entries.

The first American who actively furthered the study of American Hebrew bibliography was Ephraim Deinard (1888-1926), a cantankerous immigrant book dealer from Latvia. Aside from his literary contributions, he did more than any other individual of his time to rescue Jewish books from oblivion. By amassing huge collections in Europe to serve as the nuclei of what are today the major Judaica collections in American institutions, he saved countless Jewish volumes that would have been destroyed by nature, overuse or Nazi wrath. His most important publication remains *Koheleth America* (#1208). Published in 1926, the same year as Rosenbach's pioneering work, it contains a list of about one thousand Hebrew works printed in America between 1735 and 1926.[13]

The usefulness of *Koheleth America*, however, is marred by numerous faults. The entries contain many errors, the volume is not indexed and many works were omitted—a conscious decision whenever Deinard held the author in disfavor.[14] Additionally, the annotations are polemical rather than scholarly. Despite all these faults, the bibliographic data in *Koheleth America* has made it the standard work on Hebrew typography in America for almost eight decades.[15] The time has come to complete the task and the present work at last gives American Hebrew books the forum they deserve. A justifiable *terminus ad quem* for this work would have been the 1940s, when a new period in American Jewish history commenced. However, since the current project was originally initiated as a revision of *Koheleth America*, the 1926 cutoff date has been retained.

Bibliographies that list books and describe basic features such as title page information, collation and format shed light only on the physical features of the books. They do not illuminate the soul of the book, thereby hiding the essence and importance of each individual book as it relates to its age and place. Entries in the present work have therefore been arranged by subject so that one may easily chart the development of a

[13] Deinard published a preliminary edition in 1904 (#1130) and an expanded one in 1913 (#1153), but each pales in comparison to *Koheleth America*.

[14] Nehemiah Libowitz, for example, published more than a dozen works, but Deinard recorded none of them because of a running feud between the two.

[15] A few bibliographies of imprints from a particular city, of a particular genre or of individual authors have been published by Leah Mishkin, Eliezer R. Malachi, Sharona Wachs and others.

particular subject and its implications for understanding American Jewish history. The history of the Lower East Side, for example, cannot be understood properly without considering the *derash* books as one unit.

In this work, each entry has also been annotated with a biography of the author and a discussion of the book. This information places the books in their contexts and demonstrates their indispensable value toward reconstructing the saga of American Jewry. Without this contextual information, a bibliography remains just a list of books.

The American Jewish community is unprecedented and unique in that it has enjoyed equality before the law from the first day of the founding of the republic. Because of this equality, American Jews from the beginning have been involved in every aspect of American society. For the first time, Jews were free to participate in politics, reside where they pleased, engage in any economic enterprise and develop their full academic capacity without restrictions. Most importantly, for the first time Jews could write and print what they pleased and in their books one can hear the true voice of American Jewry from its founding.



The books recorded in the present work tell the story of how a people blossomed uninterruptedly from just one thousand souls to the largest Jewish community in the history of the Diaspora.

Yosef Goldman
Brooklyn, New York
15 Tevet 5766

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After we had almost given up on locating numerous rare items, new hope was injected into the project by a survey of the collections of two institutions, Agudas Chassidei Chabad Ohel Yosef Yitzchak Lubavitch (Brooklyn, New York) and Hebrew Union College (Cincinnati). Agudas Chassidei Chabad is particularly rich in its holdings of ephemeral items, and its librarians, Rabbi Yitzchok Wilhelm and Rabbi Ephraim Keller, provided us with many of these works. Hebrew Union College also has an especially fine collection of American Judaica, and no individual could have been more forthcoming and helpful than the director of its library, Dr. David Gilner. He never put a quota on inquiries or requests to see books and he promptly provided us with as many photocopies as we needed.

During the preparation for publication, Louise Fluk and Rabbi Yehoshua Leiman, both of Brooklyn, New York, helped edit the final form of this work.

An obsession with books can overwhelm all competing interests. This endeavor would have been impossible without the counterbalancing patience and support of my wife, Louise, who has my everlasting thanks.

Guide To Use

Scope of Contents

The foundation for this work is *Koheleth America* (*KA*), the standard bibliography of pre-1927 American Hebrew imprints, and we have thus included almost all the items it lists. Having decided to inspect all the books we catalogued rather than rely on previous bibliographic works, we omitted those works in *KA* that could not be located. Books that were difficult to access were included only if a photocopy could be obtained. A few volumes that are no longer extant were catalogued from microfilms. The initial decision to follow *KA* accounts for the inclusion of a few works with little or no Hebrew text, as well as a few printed in Europe or the Land of Israel. Also, we catalogued later editions only if they appear in *KA*.

A special effort was also made to catalogue additional Hebrew books printed in North America prior to 1927 that do not appear in *KA*, particularly volumes of rabbinics, *derash* and Americana. The following items were generally excluded from this expanded search: *Haggadot*, prayer books, educational works and book catalogues; such items are included only if they appear in *KA*. The first calendar, periodical and *derash* are included even though these volumes contain little Hebrew text because they are the first publications of their genres. The first Hebrew calendar is catalogued, but later ones are omitted, as are all unfolded broadsides.

Arrangement

The books listed in this work are organized in eighteen chapters: Bible; liturgy; *Haggadah*; Christian Hebraism; Bible studies; reference works; bibliography; education and pedagogy; drama, fiction, humor and poetry; biography and history; rabbinica; *derash*; periodicals; Zionism; miscellaneous; Christian and missionary; Americana; and addenda. Entries are arranged within each chapter chronologically, and within each year alphabetically by title. Some works may belong to more than one category and the indices should be utilized to locate such entries.

Cross-References Within This Work

Any reference or citation in this work that contains only a numeral sign followed by a number (e.g., "#432") refers to an entry in this work. Any reference or citation that contains just a page number (e.g., "p. 35") refers to the book in whose record the reference appears.

Dates

The Hebrew year begins in September (or early October), whereas the Gregorian year begins in January. Converting from a Hebrew to a Gregorian year can therefore involve a degree of ambiguity when other information is not available. The Hebrew year 5660, for example, corresponds to the last four months of 1899 and the first eight months of 1900. Only with additional information, such as the exact date (month and day) or the weekly *parashah* (Torah lection), can one convert a Hebrew year with precision. The standard convention in this work is to use Gregorian dates when these are provided or when it is possible to convert them from their Hebrew equivalents. In cases where it has not been possible to narrow down the year, we list the Hebrew year followed by the later Gregorian possibility in parentheses.

The only exceptions to this convention are imprint dates. Both Hebrew and Gregorian dates are recorded

when these are listed on the title page of a book. When only a Hebrew year appears on the title page, it is listed with the later Gregorian equivalent in brackets *even when internal or external evidence indicates otherwise.* Readers may make use of copyright dates, prefaces, approbations, reviews, etc. to determine the exact Gregorian year.

Orthography

Each European city is spelled in English as it appears in its main entry in *Where Once We Walked,* by Mokotoff and Sack, with a few exceptions where popular orthography has been retained (*e.g.*, Kiev, Vilna, Kovno, Kishinev, etc.). A few cities that could not be identified are transliterated as they appear in Hebrew or Yiddish. The province, region or country in which a city is located is generally listed according to the contemporary context. When no larger political or geographic unit is identified in a source, then the modern one is listed (as it appears in *Where Once We Walked*).

The names of lesser-known New York synagogues and immigrant associations are generally transliterated as they appear in *JCR.*

Illustrations

All illustrations (books, portraits and manuscripts) that appear without a credit line are from the collection of Yosef Goldman.

Anatomy of a Record

The record for each book in the present work contains the following fields:

Title

The title is listed as it appears on the title page or front wrapper.

Author

The name(s) of the author(s) is listed as it appears on the title page. Variant spellings, pseudonyms, acronyms and English transliterations not on the title page appear in brackets. Editors of books and journals are also listed in the author field.

Collation

Unnumbered pages are surrounded by square brackets: *e.g.*, "[5] pp." A section of a book paginated from left to right is enclosed by angle brackets: "<4> pp." If an entire book is paginated from left to right, the collation is not surrounded with any symbols, but it is followed with the notation "[E.p.]." A slash indicates pagination whereby each pair of facing pages has one number (*e.g.*, "11/11" indicates that there are 11 pairs of facing pages, and each pair has one number).

Format

The size of the book, measured using its height, appears following the collation. The American Library Association convention has been adopted with certain modifications: Fo. (more than 30 cm), 4to (25-30 cm), 8vo (20-25 cm), 12mo (17.5-20 cm), 16mo (15-17.5 cm), 18mo (12.5-15 cm), 32mo (10-12.5 cm), 48mo (7.5-10 cm). The formats of a few items viewed only in photocopy are recorded based on *BHB1* or *KA*, even though they employ a different convention.

Imprint City
This is recorded as it appears on the title page; otherwise it is surrounded by brackets.

Imprint Year
The year appears as it is listed on the title page, even when internal evidence suggests a different date. If there is only a Hebrew date, the Gregorian equivalent follows in brackets. Chronograms (letters or words in Hebrew whose numerical value equals that of the year of publication) are listed when present.

Publisher and/or Printer
Addresses of the publisher/printer are included to facilitate dating those works lacking an imprint date.

Wrapper and/or Title Page
Describes a wrapper and/or title page. All title pages and wrappers (front and back) are listed separately when present.

Includes
Lists prefatory and supplementary sections such as introductions, copyrights, appendices, footnotes, advertisements, etc.

Approbations
Lists the names of individuals whose approbations for the book are printed in it. The name is followed by the date of the approbation.

Graphics
Notes if the work contains portraits, maps or illustrations.

Rashi Type and Pointed Text
Notes the presence of Rashi type or pointed text.

Other Languages
Notes the presence of text in languages other than Hebrew.

Bibliographic References
References to bibliographies.

Copies
The holdings of the following collections were comprehensively surveyed to determine the rarity of each book: Agudas Chassidei Chabad (Brooklyn), Hebrew Union College (Cincinnati), Harvard University, the Jewish National and University Library (Jerusalem) and the Yosef Goldman Collection (Brooklyn). These collections were selected because they have the richest holdings of American Hebraica and their catalogues most accurately reflect their actual holdings. The particular copy consulted for this work is marked with an asterisk.

Biography

The first paragraph following the above bibliographic matter is a biography of the author(s). A citation in the biography that contains only a page number refers to that book; more complete information for other references can be found further down in the "References" field or in the general bibliography at the end of the work.

Additional Bibliographic Information

The paragraph following the author's biography discusses the book itself. This section may deal with the book's contents, historical context, reception, price, etc. A citation that contains only a page number refers to the book under discussion. Secondary literature on the book is listed at the end of the paragraph. For complete citations, see further down in the "References" field or in the general bibliography at the end of the work.

Approbations Granted

Lists approbations that the author of the work granted. In some cases the user is directed to external references for additional works.

Other Works

Lists other publications by the author. In some cases the user is directed to external references for additional works.

References

Lists biographical references to the author of the book.

Key to Abbreviations

General Abbreviations in the Text

[]	indicates unnumbered pages in the field for collation or in general page references. In the fields for imprint information or author, brackets indicate that the information is not supplied on the title page, or even in the work. When other sources are relied upon for this information, this is noted in the description.
{}	squiggly brackets are used as brackets within square brackets (*e.g.*, [5660 {1900}])
< >	indicates pagination that proceeds from left to right (*e.g.*, <23 pp.>)
/	indicates pagination whereby each pair of facing pages has one number (*e.g.*, 11/11 indicates that there are 11 pairs of facing pages, and each pair has one number)
a.a.	author's address
adv.	advertisement
b.b.	back board
b.w.(r.)(v.)	back wrapper (*recto*) (*verso*)
CCAR	Central Conference of American Rabbis
def.	defective
E.p.	English pagination, *i.e.*, the entire book is paginated from left to right
f.	folio page
f.b.	front board
f.w.(r.)(v.)	front wrapper (*recto*) (*verso*)
HUC	Hebrew Union College (Cincinnati)
JPS	Jewish Publication Society (Philadelphia)
JTSA	Jewish Theological Seminary of America (New York)
OU	Orthodox Union (formerly: Union of Orthodox Jewish Congregations of the United States and Canada)
R.	Rabbi
RIETS	Rabbi Isaac Elchanan Theological Seminary (New York; today part of Yeshiva University)
rpt.	reprinted
s.a.	*sine anno* (no year)
s.l.	*sine loco* (no place)
s.n.	*sine nomine* (no printer or publisher)
UAHC	Union of American Hebrew Congregations
t.p.	title page

Abbreviations In the Copies Field

An asterisk in the copies field indicates that this is the copy we consulted.

AJA	American Jewish Archives (Cincinnati)
AJHS	American Jewish Historical Society (New York)
BL	British Library (London)
GC	Gratz College (Philadelphia)
HAR	Harvard University (Cambridge, MA)
HUC	Hebrew Union College (Cincinnati)
HUCN	Hebrew Union College (New York)
JNUL	Jewish National and University Library (Jerusalem)
JTSA	Jewish Theological Seminary (New York)
LOC	Library of Congress (Washington, D.C.)
LUB	Agudas Chassidei Chabad Ohel Yosef Yitzchak Lubavitch (Brooklyn)
MBZ	Makhon Ben Zvi (Jerusalem)
NLJ	National Library of Jamaica (Kingston, Jamaica)
NYPL	New York Public Library
UP	University of Pennsylvania (formerly: Dropsie, Annenberg) (Philadelphia)
UTS	Union Theological Seminary (New York)
YGC	Yosef Goldman Collection (Brooklyn)
YIVO	YIVO Institute for Jewish Research (New York)
YU	Yeshiva University (New York)

Abbreviations For Works Cited

Consult the general bibliography for complete bibliographical information.

AJA	*American Jewish Archives*
AJH	*American Jewish History*
AJHQ	*American Jewish Historical Quarterly*
ASAB	B. Eisenstadt, *ספר אנשי השם בארצות הברית*
BEOAJ	Glassman, *Biographical Encyclopaedia of American Jews*
BHB1	*Bibliography of the Hebrew Book* (1994)
BHB2	*Bibliography of the Hebrew Book* (2004)
CCARY	*Central Conference of American Rabbis Yearbook*
CDAJB	J. R. Marcus, *Concise Dictionary of American Jewish Biography*
DA1	B. Eisenstadt, *דורות האחרונים ... ספר ראשון*
DA2	B. Eisenstadt, *דורות האחרונים ... ספר שני*
DRS	B. Eisenstadt, *דור רבניו וסופריו*
EB1	*Encyclopaedia Britannica* (1911)
EB2	*Encyclopaedia Britannica* (2001)
EID	Ellis Island Database of ship manifests available at www.ellisisland.org (cited with reference to the name of the immigrant as it appears in the manifest, the date of arrival and the name of the ship)
EJ	*Encyclopedia Judaica* (CD-ROM edition, unless volume and page number are indicated)
HA	M. Goldman, *אלבום עברי*
HUCA	*Hebrew Union College Annual*
HYBA	B. Eisenstadt, *חכמי ישראל באמריקא*
JA	R. Singerman, *Judaica Americana*
JBA	*Jewish Book Annual*
JCR	*Jewish Communal Register*
JE	*Jewish Encyclopedia*
JQR	*Jewish Quarterly Review*
KA	E. Deinard, *קהלת אמעריקא*
KET	Isaac Lewin, *אוצר כתבי-עת תורניים*
LFDNYL	*לעקסיקאן פון דער נייער יידישער ליטעראטור*
LTRY	*לתולדות ראשי הישיבה*
E. R. Malachi (1944a)	E. R. Malachi, *כתבי צבי שרפשטין (ביבליוגרפיה)*
E. R. Malachi (1944b)	E. R. Malachi, "ספרות-החנוך העברית באמריקה (ביבליוגרפיה)"
NYT	*New York Times*
OT1	B. Eisenstadt, *אוצר התמונות* (1909)
OT2	B. Eisenstadt, *אוצר תמונות* (1915)
OY	J. D. Eisenstein, *אוצר ישראל אנציקלופדיא*
OZ	J. D. Eisenstein, *אוצר זכרנותי*
PAJHS	*Publications of the American Jewish Historical Society*
SHI	E. R. Malachi, "ספרי ההסתדרות העברית באמריקה"
SLTYBA	B. Eisenstadt, *ספר לתולדות ישראל באמריקה*
SYBA	E. Deinard, *ספרת ישראל באמעריקא*
SYSRO	*ספר היובל של הרבנים האורתודוכסים*
UJE	*Universal Jewish Encyclopedia*
USJ	J. R. Marcus, *United States Jewry*
WWIAJ (1926)	*Who's Who in American Jewry* (1926)
WWIAJ (1928)	*Who's Who in American Jewry* (1928)
WWIAJ (1938)	*J. Simons, Who's Who in American Jewry*

Glossary

aggadah	homiletic passages in rabbinic literature
dayyan	rabbinical judge
derash	homiletic exegesis
eruvin	a halakhic provision that permits carrying on the Sabbath in a public domain (pl. *eruvin*)
get	writ of divorce (pl. *gittin*)
gittin	see *get*
haftarah	Prophetic pericope (pl. *haftarot*)
hakham	a rabbinic title in the Sephardic community
halakhah	Jewish law (adj. *halakhic*)
hazzan	cantor (pl. *hazzanim*)
heder	traditional Jewish elementary school (pl. *hadarim*)
illuy	prodigy
kashruth	Jewish dietary laws
mahzor	festival prayer book (pl. *mahzorim*)
maskil	a proponent of the *Haskalah*, or Jewish Enlightenment (pl. *maskilim*)
mikvah	ritual bath (pl. *mikva'ot*)
mitnaggedim	opponents of the *hasidic* movement
mohel	ritual circumciser
mussar	moral/ethical exhortation
rosh yeshivah	yeshivah dean
shehitah	ritual slaughter
shohet	ritual slaughterer (pl. *shohatim*)
talmud torah	in America, an afternoon school that provides supplementary Jewish education
yeshivah	rabbinical academy (pl. yeshivot)

Bibles

CHAPTER ONE

The first Hebrew Bibles in America were printed to meet Christian needs. The early Puritan colonists identified with the Israelites of old, and the Hebrew Scriptures, as well as the Hebrew language itself, assumed a central place in Puritan society. It is thus not surprising that the first book to come off an American press was a new English translation of the Psalter, *The Whole Book of Psalmes*, published by Harvard College in 1640.[1] This edition contained a few specimens of Hebrew type, but more than one-and-a-half centuries passed before Americans attempted to publish a Hebrew edition of the Bible.

The beginning of the nineteenth century witnessed a surge of interest in the publication of Hebrew Bibles. A Psalter with the Hebrew text and a Latin translation was printed in 1809, once again by Harvard College (#1), and the following year Mills Day, of New Haven, Connecticut, issued a prospectus for a complete Hebrew Bible. Explaining the need for such an edition, he wrote:

> The study of Hebrew is introduced into most of our theological schools. In a few years, an acquaintance with this language will be as essential to the reputation of a clergyman, as was a liberal education, a century ago. Our young clergy and theological students, who neglect to avail themselves of the earliest opportunity for acquiring at least a partial knowledge of Hebrew, will necessarily be subjected to the mortification of a conscious inferiority to their brethren in the ministry. In view of these considerations, an edition of the Hebrew bible has been undertaken.[2]

Day died in 1812 before he could carry his plans to fruition, but that same year Whiting and Watson announced their intention to issue a Hebrew Bible. Before they could do so, in 1814 Thomas Dobson earned the distinction of being the first to publish a complete Hebrew Bible (#4). Owing to the absence of vowel points in Dobson's edition, however, a vocalized text remained a desideratum. This was addressed by Whiting and Watson, who in 1815 began publishing a pointed edition. Only one volume, containing Genesis and part of Exodus, was printed before they abandoned their ambitious endeavor (#5).[3] These early enterprises seem to have aroused no interest in the Jewish community of the period and no effort was made by the publishers to seek Jewish subscribers, despite the fact that there were already about three thousand Jews in the country.[4] American Jews continued to rely instead on European editions that they brought with them from the Old World.[5]

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[1] For *The Whole Book of Psalmes*, popularly known as the Bay Psalm Book, see Rosenbach #1. Facsimiles have been published as *The Bay Psalm Book . . . with an Introduction by Wilberforce Eames* (New York: Dodd, Mead & Company, 1903); *The Bay Psalm Book: A Facsimile Reprint of the First Edition of 1640*, with Zoltán Haraszti, *The Enigma of the Bay Psalm Book* (Chicago: University of Chicago Press, 1956).

[2] *Proposals by Mills Day . . . For Publishing by Subscription, an Edition of the Hebrew Bible* ([New Haven, 1810]), 2 [*JA* #198].

[3] On the early attempts to publish a Hebrew Bible in America, see Vaxer; Wegelin.

[4] Although Jonathan Horwitz, a Jewish immigrant from Amsterdam, initiated the publication of the 1814 Bible before Dobson assumed the rights to it, he was not involved in the Jewish community.

[5] We have not seen any copies of Dobson's Bible that contain evidence of Jewish ownership. Abraham Gomez, Solomon Etting, the Gratzes of Philadelphia, Eliazer Lyon [Eleazer Lyons] and Moses M. Seixas used editions printed in Amsterdam (copies in JTSA and YGC).

The printing of the Hebrew Bible by American Jews began with Isaac Leeser, the pioneer promoter of traditional Judaism in the Western Hemisphere. One of the earliest projects he envisioned was a new translation of the Bible into English. Leeser realized that the Bible in its original language was incomprehensible to most Jews in America and he was disturbed that they were compelled to rely on the Christological translation of the King James Version. In 1845 Leeser published a Pentateuch containing the Hebrew text and his English translation (#7). Three years later he issued the first Hebrew Bible with a pointed and cantillated text in America (#9), and in 1853 he fulfilled his aspirations and published his *magnum opus*, an English translation of the entire Bible (#12). Leeser's English version remains in use in American synagogues in the twenty-first century despite the appearance of many other translations during the intervening years.

A few decades after Leeser commenced work on his Bible translation, Jacob Levi Levinski felt compelled to address the "great neglect in the study and reading of the Holy Scriptures" among American Jews. Instead of attributing this neglect to Hebrew illiteracy alone, he asserted that "the great size of the entire Bible discourages both teacher and pupil." To rectify this problem, in 1869, one year after Leeser's death, he began to publish his *Abridged School and Family Bible in Hebrew and English* (#15). It represents the earliest attempt to provide Jewish students with an abridged Bible, an initiative that would be criticized by a later generation of pedagogues.[6]

The rapidly increasing numbers of immigrants from Eastern Europe who arrived during the last decades of the nineteenth century were accustomed to "traditional" editions of the standard Jewish texts. Such editions lacked an English (or German) translation, which was *de rigueur* for earlier American editions of Bibles and *Haggadot*, and they might contain various commentaries, which were absent in the American editions. The new need for these editions in America was satisfied by Jacob Saphirstein, a Warsaw book publisher who settled in New York in 1887. In the 1890s he issued the first Pentateuch,[7] Psalter (#17) and *Haggadah* (#149) for the immigrant community.

The immigrants of this period also created a market for books oriented toward their linguistic preference for Yiddish. Among those who met the challenge of providing religious materials for the children of these Yiddish-speaking immigrants was Joseph Magil, himself an immigrant from the Russian Empire living in Philadelphia. An educator and a printer, Magil specialized in publishing traditional Jewish texts with linear translations for educational purposes. In addition to printing a Pentateuch with an English translation, he also issued the first Yiddish translation for the newest of American Jews. It was apparently received so well that he even published an edition for circulation in the Russian Empire itself (#20). Thus, by the beginning of the twentieth century, the Hebrew Bible was being printed in America to meet Jewish needs—both in the New World and in the Old.

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[6] For an example of opposition to abridged Bibles in America, see Zevi Scharfstein, "למודי הקדש בבית הספר העברי הנמוך", הד המורה 1.7-8 (Elul-Tishri 1915), 168-72. A number of other attempts to publish abridged Bibles in America were made later in the nineteenth century. It was not until 1921 that David Frischmann published the first abridged Bible in Europe (*התחלת חומש* [Warsaw: Yehudiyah, 5681 [1921]). On the controversy surrounding Frischmann's edition, see Moses Meir Yoshor, *דאס לעבען און שאפען פון חפץ חיים* (New York: Hafetz Hayyim Yeshivah Society, 1937), 271. Yoshor cites an article in מאמענט (Warsaw) by Hillel Zeitlin entitled "Moses our Teacher and his Redactor, David Frischmann."

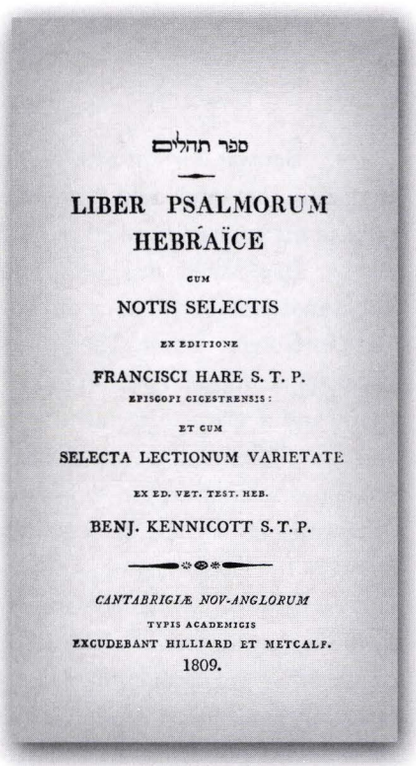
[7] His Pentateuch included the commentary of Rashi, the *targum* of Onkelos, the *haftarot* and the Five Scrolls. *JA* #5521 records the imprint date as "1899?". Saphirstein was active as a printer from the 1890s until 1905.

Bibles

1 ספר תהילים
Liber Psalmorum Hebraïce

cum Notis Selectis ex Editione Frances Hare S.T.P. Episcope Cicesternsis: et cum Selecta Lectionum Varietate Ex Ed. Vet. Test. Heb. Benj. Kennicott S.T.P.

Author: Francis Hare
[1], 495 pp. 12mo [E.p.]
Cambridge, MA, 1809
Publisher: [Harvard College]
Printer: Hilliard and Metcalf
Title page (p. [1]): Latin.
Other languages: Latin (translation).
Rosenbach #152.
Copies: HAR; HUC; *YGC.
First printing of any part of the Bible in Hebrew in America.


ספר תהלים

LIBER PSALMORUM HEBRAÏCE

CUM

NOTIS SELECTIS

EX EDITIONE

FRANCISCI HARE S. T. P.

EPISCOPI CICESTRENSIS:

ET CUM

SELECTA LECTIONUM VARIETATE

EX ED. VET. TEST. HEB.

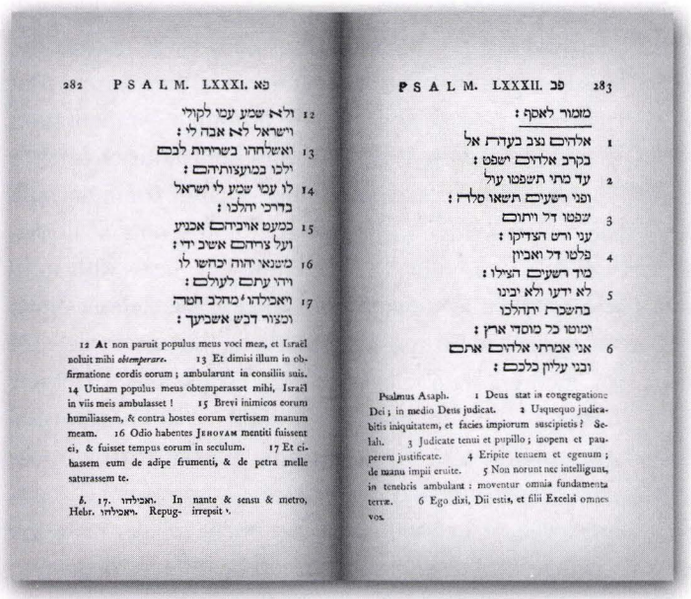
BENJ. KENNICOTT S. T. P.

CANTABRIGIÆ NOV-ANGLORUM

TYPIS ACADEMICIS

EXCUDEBANT HILLIARD ET METCALF.

1809.


282 PSALM. LXXXI. פא

12 ולא שמע עמי לקולי
וישראל לא אבה לי :
13 ואשלחהו בשרירות לבם
ילכו במועצותיהם :
14 לו עמי שמע לי ישראל
בדרכי יהלכו :
15 כמעט אויביהם אכניע
ועל צריהם אשיב ידי :
16 משנאי יהוה יכחשו לו
ויהי עתם לעולם :
17 ויאכילהו מחלב חטה
וכצור דבש אשביעך :

12 At non paruit populus meus voci meæ, et Israël noluit mihi *obtemperare*. 13 Et dimisi illum in obfirmatione cordis eorum; ambularunt in consiliis suis. 14 Utinam populus meus obtemperasset mihi, Israël in viis meis ambulasset! 15 Brevi inimicos eorum humiliassem, & contra hostes eorum vertissem manum meam. 16 Odio habentes JEHOVAM mentiti fuissent ei, & fuisset tempus eorum in seculum. 17 Et cibassem eum de adipe frumenti, & de petra melle saturassem te.

b. 17. ואכילהו. In nante & sensu & metro, Hebr. ויאכילהו. Repug. irrepsit ו.

PSALM. LXXXII. פב 283

מזמור לאסף :
1 אלהים נצב בעדת אל
בקרב אלהים ישפט :
2 עד מתי תשפטו עול
ופני רשעים תשאו סלה :
3 שפטו דל ויתום
עני ורש הצדיקו :
4 פלטו דל ואביון
מיד רשעים הצילו :
5 לא ידעו ולא יבינו
בחשכת יתהלכו
יכוטו כל מוסדי ארץ :
6 אני אמרתי אלהים אתם
ובני עליון כלכם :

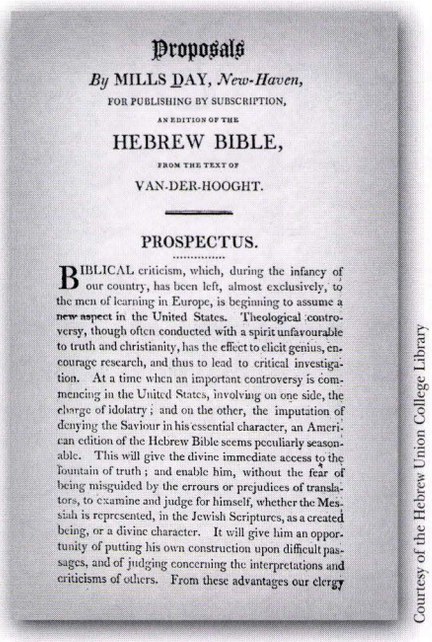
Psalmus Asaph. 1 Deus stat in congregatione Dei; in medio Deus judicat. 2 Usquequo judicabitis iniquitatem, et facies impiorum suscipietis? Selah. 3 Judicate tenui et pupillo; inopem et pauperem justificate. 4 Eripite tenuem et egenum; de manu impii eruite. 5 Non norunt nec intelligunt, in tenebris ambulant: moventur omnia fundamenta terræ. 6 Ego dixi, Dii estis, et filii Excelsi omnes vos.

Hare served as the bishop of Chichester, England, from 1731 until his death in 1740.

At the bottom of each page of this unpointed Hebrew Psalter is a Latin translation, "selected [Latin] notes from the edition of Francis Hare" and "selected variant readings" from the Kennicott Bible (p. [1]). Wright, 122 records that this Psalter came "from the press of Harvard College."

2 PROPOSALS

by Mills Day, New Haven, for Publishing by Subscription, an Edition of the Hebrew Bible, from the Text of the Van-Der-Hooght. Prospectus.



Proposals

By MILLS DAY, *New-Haven*,

FOR PUBLISHING BY SUBSCRIPTION,

AN EDITION OF THE

HEBREW BIBLE,

FROM THE TEXT OF

VAN-DER-HOOGHT.

PROSPECTUS.

BIBLICAL criticism, which, during the infancy of our country, has been left, almost exclusively, to the men of learning in Europe, is beginning to assume a new aspect in the United States. Theological controversy, though often conducted with a spirit unfavourable to truth and christianity, has the effect to elicit genius, encourage research, and thus to lead to critical investigation. At a time when an important controversy is commencing in the United States, involving on one side, the charge of idolatry; and on the other, the imputation of denying the Saviour in his essential character, an American edition of the Hebrew Bible seems peculiarly seasonable. This will give the divine immediate access to the fountain of truth; and enable him, without the fear of being misguided by the errours or prejudices of translators, to examine and judge for himself, whether the Messiah is represented, in the Jewish Scriptures, as a created being, or a divine character. It will give him an opportunity of putting his own construction upon difficult passages, and of judging concerning the interpretations and criticisms of others. From these advantages our clergy

Courtesy of the Hebrew Union College Library

Author: Mills Day
Author's father: Jeremiah
2, [2], 3-6 pp. 8vo [E.p.]
[New Haven], [20 Mar. 1810]
Publisher/printer: *s.n.*
Title page (p. 1): caption title.
Other languages: English (pp. 1-2, 3-6).
JA #198; Rosenbach #154.
Copies: *HUC.

Day was born in New Preston, CT, in 1783 to a clergyman. He graduated from Yale in 1803 and was a tutor in the college. He died in 1812.

Day issued this prospectus in 1810 for an unpointed Hebrew Bible in two volumes based on the Van Der Hooght edition. The prospectus includes a two-page sample of Gen. 1:1-2:8 (pp. [1-2]), the "conditions" (p. 5) and a space to record the names of subscribers (pp. 5-6). "Biblical criticism, which during the infancy of our country, has been left, almost exclusively, to the men of learning in Europe, is beginning to assume a new aspect in the United States ... At a time when an important controversy is commencing in the Unites States, involving on the one side, the charges of idolatry; and on the other, the imputation of denying the Savior in his essential character, an American edition of the Hebrew Bible seems peculiarly seasonable. This will give the divine immediate access to the fountain of truth; and enable him, without the fear of being misguided by the errours or prejudices of translators, to examine and judge for himself, whether the Messiah is represented, in the Jewish Scriptures, as a created being, or a divine character ... From these advantages our clergy have been in some measure precluded, by the dearness and scarcity of Hebrew books" (pp. 1-2). Day decided not to print a vocalized text primarily on theological grounds, but also because "the introduction of the points, would injure the distinctness and beauty of the page, enhance the expense of the books, and increase the danger of typographical errours ... The publisher ... flatters himself, that by employing a distinct type, rejecting the points, and comparing the proof-sheets with the large Bibles of Van-der-Hooght and Kennicott, he will possess every advantage for giving an edition typographically correct ... There are two reasons, why Hebrew books, in comparison with others, are always charged high; the extraordinary expense of the publication, and the small demand for the books. A font of type, at double the usual expense, must be procured for the express purpose; the printer must receive a double compensation for his part of the execution, and the labour of correcting the press exceeds many times that of common publications; and after all, a small number only of books, can be disposed of ... If the publisher meets with sufficient encouragement in his edition of the Hebrew Bible, he designs to furnish his subscribers with a complete set of Hebrew books, by publishing Parkhurst's Hebrew Lexicon and Grammar ... [The Bible] will be afforded to subscribers at $3.25 per volume, on boards ... To insure correctness, the proof-sheets, after the last reading, will be exposed in some public place, near the College, and premium of $5. will be offered to any person who will detect an errour of the press in text" (pp. 1-2, 3-5). Few individuals responded positively to Day's prospectus and his untimely demise two years after he issued it ended any hopes for the project's success. See Vaxer, 21-2; Wegelin.

References: Wegelin, 226.

3 JUST PUT TO PRESS, And Will Be Published With All Convenient Speed. The first American edition of Van Der Hooght's Hebrew Bible. Without the Vowel Points.

Author: Jonathan Horwitz [יונתן הורביץ]
[4] pp. 8vo [E.p.]
[Philadelphia], [1813?]
Publisher: [Thomas Dobson]
Printer: [William Fry]
Title page (p. 1): caption title.
Other languages: English (pp. 1-3).
JA #232.
Copies: *HUC (photostat).

Horwitz was a Jew of Polish descent. He lived in Germany, Holland and England for thirty years and he settled in Philadelphia in 1812. Horwitz attempted to publish the first complete Hebrew Bible in America, but in 1813 he sold his rights to the edition to Thomas Dobson, who published it the following year. In the meantime, Horwitz had enrolled in the medical school of the University of Pennsylvania and he graduated in 1815. He married Deborah Andrews, a granddaughter of Haym Salomon, in 1817 and he opened a practice in Philadelphia's Jewish neighborhood. He was also a staff physician at the Northern Dispensary. Horwitz's attempts to be appointed a professor of Oriental languages at the University of Virginia and to secure an official medical position in Maryland proved unsuccessful. "Whether or not he himself abandoned Judaism for Christianity is not known. When he died in 1852, he was buried in an Episcopalian cemetery, and his children ... were all brought up in that faith" (Wolf and Whiteman, 313).

This prospectus for the first American edition of a complete Hebrew Bible [#4] includes approbations (pp. [2-3]), a list of other books Dobson planned to publish (p. [3]) and a sample of Hebrew text from Gen. 1:1-17 (p. [4]). "Mr. Horwitz having been employed for a considerable time in teaching some of the oriental languages, particularly the Hebrew, in the United States, has been induced to issue these proposals, from finding the great scarcity of copies of the Hebrew scriptures in this country. Few copies are to be found even in the libraries of colleges, fewer still in bookstores of the largest cities, and hardly any in the hands of individuals. Ministers of the gospel and students of theology, who surely ought never to be without a copy of the Hebrew Bible, cannot possibly obtain the book ... There are probably not a dozen copies for sale in the whole United States" (p. [1]). The anticipated price was fifteen dollars for the two-volume set.

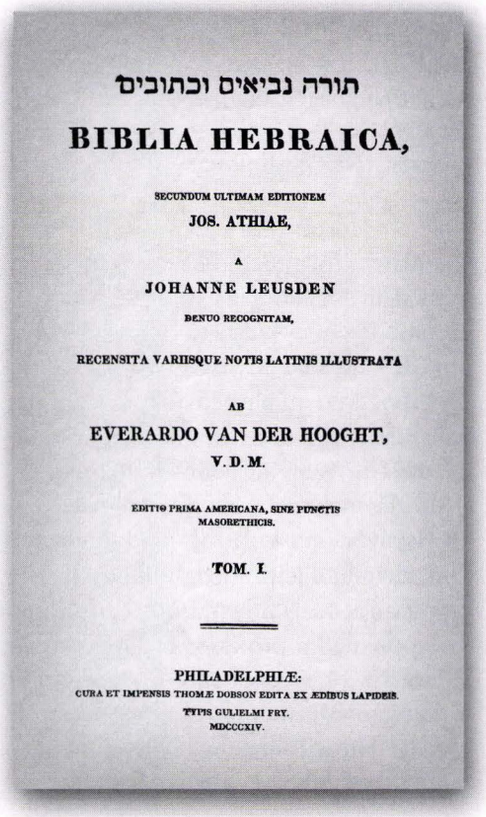
Horwitz had first initiated this project in 1812 and the Bible was published two years later [#4]. A leaf tipped in to the JTSA Karp copy of the Bible contains the publisher's preface, which relates that "early in 1813, Mr. Horwitz transferred his right to the edition, together with his list of subscribers, to Thomas Dobson, the present publisher; who accordingly made preparations of printing the work ... Much care has been bestowed in order to have the work correctly printed; yet several typographical errors have been discovered; and it is not improbable that some others (though it is hoped there are few) may have escaped observation. Gentlemen of learning, into whose hands this volume may come, are earnestly intreated [*sic*] carefully to note what errors they may observe, and transmit lists of them to Thomas Dobson, Philadelphia, in order that an accurate table of such errors may be printed at the close of the work." The final product, with its unpointed and uncantillated text and Latin preface and marginalia, was not useful for a Jewish audience. Vaxer, 22 records that in response to reports of attempts to publish a Hebrew Bible in America, "Jewish printers in Holland" sent Horwitz as their "representative ... with a box of types in hand." He also records that initially Horwitz, as a "pious and devoutly religious Jew," would have preferred to publish a vocalized text. Vaxer does not, however, adduce any evidence to support the assertions that Horwitz represented interests in Amsterdam, that he was religious (he was buried in a Christian cemetery) or that he brought type with him from Europe. In fact, according to the prospectus the Bible was to be printed "on superfine paper, with a new pica Hebrew type, cast for the purpose at the foundery [*sic*] of Binny and Ronaldson." See Karp (1991), 290-2; Karp (2000), 13-6; Vaxer; Wegelin; Wolf and Whiteman; Wright, 122-4.

Other works: *A Defence of the Cosmogony of Moses* (Baltimore: Richard J. Matchett, 1839) [*JA* #672]. It was also reported that Horwitz had "an English-Hebrew grammar ... ready for press" (see #175, p. 233).
References: Marcus, *USJ*, vol. 1, index; Sarna and Klein, 24; Vaxer; Wolf and Whiteman, index.

4 תורה נביאים וכתובים
BIBLIA HEBRAICA,

Secundum Ultimam Editionem Jos. Athiae, A Johanne Leusden Denuo Recognitam, Recensita Variisque Notis Latinis Illustrata Ab Everardo Van Der Hooght, V.D.M. Editio Prima Americana, Sine Punctis Masorethicis.

Philadelphia, 1814
Publisher: Thomas Dobson
Printer: Gulielmi Fry
Other languages: Latin (preface and marginalia).
BHB2; *JA* #236; *KA* #848, 851; Rosenbach #171.
Copies: HAR; HUC; *JTSA; JNUL; LUB; *YGC (vol. 1 has extra t.p.'s for Former and Latter Prophets).
First complete Hebrew Bible in America.


תורה נביאים וכתובים

BIBLIA HEBRAICA,

SECUNDUM ULTIMAM EDITIONEM
JOS. ATHIAE,
A
JOHANNE LEUSDEN
DENUO RECOGNITAM,
RECENSITA VARIISQUE NOTIS LATINIS ILLUSTRATA
AB
EVERARDO VAN DER HOOGHT,
V. D. M.
EDITIO PRIMA AMERICANA, SINE PUNCTIS MASORETHICIS.
TOM. I.

PHILADELPHIÆ:
CURA ET IMPENSIS THOMÆ DOBSON EDITA EX ÆDIBUS LAPIDEIS.
TYPIS GULIELMI FRY.
MDCCCXIV.

VOL. 1 (Pentateuch and Former Prophets)
[6], 296 ff. 8vo
Title Page #1 (f. [1a]): half title; "Biblia Hebraica. Tom. I."
Title Page #2 (f. [2a]): extended writing; Latin; "תורה נביאים וכתובים Biblia Hebraica, Secundum Ultimam Editionem Jos. Athiae, A Johanne Leusden Denuo Recognitam, Recensita Variisque Notis Latinis Illustrata Ab Everardo Van Der Hooght, V.D.M. Editio Prima Americana, Sine Punctis Masorethicis. Tom. I."
Title page #3 (f. 160a): divisional title; Latin; "נביאים ראשונים Prophetae Anteriores ... הוגה בעיון נמרץ באמשטירדם נדפס בהוצאות ובמצות השותפות ישמרם צורם וגאלם".
Includes: preface, by Van Der Hooght (ff. [3a-6b]).

VOL. 2 (Latter Prophets and Hagiographa)
[4], 3-312 ff. 8vo
Title Page #1 (f. [1a]): half title; "Biblia Hebraica. Tom. I."
Title page #2 (f. [2a]): extended writing; Latin; "תורה נביאים וכתובים Biblia Hebraica, Secundum Ultimam Editionem Jos. Athiae, A Johanne Leusden Denuo Recognitam, Recensita Variisque Notis Latinis Illustrata Ab Everardo Van Der Hooght, V.D.M. Editio Prima Americana, Sine Punctis Masorethicis. Tom. II."
Title page #3 (f. [3a]): divisional title; Latin; "נביאים אחרונים Prophetae Posteriores ... הוגה בעיון נמרץ באמשטירדם נדפס בהוצאות ובמצות די שותפות יצ"ו אשרי אדם שמע לי לשקד על דלתתי יום יום".
Title page #4 (f. 143a): divisional title; Latin; "כתובים Hagiographa."

This Hebrew Bible, based on the text published by Van Der Hooght in Amsterdam, was the first complete edition issued in America (for a prospectus, see #3). The JTSA Karp copy alone contains a tipped-in leaf telling of the genesis of the edition; we do not include this leaf in our collation above. The title pages and the preface were issued with vol. 2 (tipped-in preface of the JTSA Karp copy). *JA* records the title as "Biblia Hebraica Secundem." Some copies, as the one catalogued here, bear a statement (t.p. #3 in vols. 1-2) that reads "הוגה בעיון נמרץ באמשטירדם". Vaxer, 20-1, 25 conjectures that this statement was retained from the original Amsterdam edition by a typesetter ignorant of Hebrew. The YGC copy of vol. 1 has two sets of title pages, one with the extra statement and one without it. For more on this Bible, see #3. See Karp (1991), 290-2; Karp (2000), 13-6; Vaxer; Wegelin; Wolf and Whiteman; Wright, 122-4.

5 Nos. 1 and 2. THE HEBREW BIBLE; from the Edition of Everardo Van Der Hooght.

[5], 41, 112 pp. 8vo
New York, 1815
Publisher: Whiting & Watson
Printer: Fanshaw and Clayton
Printer: D. & G. Bruce
Title page (p. [1]): English only.
Includes: adv. (May 1815) (pp. [2-3]); preface of editors (pp. [4-5]); Van Der Hooght's preface (pp. 1-41).
Pointed text.
KA #855; Rosenbach #175.
Copies: HAR; LUB; *YGC.

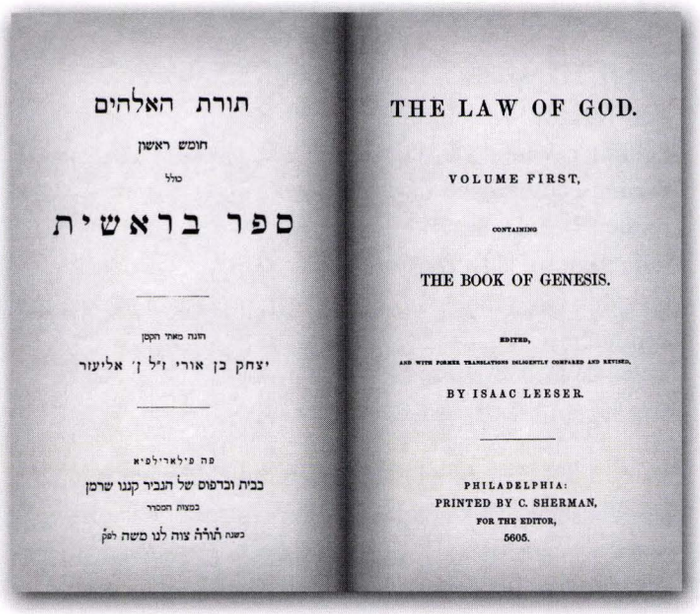
This edition of the Hebrew Bible, which was to be published in sixteen installments (p. [2]), was proposed as early as 1812 (see the prospectus quoted in Vaxer). Nos. 1-2, containing Genesis and Exodus until chapter fourteen, were issued as a prospectus; no more numbers were isssued. Although the text is vocalized and has cantillation markings and basic Masoretic notes, it was intended for a Christian audience (p. [5]). The original proposal for the Bible called for the listing of variant readings, but in the end they were not included (pp. [2, 4]). Each number cost $1.25 or $1.50, depending on the paper. A slip of paper pasted onto the front board *verso* of the YGC copy lists the prices for bindings and boards. The prospectus had initially boasted that "the stereotype plates will be cast by Mr. [John?] Watts, the pupil and connection of the celebrated Wilson, inventor of this wonderful improvement in England ... The work will be corrected, in type by the Rev. Dr. S. M. Mason, Principal, and the Rev. S. M. Mathews, Professor of Biblical Literature and Ecclesiastical History, in the Theological Seminary of New York; and will be published under the joint patronage of this seminary, and the Theological Seminary at Andover, Massachusetts." In fact, John Watts "relinquished business in 1815 or 1816, and never did much work" (Wright, 195); this Bible was "composed and printed" by Fanshaw and Clayton and stereotyped by David and George Bruce. On the Bruces, who in 1815 published an English Bible that was the "first Bible printed from stereotyped plates made in the United States," see Wright, 193-5. On their Hebrew Bible, see Vaxer, 23, 25-6; Wolf and Whiteman, 310.

6 ספר הקדש והוא תורה נביאים וכתובים
גם כתבי ברית החדשה נעתק מלשון יונית אל לשון עברית

[3], 10, 149, [1], 150-274, [1], 275-415, [1], 416-778 pp. (two cols. per page) 12vo
Philadelphia and London, 1839
Publisher: Bagster and Marshall, Chestnut St. (Philadelphia)
Printer (p. 778): S. Bagster (London)
Title page (p. [1]): Latin.
Includes: contents (pp. [2-3]).
Pointed text.
KA #845; Marcus (1954) #164.
Copies: HUC; *JTSA.

This volume contains the Old Testament (with cantillation marks) and a Hebrew translation of the New Testament. For a list of *keri* and *ketiv* words (words that read differently than the way they are spelled), see pp. 1-10. For a facsimile of the title page, see Marcus (1954), 73. This was the first New Testament published in Hebrew in America.

7 תורת האלהים
The Law of God


תורת האלהים

חומש ראשון

כולל

ספר בראשית

חונה מאיר הכהן

יצחק בן אורי זיל ן׳ אליעזר

פה פילאדילפיא

בבית ובדפוס של הנביר קנני שרמן

בשנת תורה צוה לנו משה לשׁ

THE LAW OF GOD.

VOLUME FIRST,

CONTAINING

THE BOOK OF GENESIS.

EDITED,

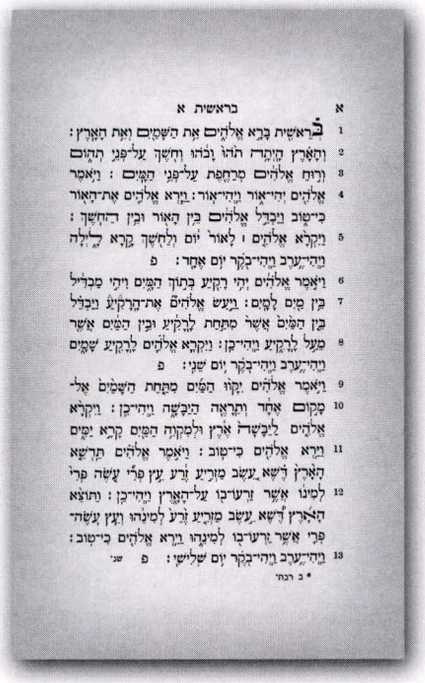
AND WITH FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,

BY ISAAC LEESER.

PHILADELPHIA:
PRINTED BY C. SHERMAN,
FOR THE EDITOR,
5605.

Author: Isaac Leeser [יצחק אליעזר ן׳ליסר, ליעסער]
Author's father: אורי
Philadelphia, 5605 [1845]
Chronogram: תורה צוה לנו משה
Printer: C. Sherman
Other languages: English translation.
Pointed text.
BHB2; *JA* #884; *KA* #852; Rosenbach #569.
Copies: HUC; JNUL; *YGC.
First Jewish translation of the Pentateuch in English.

VOL. 1 (Genesis)
x pp.; 175 ff. 8vo
Title page #1 (p. i): half title; "ספר התורה The Pentateuch."
Title page #2 (p. ii): plain.
Title page #3 (p. iii): English only.
Includes: copyright, by Leeser, 1845 (p. iv); preface (pp. v-x); footnotes.


א בראשית א

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
3 וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר
4 אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר
כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃
5 וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל
7 בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל
בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר
8 מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃ פ
9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־
10 מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא
אֱלֹהִים לַיַּבָּשָׁה ׀ אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים
11 וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא
הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי
12 לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא
הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־
פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ שני

* ב רכתי

VOL. 2 (Exodus)
168 ff. 8vo
Title page #1 (f. 1a): half title; "ספר התורה The Pentateuch."
Title page #2 (f. 1b): plain.
Title page #3 (f. 2a): English only.
Includes: copyright, by Leeser, 1845 (f. 2b); upper and lower cantillations (*ta'am elyon* and *ta'am tahton*) for the Decalogue (f. 168b); footnotes.

VOL. 3 (Leviticus)
153 ff. 8vo
Title page #1 (f. 1a): half title; "ספר התורה The Pentateuch."
Title page #2 (f. 1b): plain.
Title page #3 (f. 2a): English only.
Includes: copyright, by Leeser, 1845 (f. 2b); footnotes.

VOL. 4 (Numbers)
149 ff. 8vo
Title page #1 (f. 1a): half title; "ספר התורה The Pentateuch."
Title page #2 (f. 1b): plain.
Title page #3 (f. 2a): English only.
Includes: copyright, by Leeser, 1845 (f. 2b); footnotes.

VOL. 5 (Deuteronomy)
135 ff.; 136-47 pp. 8vo
Title page #1 (f. 1a): half title; "ספר התורה The Pentateuch."
Title page #2 (f. 1b): plain.
Title page #3 (f. 2a): English only.

Includes: copyright, by Leeser, 1845 (f. 2b); table of contents (pp. 136-41); "Directions for the Reading of the Law" (pp. 142-4); postscript (8 Jan. 1846) (pp. 145-7); footnotes.

Leeser was born in 1806 in Westphalia and he joined an uncle in Richmond in 1824. In 1829 he became the minister of Philadelphia's Mikveh Israel. Leeser, the leader of traditional Judaism in America, translated the Sephardic and Ashkenazic liturgies, the Hebrew Bible, German catechisms, Mendelssohn's *Jerusalem* and other works into English. He also established the first general Jewish periodical in America, the *Occident* (1843-1869) [#1192]. (The only earlier periodical, Solomon Henry Jackson's *The Jew* [1823-35], was really an anti-missionary journal.) Among the organizations and institutions he founded were the first Jewish Publication Society of America, the Board of Delegates of American Israelites and Maimonides College. He endeavored throughout his life to unite American Jewry. A non-Jewish journal observed, "he has probably accomplished more to promote intelligence among the Jews of this country, and to inspire in them an attachment to their religion and ancient faith, than any other person" ("Eminent"). Leeser died in 1868. On his library, see #249.

This Pentateuch, which Leeser worked on for seven years (vol. 1, p. v), contains the Hebrew text, an English translation (on facing pages) and the *haftarot* (prophetic pericopes). The Hebrew text is based on the one prepared by Wolf Heidenheim (vol. 5, p. 146) and the original English translation is the first one published by a Jew; earlier editions published by Jews in England merely contained the text of the King James Version (Ruderman, 220-6; Isaac Delgado's 1789 edition also includes a list of alternate translations for verses that he felt were translated incorrectly in the King James Version). For the sources on which Leeser based his translation, see vol. 5, p. 146. "However much a revised translation may be desired by all believers in the Word of God, there is no probability that the gentiles will encourage any publication of this nature, emanating from a Jewish writer ... The arrangement [of this edition] is strictly Jewish. My intention was to furnish a book for the service of the Synagogue, both German and Portuguese" (vol. 1, pp. iii, viii). Leeser discussed the difficulties in preparing this work: "properly speaking, the labour of reading, which a correct Hebrew text requires, ought to be performed by at least two competent persons; but in the absence of an associate of this kind, I had to do all this by myself ... How should it be expected that I should escape [error], when I have no Jewish compositors, and have necessarily to be often away when the work goes to press? The greatest source of error which I have had to contend with was the liability of the small points either to break off in printing, or by their not *coming up* [*sic*] properly, although they were correct in the proof-sheet" (vol. 1, p. vi; also see vol. 5, pp. 145-6 on the difficulties of printing text with vowel points). Vol. 1 was completed on 29 May 1845 (vol. 1, p. [1]); vol. 2 on 30 Dec. 1845 (vol. 2, f. 168b); vol. 3 on 5 Jan. 1846; vol. 4 on 8 Jan. 1846 (vol. 4 , f. 149b); and vol. 5 on 5 Jan. 1846 (vol. 5, f. 135b) (the imprint date on the title pages of all five volumes is 5605). The final product was a "beautiful specimen of the printer's art" (Abrahams [1920]). Leeser issued it in two sizes (vol. 5, p. 146). He hoped to publish a companion volume containing all the notes that he could not include with the main text because of problems with the layout.

The Pentateuch was "frequently reissued" (*JA*; *e.g.*, see #27) and an edition appeared in Fürth in 1859, published by S. B. Gusdorfer and printed by Zürndorffer & Sommer. (Gusdorfer, Sommer and Zürndorffer also issued miniature prayer books for immigrants traveling to America in the middle of the century.) The Fürth edition was reset with a new layout and type, and in addition to the Pentateuch and *haftarot* it also included the Five Scrolls and a prayer book. Beginning in April 1859, Leeser warned the readers of his *Occident* that the Pentateuch "has been *copied piratically*, without naming us as the translator, by a London printer, as the best translation he could find . . . The original work (we have never seen *the copy*) is to be had of us and our agents only" (*Occident Advertiser*, vol. 17, nos. 3-42 [14 Apr. 1859-12 Jan. 1860]; italics in original). No London edition, nor an edition without his name on the title page, can be located. It is possible that Leeser was referring to the Fürth edition, though his name is listed on the title page. Whiteman, "Legacy," 35, without providing a reference, records that the pirated edition appeared "shortly after its publication" in America and that it was printed in Germany for sale in England. In November of 1859, Leeser brought a suit of copyright infringement against Samuel Sklarz for "producing facsimiles . . . and selling them in his store." The court found in Leeser's favor and issued an injunction restraining Sklarz from printing, publishing or selling the edition (see New York Southern District Circuit Court case no. 8,276a; Henry Englander papers, AJA, ms 151, box 2, folder 6). In 1853 Leeser published an English translation

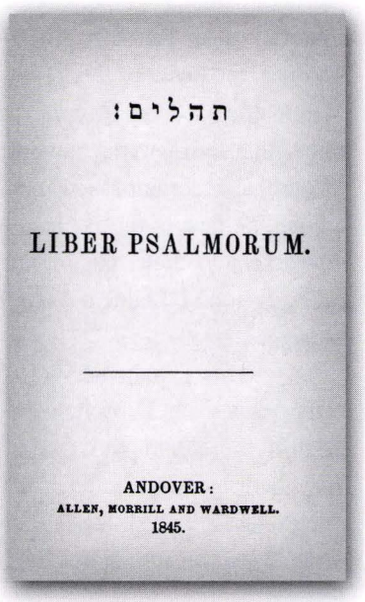
of the entire Bible [#12]. Although Abrahams wrote in 1920 that Leeser's translation was "more or less doomed" because of the availability of newer and better editions, his Pentateuch translation remains in use in some synagogues in the twenty-first century. See Abrahams (1920), 254-9; M. Whiteman, "Legacy," 35; *Occident* 9.9 (Dec. 1851), 480; Orlinsky (1955), 379-80; Sussman (1985); Sussman (1995), 151, 188, 282n76; Tsevat.

Other works: #7, #9, #11, #12, #13, #27, #36, #37, #265, #266, #270, #275, #279, #687. Edited #1192. Also see *JA*; Wachs.
References: *CDAJB*, 2:362; "Eminent," 144, 146 (portrait); Sussman (1995); Wiernik (1912), 169-72 (portrait).

8 תהלים
Liber Psalmorum.

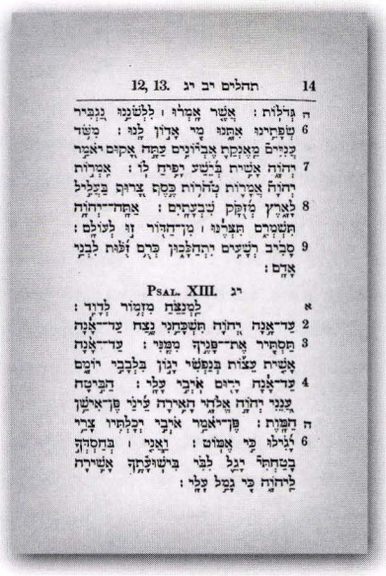
184 pp. 32mo
Andover, 1845
Publisher: Allen, Morrill and Wardwell
Title page (p. 1): English.
Pointed text.
Marcus (1954) #191.
Copies: HAR; HUC; *YGC (with gilt edges).

This is the first Psalter published in America that contains only Hebrew text. The chapter divisions follow the Masoretic tradition and the text is pointed and cantillated. This edition is identical in type, format and layout to the later 1850 edition [#10]. *KA* #865 catalogues an 1857 edition (146 pp.).


תהלים:

LIBER PSALMORUM.

ANDOVER:
ALLEN, MORRILL AND WARDWELL.
1845.


12, 13. תהלים יב יג 14

ח גְּדֹלוֹת׃ אֲשֶׁר אָמְרוּ ׀ לִלְשֹׁנֵנוּ נַגְבִּיר
6 שְׂפָתֵינוּ אִתָּנוּ מִי אֲדוֹן לָנוּ׃ מִשֹּׁד
עֲנִיִּים מֵאַנְקַת אֶבְיוֹנִים עַתָּה אָקוּם יֹאמַר
7 יְהוָה אָשִׁית בְּיֶשַׁע יָפִיחַ לוֹ׃ אִמְרוֹת
יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל
8 לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם׃ אַתָּה־יְהוָה
תִּשְׁמְרֵם תִּצְּרֶנּוּ ׀ מִן־הַדּוֹר זוּ לְעוֹלָם׃
9 סָבִיב רְשָׁעִים יִתְהַלָּכוּן כְּרֹם זְלֻפוֹת לִבְנֵי
אָדָם׃

Psal. XIII. יג

א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃
2 עַד־אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח עַד־אָנָה
3 תַּסְתִּיר אֶת־פָּנֶיךָ מִמֶּנִּי׃ עַד־אָנָה
אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם
4 עַד־אָנָה יָרוּם אֹיְבִי עָלָי׃ הַבִּיטָה
עֲנֵנִי יְהוָה אֱלֹהָי הָאִירָה עֵינָי פֶּן־אִישַׁן
ה הַמָּוֶת׃ פֶּן־יֹאמַר אֹיְבִי יְכָלְתִּיו צָרַי
6 יָגִילוּ כִּי אֶמּוֹט׃ וַאֲנִי ׀ בְּחַסְדְּךָ
בָטַחְתִּי יָגֵל לִבִּי בִּישׁוּעָתֶךָ אָשִׁירָה
לַיהוָה כִּי גָמַל עָלָי׃

9 תורה נביאים כתובים
Seu Biblia Hebraica Secundum Editiones Jos. Athiae, Joannis Leusden, Jo. Simonis Aliorumque, Inprimis Everardi Van Der Hooght, D. Henrichi Opitii, et Wolfii Heidenheim, cum Addtionibus Clavique Masoretica et Rabbinica Augusti Hahn. Nunc Denuo Recognita et Emendata ... Editio Stereotypa

Author: Isaac Leeser [יצחק אליעזר {ליסר, ליעסער}]
Author's father: אורי
Author: Josepho Jacquett
xx, [1], 1416 pp. 8vo

Philadelphia, 1849
Publisher: Joannis W. Moore
Publisher: Joannis Wiley
Printer: L. Johnson
Title page (p. i): Latin; extended writing.
Includes: preface, by Leeser (in Latin) (Sept. 1848) (pp. iii-iv); preface, by Hahn (Jan. 1839) (pp. v-vi); preface to 1st ed. (Leipzig, 1833) (pp. vii-xviii); preface to the 3rd ed. (Leipzig, 1833) (pp. xix-xx); table of *haftarot* (pp. 1393-1400); Masoretic notes (pp. 1401-6).
Other languages: Latin.
Pointed text.
KA #846; Rosenbach #643 (var. ed.).
Copies: *YGC.

Jacquett was a "scholarly Episcopalian minister" in Philadelphia.

This Hebrew bible, which was originally published in 1848, was the first American edition with a vocalized and cantillated text. Leeser prepared it with both Jewish and gentile audiences in mind. "Jacquett's role was to compare several polyglot Bibles to help determine the best Hebrew text. Leeser handled all the other aspects of the project ... [The final product] was probably based on a Hebrew Bible published by Samuel Bagster (London, 1824, 1833)" (Sussman [1995], 159, 283n14). This Bible is considered "a fine piece of printing as well as a careful edition of the text" (Tsevat, 296-7). For copies with variant imprint information, see Rosenbach; *JA* #1012. Other editions were published in 1848 [Rosenbach #625], 1850 [#11], 1856 and 1859. Rosenbach misrecords the 1849 edition as "the first edition of the Hebrew Bible with points printed in America." See Karp (2000), 16; Sussman (1985), 165-6; Sussman (1995), 159-60, 283; Tsevat, 297-99; Wright, 124.

Other works (Jacquett): #11.
References (Jacquett): Sussman (1995), 159.
For biography, other works and references (Leeser): see #7.

10 תהלים
Liber Psalmorum

184 pp. 32mo
New York, 1850
Publisher: Robert Carter and Brothers
Title page (p. 1): English.
Pointed text.
KA #865; Marcus (1954) #217.
Copies: HUC; LUB; *YGC (with gilt edges and decorated boards).

This Hebrew Psalter is identical in type, format and layout to the edition published in 1845 [#8].

11 תורה נביאים כתובים
SEU BIBLIA HEBRAICA

Secundum Editiones Jos. Athiae, Joannis Leusden, Jo. Simonis Aliorumque, Inprimis Everardi Van Der Hooght, D. Henrichi Opitii, et Wolfii Heidenheim, cum Addtionibus Clavique Masoretica et Rabbinica Augusti Hahn. Nunc Denuo Recognita et Emendata ... Editio Stereotypa

Author: Isaac Leeser [{יצחק אליעזר {ליסר, ליעסער]
Author's father: אורי
Author: Josepho Jacquett
xx, [1], 1416 pp. 8vo
Philadelphia, 1850
Publisher: Joannis W. Moore
Publisher: Joannis Wiley
Printer: L. Johnson
Title page (p. i): Latin; extended writing.
Includes: preface, by Leeser (in Latin) (Sept. 1848) (pp. iii-iv); preface, by Hahn (Jan. 1839) (pp. v-vi); preface to the 1st ed. (Leipzig, 1833) (pp. vii-xviii); preface to the 3rd ed. (Leipzig, 1833) (pp. xix-xx); table of *haftarot* (pp. 1393-1400); Masoretic notes (pp. 1401-6).
Other languages: Latin.
Pointed text.
KA #849; Rosenbach #661.
Copies: *AJHS; HAR; HUC.

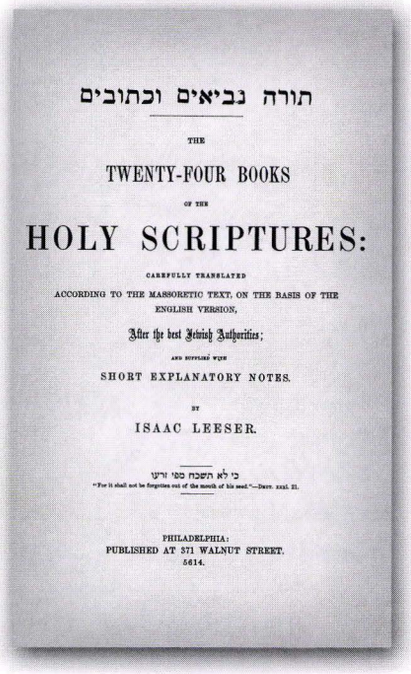
This Hebrew Bible is identical to the 1849 edition [#9].

For biography and references (Jacquett): see #9.
For biography, other works and references (Leeser): see #7.

12 תורה נביאים וכתובים
THE TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES:

Carefully Translated According to the Masoretic Text, on the Basis of the English Version, After the Best Jewish Authorities; and Supplied with Short Explanatory Notes.

Author: Isaac Leeser [{יצחק אליעזר {ליסר, ליעסער]
Author's father: אורי
iv, 1011 pp. [E.p.] (two cols. per page) 4to
Philadelphia, 5614 [1854]
Publisher: [Isaac Leeser], 371 Walnut St.
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1853 (p. ii); preface (20 Sept. 1853) (pp. iii-iv); errata (p. 1011); footnotes.


תורה נביאים וכתובים

THE

TWENTY-FOUR BOOKS

OF THE

HOLY SCRIPTURES:

CAREFULLY TRANSLATED

ACCORDING TO THE MASSORETIC TEXT, ON THE BASIS OF THE ENGLISH VERSION,

After the best Jewish Authorities;

AND SUPPLIED WITH

SHORT EXPLANATORY NOTES.

BY

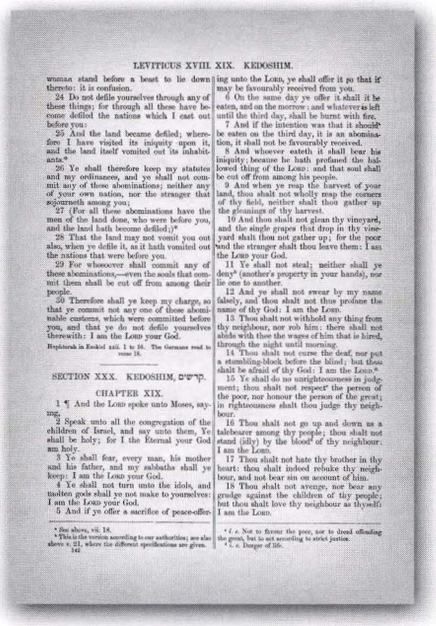
ISAAC LEESER.

כי לא תשכח מפי זרעו

"For it shall not be forgotten out of the mouth of his seed."—Deut. xxxi. 21.

PHILADELPHIA:
PUBLISHED AT 371 WALNUT STREET.
5614.

Other languages: English translation only.
JA #1271; *KA* #847.
Copies: HUC; *YGC.
First English translation of the complete Bible by a Jew.



LEVITICUS XVIII. XIX. KEDOSHIM.

woman; stand before a beast to lie down thereto: it is confusion.
24 Do not defile yourselves through any of these things; for through all these have become defiled the nations which I cast out before you:
25 And the land became defiled; wherefore I have visited its iniquity upon it, and the land itself vomited out its inhabitants.*
26 Ye shall therefore keep my statutes and my ordinances, and ye shall not commit any of these abominations; neither any of your own nation, nor the stranger that sojourneth among you;
27 (For all these abominations have the men of the land done, who were before you, and the land hath become defiled;)*
28 That the land may not vomit you out also, when ye defile it, as it hath vomited out the nations that were before you.
29 For whosoever shall commit any of these abominations,—even the souls that commit them shall be cut off from among their people.
30 Therefore shall ye keep my charge, so that ye commit not any one of these abominable customs, which were committed before you, and that ye do not defile yourselves therewith: I am the LORD your God.

Hephtorah in Ezekiel xxii. 1 to 16. The Germans read to verse 18.

SECTION XXX. KEDOSHIM, קְדשִׁים.

CHAPTER XIX.

1 ¶ And the LORD spoke unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Eternal your God am holy.
3 Ye shall fear, every man, his mother and his father, and my sabbaths shall ye keep: I am the LORD your God.
4 Ye shall not turn unto the idols, and molten gods shall ye not make to yourselves: I am the LORD your God.
5 And if ye offer a sacrifice of peace-offer-

* See above, vii. 18.
* This is the version according to our authorities; see also above v. 21, where the different specifications are given.

ing unto the LORD, ye shall offer it so that it may be favourably received from you.
6 On the same day ye offer it shall it be eaten, and on the morrow: and whatever is left until the third day, shall be burnt with fire.
7 And if the intention was that it should be eaten on the third day, it is an abomination, it shall not be favourably received.
8 And whoever eateth it shall bear his iniquity; because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather up the gleanings of thy harvest.
10 And thou shalt not glean thy vineyard, and the single grapes that drop in thy vineyard shalt thou not gather up; for the poor and the stranger shalt thou leave them: I am the LORD your God.
11 Ye shall not steal; neither shall ye deny* (another's property in your hands), nor lie one to another.
12 And ye shall not swear by my name falsely, and thou shalt not thus profane the name of thy God: I am the LORD.
13 Thou shalt not withhold any thing from thy neighbour, nor rob him: there shall not abide with thee the wages of him that is hired, through the night until morning.
14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but thou shalt be afraid of thy God: I am the LORD.*
15 Ye shall do no unrighteousness in judgment; thou shalt not respect† the person of the poor, nor honour the person of the great; in righteousness shalt thou judge thy neighbour.
16 Thou shalt not go up and down as a talebearer among thy people; thou shalt not stand (idly) by the blood‡ of thy neighbour: I am the LORD.
17 Thou shalt not hate thy brother in thy heart: thou shalt indeed rebuke thy neighbour, and not bear sin on account of him.
18 Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the LORD.

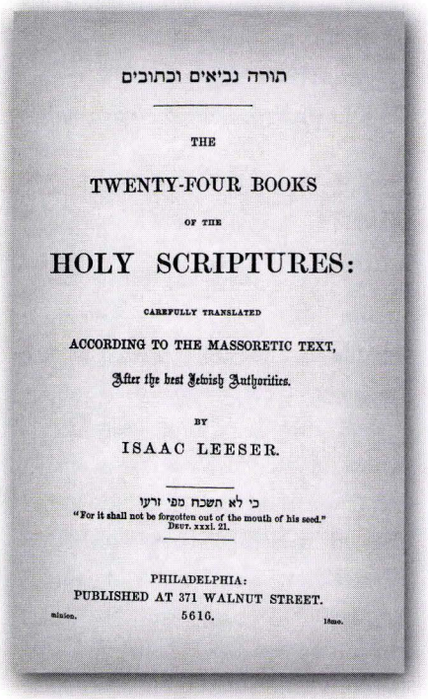
* *i. e.* Not to swear by my name falsely.
† *i. e.* Not to favour the poor, nor to dread offending the great, but to act according to strict justice.
‡ *i. e.* danger of life.

This English translation of the Bible, rendered by Leeser, was the first edition prepared by a Jew. The Hebrew text does not appear in this edition; only the names of the weekly lections and some words in the footnotes are printed in Hebrew. Leeser revised his earlier translation of the Pentateuch [#7] and translated the remaining parts of the Bible between April 1852 and September 1853 (Sussman [1995], 191). "In presenting this work to the public, the translator would merely remark, that it is not a new notion by which he was seized of late years which impelled him to the task, but a desire entertained for more than a quarter of a century, since he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God. From early infancy he was made conscious of how persons differing from us in religious ideas make use of Scripture to assail Israel's hope and faith, by what he deems, in accordance with the well-settled opinions of sound critics, both Israelites and others, a perverted and hence erroneous rendering of the words of the original Bible. Therefore he always entertained the hope to be one day permitted to do for his fellow Hebrews who use the English as their vernacular, what had been done for the Germans by some of the most eminent minds ... The translator is an Israelite in faith, in the full sense of the word ... He trusts, therefore, that to those who agree with him in their religious persuasion, he has rendered an acceptable service; as they now have the opportunity to study a version of the Bible which has not been made by the authority of churches in which they can have no confidence ... The whole has been undertaken at the sole responsibility, both mercantile and literary, of the translator ... Although about the sixth part of the contents of this volumes are notes, still he did not mean to write a commentary on the Bible, nor must the notes be regarded as any thing else than a mere slight aid for the explanation of grammatical and other difficulties ... With these few remarks the translator surrenders a labor in which he has been engaged, occasionally, for more than fifteen years" (pp. iii-iv). "In a short time [Leeser's Bible] became the standard Bible for English-speaking Jews, especially in America" (Orlinsky, 379) and it was even greeted with acclaim in non-Jewish circles. Moses Dropsie aptly remarked in a eulogy for his teacher, "If Mr. Leeser had done naught else, this work alone would entitle him to the gratitude of every English reader" (Moses Dropsie, *Panegyric on the Life, Character and Services of the Rev. Isaac Leeser* [Philadelphia, 1868]). This edition was stereotyped by L. Johnson & Co. (p. ii). For a sextodecimo edition, see #13 (with a new preface and "General Remarks," but it lacks the notes). A second quarto edition was published in 1859 (vii, 1011 pp.; with "General Remarks" from the sextodecimo edition and a table of contents) [Levine #173]. YGC has a fourth edition, "published for the Rev. Abraham DeSola, by the Bloch Publishing and Printing Company, Cincinnati, O. Branch Office: Chicago, Ill." (*s.a.*); it contains an additional title page ("Pictorial Family Bible. Authorized Version") and illustrations bound in on plates. The errata in the first edition were corrected in the later editions. See Abrahams (1920); Kaganoff (1989-90), 44-5; Kalisch, 265-81; Sussman (1985); Sussman (1995), 185-93; Tsevat.

For biography, other works and references: see #7.

13 תורה נביאים וכתובים
The Twenty-Four Books of the Holy Scriptures

Carefully Translated According to the Masoretic Text, After the Best Jewish Authorities.


תורה נביאים וכתובים

THE

TWENTY-FOUR BOOKS

OF THE

HOLY SCRIPTURES:

CAREFULLY TRANSLATED

ACCORDING TO THE MASSORETIC TEXT,

After the best Jewish Authorities.

BY

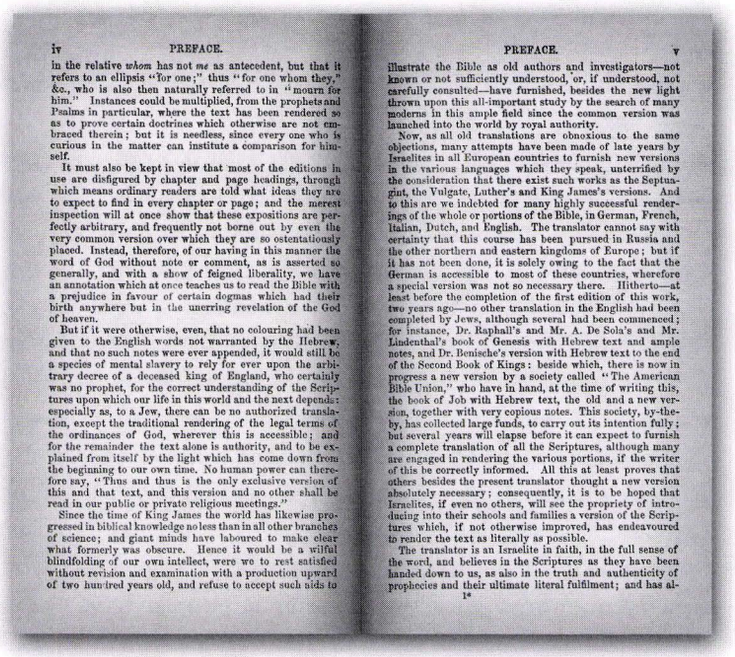
ISAAC LEESER.

כי לא תשכח מפי זרעו

"For it shall not be forgotten out of the mouth of his seed."
Deut. xxxi. 21.

PHILADELPHIA:
PUBLISHED AT 371 WALNUT STREET.
5616.

Author: Isaac Leeser [יצחק אליעזר {ליסר, ליעסער}]
Author's father: אורי
xii, 1243 pp. [E.p.] (two cols. per page) 16mo
Philadelphia, 5616 [1856]
Publisher: 371 Walnut St.
Printer (p. ii): C. Sherman & Son, Printers
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1853 (p. ii); preface (7 Jan. 1856) (pp. iii-viii); preface (pp. ix-xii).
Other languages: English translation only.
JA #1418; *KA* #847.
Copies: HAR; HUC; *YGC.


iv PREFACE.

in the relative *whom* has not *me* as antecedent, but that it refers to an ellipsis "for one;" thus "for one whom they," &c., who is also then naturally referred to in "mourn for him." Instances could be multiplied, from the prophets and Psalms in particular, where the text has been rendered so as to prove certain doctrines which otherwise are not embraced therein; but it is needless, since every one who is curious in the matter can institute a comparison for himself.

It must also be kept in view that most of the editions in use are disfigured by chapter and page headings, through which means ordinary readers are told what ideas they are to expect to find in every chapter or page; and the merest inspection will at once show that these expositions are perfectly arbitrary, and frequently not borne out by even the very common version over which they are so ostentatiously placed. Instead, therefore, of our having in this manner the word of God without note or comment, as is asserted so generally, and with a show of feigned liberality, we have an annotation which at once teaches us to read the Bible with a prejudice in favour of certain dogmas which had their birth anywhere but in the unerring revelation of the God of heaven.

But if it were otherwise, even, that no colouring had been given to the English words not warranted by the Hebrew, and that no such notes were ever appended, it would still be a species of mental slavery to rely for ever upon the arbitrary decree of a deceased king of England, who certainly was no prophet, for the correct understanding of the Scriptures upon which our life in this world and the next depends: especially as, to a Jew, there can be no authorized translation, except the traditional rendering of the legal terms of the ordinances of God, wherever this is accessible; and for the remainder the text alone is authority, and to be explained from itself by the light which has come down from the beginning to our own time. No human power can therefore say, "Thus and thus is the only exclusive version of this and that text, and this version and no other shall be read in our public or private religious meetings."

Since the time of King James the world has likewise progressed in biblical knowledge no less than in all other branches of science; and giant minds have laboured to make clear what formerly was obscure. Hence it would be a wilful blindfolding of our own intellect, were we to rest satisfied without revision and examination with a production upward of two hundred years old, and refuse to accept such aids to

PREFACE. v

illustrate the Bible as old authors and investigators—not known or not sufficiently understood, or, if understood, not carefully consulted—have furnished, besides the new light thrown upon this all-important study by the search of many moderns in this ample field since the common version was launched into the world by royal authority.

Now, as all old translations are obnoxious to the same objections, many attempts have been made of late years by Israelites in all European countries to furnish new versions in the various languages which they speak, unterrified by the consideration that there exist such works as the Septuagint, the Vulgate, Luther's and King James's versions. And to this are we indebted for many highly successful renderings of the whole or portions of the Bible, in German, French, Italian, Dutch, and English. The translator cannot say with certainty that this course has been pursued in Russia and the other northern and eastern kingdoms of Europe; but if it has not been done, it is solely owing to the fact that the German is accessible to most of these countries, wherefore a special version was not so necessary there. Hitherto—at least before the completion of the first edition of this work, two years ago—no other translation in the English had been completed by Jews, although several had been commenced; for instance, Dr. Raphall's and Mr. A. De Sola's and Mr. Lindenthal's book of Genesis with Hebrew text and ample notes, and Dr. Benische's version with Hebrew text to the end of the Second Book of Kings: beside which, there is now in progress a new version by a society called "The American Bible Union," who have in hand, at the time of writing this, the book of Job with Hebrew text, the old and a new version, together with very copious notes. This society, by-the-by, has collected large funds, to carry out its intention fully; but several years will elapse before it can expect to furnish a complete translation of all the Scriptures, although many are engaged in rendering the various portions, if the writer of this be correctly informed. All this at least proves that others besides the present translator thought a new version absolutely necessary; consequently, it is to be hoped that Israelites, if even no others, will see the propriety of introducing into their schools and families a version of the Scriptures which, if not otherwise improved, has endeavoured to render the text as literally as possible.

The translator is an Israelite in faith, in the full sense of the word, and believes in the Scriptures as they have been handed down to us, as also in the truth and authenticity of prophecies and their ultimate literal fulfilment; and has al-

1*

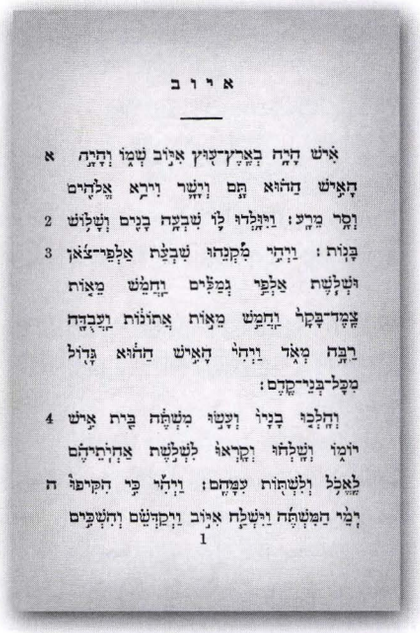
Leeser first published his pioneering English translation of the Bible in 1853 [#12]. He then published a stereotype edition in sextodecimo format in 1856 because he was "stimulated, by the indulgent judgment pronounced by several eminent men ... to make an effort to make it more accessible to all classes than an expensive and heavy quarto could expect to be, although he regrets that the [smaller] shape and size of the pages have prevented him appending the notes to this with which the other is enriched. But in preparing this work anew for the press the whole has been carefully subjected to the closest scrutiny, and improved and corrected wherever deemed necessary" (p. viii). The 1856 edition was stereotyped by L. Johnson & Co. (p. ii). Referring to the first edition of 1853, Leeser reminded his readers of the pioneering nature of this work: "Many attempts have been made of late years by Israelites in all European countries to furnish new versions in the various languages which they speak ... Hitherto ... no other translation in the English had been completed by Jews" (p. v). The sextodecimo edition was reprinted by the executors of Leeser's estate in 5629 [1869] [*JA* #2116].

A stereotype of Leeser's sextodecimo edition was published in London in 5625 [1865] by Trübner & Co. (printed by John Childs and Son) [YGC]. Explaining the need for a new translation in the prefatory "advertisement," the publisher criticized the standard King James Version authorized by the English Church for being flawed with "abundant cases of false rendering" and "propagandist tendencies." They thus chose to issue Leeser's translation, despite the existence of English translations by Christians, because "this version, accomplished by a learned and conscientious

Hebraist, has found acceptance from all denominations . . . [Also, Judaism does not proselytize and is] altogether without inducement to put a gloss or colour upon inspired words . . . [Finally, it] is eminently the vocation of Israel to protect from falsification and error the sacred Testimonies committed to their fathers." The publisher criticized Anglo-Jews for themselves using the King James Version, the errors of which had "an unscrupulous object—to procure apostasy from Judaism." The publisher was supported by at least one Anglo-Jewish organization: "The Jewish Association for the Diffusion of Religious Knowledge have taken a large number of copies for distribution among the children of their Sabbath Schools."

For biography, other works and references: see #7.

14 איוב
Liber Jobi


א י ו ב

א אִישׁ הָיָה בְּאֶרֶץ־עוּץ אִיּוֹב שְׁמוֹ וְהָיָה
הָאִישׁ הַהוּא תָּם וְיָשָׁר וִירֵא אֱלֹהִים
2 וְסָר מֵרָע: וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשָׁלוֹשׁ
3 בָּנוֹת: וַיְהִי מִקְנֵהוּ שִׁבְעַת אַלְפֵי־צֹאן
וּשְׁלֹשֶׁת אַלְפֵי גְמַלִּים וַחֲמֵשׁ מֵאוֹת
צֶמֶד־בָּקָר וַחֲמֵשׁ מֵאוֹת אֲתוֹנוֹת וַעֲבֻדָּה
רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל
מִכֹּל־בְּנֵי־קֶדֶם:
4 וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֶּה בֵּית אִישׁ
יוֹמוֹ וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת אַחְיוֹתֵיהֶם
לֶאֱכֹל וְלִשְׁתּוֹת עִמָּהֶם: וַיְהִי כִּי הִקִּיפוּ ה
יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים
1

Author: C[arl]. G[ottfried]. G. [Wilhelm] Theile
146, [2] pp. 32mo
New York, 1857
Publisher: Consociationis Biblicae Americanae (American Bible Union)
Printer: Consociationis Biblicae Americanae (American Bible Union)
Printer (p. [2]): Miller & Holman, Printers and Stereotypers, cor. Centre and White Sts.
Title page (p. [1]): Latin.
Includes: copyright, 1856, by publisher (p. [2]).
Pointed text.
BHB2; *KA* #870.
Copies: HAR; HUC; *YGC.

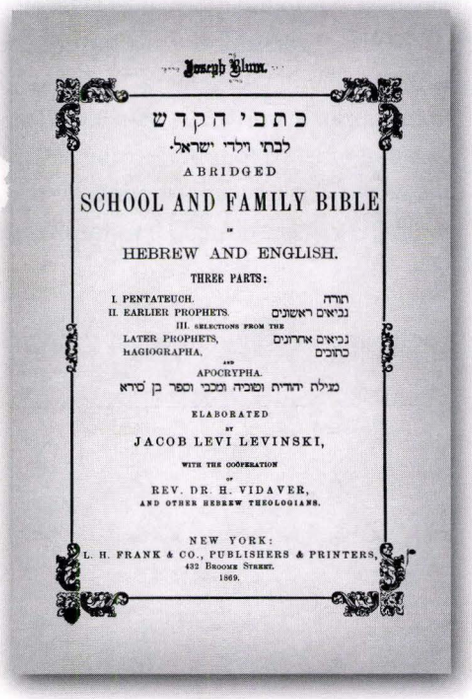
Theile (1799-1854) was a professor of Greek and Hebrew at Leipzig. He published editions of the Greek New Testament (Leipzig: Tauchnitz, 1844) and the Hebrew Bible (Leipzig: Tauchnitz, 1849). The latter was based on the Van der Hooght text and was reprinted a number of times as late as 1895.

This volume contains the "Book of Job from the [Hebrew] edition C.G.G. Theile." It is cantillated and contains Masoretic notes. The title page lists the printer as the American Bible Union and p. [2] reads "Miller & Hollman, printers and stereotypers." The title on the board is "Liber Jobi Hebraicé." Sussman (1995), 283, citing a letter from Isaac Leeser to William H. Wyckoff (11 Mar. 1857), records that "Leeser ... edited a Hebrew edition of Job for the American Bible Union"; this could refer either to #14 or #195. Theile's Hebrew text appeared earlier as part of #195.

Other works (Theile): see #195. Contributed to #19.
References (Theile): catalogue of UTS.

15 כתבי הקדש לבתי וילדי ישראל
Abridged SCHOOL AND FAMILY BIBLE

in Hebrew and English ... Elaborated by Jacob Levi Levinski with the Coöperation of Rev. Dr. H. Vidaver, and Other Hebrew Theologians.


Joseph Blum.

כתבי הקדש
לבתי וילדי ישראל.

ABRIDGED

SCHOOL AND FAMILY BIBLE

IN

HEBREW AND ENGLISH.

THREE PARTS:

I. PENTATEUCH. תורה
II. EARLIER PROPHETS. נביאים ראשונים
III. SELECTIONS FROM THE LATER PROPHETS, HAGIOGRAPHA, AND APOCRYPHA. נביאים אחרונים כתובים
נעלה יהודית ושבטה וטכבי וספר בן סירא

ELABORATED BY

JACOB LEVI LEVINSKI,

WITH THE COÖPERATION OF

REV. DR. H. VIDAVER,
AND OTHER HEBREW THEOLOGIANS.

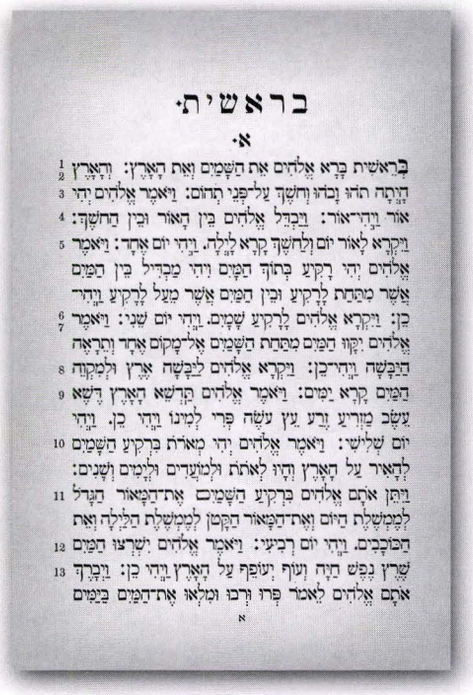
NEW YORK:
L. H. FRANK & CO., PUBLISHERS & PRINTERS,
432 Broome Street.
1869.

Author: Jacob Levi Levinski [יעקב לוי לוינסקי]
Author: H[enry]. [Hayyim Gershon] Vidaver [הנרי {חיים גרשון} וידאוור]
New York, 1869-71
Publisher: L. H. Frank & Co., Publishers & Printers, 432 Broome St.
Printer: L. H. Frank & Co., Publishers & Printers, 432 Broome St.
Other languages: English (translation); German (approbations).
Pointed text.
BHB2 (vol. 2); *JA* #2115; *KA* #379; Rappel (1993) #133; Rappel (1995) #L78.
Copies: HAR; HUC; JNUL (vol. 2); *YGC (gilt edges).
First Abridged Hebrew Bible.

VOL. 1 (Pentateuch)
vi, [1], 131/131 pp. 8vo
New York, 1869
Title page (p. i): border; English; extended writing.
Includes: copyright, by Levinski, 1869 (p. ii); author's preface (May 1869) (pp. iii-vi); appendix (pp. [1-2]; footnotes.

VOL. 2 (Earlier Prophets)
[3], 132/132-291/291, [1] pp. 8vo
New York, 1869
Title page (p. [1]): English; extended writing; border.
Includes: copyright, by Levinski, 1869 (p. [2]); table of kings (p. 291); errata (p. [1]); footnotes.

VOL. 3 (Later Prophets, "Hagiography" and Apocrypha)
[3], 292/292-413/413, [5], 33, <[1], xii> pp. 8vo
New York, 1871
Title page #1 (p. [1]): English; extended writing; border.
Title page #2 (p. [3]): border; English; extended writing; "Apocrypha ספרים גנוזים ... New York: L. H. Frank & Co., Publishers & Printers, 432 Broome Street. 1871."
Includes: copyright, by Levinski, 1871 (p. [2]); appendix (pp. [1-2]); copyright for Apocrypha (by Levinski, 1871) (p. [3]); footnotes; errata to vol. 1 (p. <[1]>); note to binders (p. <[1]>); subscribers (pp. <i-vi>); family record (pp. <ix-xii>).
Approbations (pp. vii-viii): Dr. M[orris]. I. [Jacob] Raphall of New York (10 June 1868); Dr. H[enry]. Vidaver of New York (10 June 1868); Dr. S[amuel]. Adler of New York (30 June 1868); Dr. D[avid]. Einhorn of New York; Dr. M[oses]. Mielziner; Dr. [Adolph] Huebsch of New York (6 July 1868); Dr. Sonschein [Solomon S. Sonneschein?] of St. Louis (4 Apr. 1770 [*sic*]); Dr. M[ax]. Schlesinger of Albany (12 Jan. 1870); Dr. H. [Zevi Hirsch?] Birkenthal; Dr. S. Falk of Albany (1870); Dr. A. Ollendorf of Quincy, IL (Sept. 1870); A. [Maurice?] Fluegel, D. D. of Quincy, IL (Sept. 1870); Dr. M[arcus]. Jastrow of


בראשית.

א.

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 2 וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם: וְרוּחַ אֱלֹהִים מְרַחֶפֶת 3
עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי
אוֹר וַיְהִי־אוֹר: וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: 4
וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: 5
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם
לָמָיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם 6
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־
כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: 7
וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה
הַיַּבָּשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה 8
הַמַּיִם קָרָא יַמִּים: וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא 9
עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ וַיְהִי כֵן. וַתּוֹצֵא
יוֹם שְׁלִישִׁי: וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמָיִם 10
לְהָאִיר עַל הָאָרֶץ וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים:
וְיִהְיוּ אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם אֶת־הַמָּאוֹר הַגָּדֹל 11
לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת
הַכּוֹכָבִים. וַיְהִי יוֹם רְבִיעִי: וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם 12
שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל הָאָרֶץ וַיְהִי כֵן: וַיְבָרֶךְ 13
אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים

N

Philadelphia (Oct. 1868); Dr. [Moritz] Mayer of Cleveland (3 Feb. 1870); Dr. B. Zelsenthal [Bernhard Felsenthal] of Chicago (5 Apr. 1870); Dr. L[iebmann]. Adler of Chicago (Apr. 1870); Dr. A[aron]. J. Messing of Chicago (7 Apr. 1870); Dr. K[aufmann]. Kohler of Detroit (Nov. 1870); *Israelite* [Isaac Mayer Wise?] (July 1868); J[acob]. Rosenfeld of Savannah (12 May 1869); Dr. E. Epstein [Elias Eppstein?] of Milwaukee (30 Oct. 1870).
Rashi type (pp. 413, [1, 4], 1).

Vidaver was born in Warsaw in 5593 [1833] and was ordained at a young age. After studying in Breslau and Paris, he moved to England with the intent of immigrating to America. Following a stay in Scotland, he moved to Prussia in 1858 to work for המגיד. A year later he immigrated to America and assumed the pulpit of Philadelphia's Rodeph Shalom. He returned to Europe because of an illness, but ca. 1861-4 he came back to America to serve as a rabbi in St. Louis. In 1867 he became the rabbi of New York's B'nai Jeshurun and it was during his tenure there that a number of reforms were introduced there (see #1091). In 1874 Vidaver became a rabbi in San Francisco. Well known for his fine English oratory, he was also a pioneer Hebraist in America and was "one of the most elegant Hebrew writers of the day" (*Israelite* qtd. in W. Ehrlich, 1:179). He is the earliest known American to contribute to the European Hebrew press and his articles kept European Jews informed about the Civil War. Vidaver died in 1882. His younger brother, Zevi Falk, followed in his footsteps to America, where he also served as a rabbi in a number of cities and contributed to American and European Hebrew periodicals.

"The conviction of great neglect in the study and reading of the Holy Scriptures first induced the author to prepare this Abridged School and Family Bible. All our Hebrew people who are not Hebrew scholars are, to a great extent, unacquainted with this divine book ... The great size of the entire Bible discourages both teacher and pupil, at the very start, from undertaking to teach or learn it in Hebrew ... We may consider further that the Bible appears holy and important in the eyes of a Hebrew only when it is written in the holy tongue ... and to procure all the twenty-four books of Holy Scripture with their translation is an expense but which few are able to undergo; wherefore, out of a hundred Jewish houses, the Bible might not be found in one ... It is nevertheless incumbent upon us ... to study and read the Bible in Hebrew ... Why so much neglect in the study of the Bible? we are forced to conclude that the reason is to be found mainly in the want of the necessary books. The schools have no books to supply the pupils, and the children have no books to study and prepare the lessons. And if perchance some parents have the ... Pentateuch translated into English, it can hardly be expected that they would place the costly book in their children's hands to be spoiled quickly in the schoolroom ... [Also, due to] the impossibilities of completing the work in the allotted school-years, teacher and pupil are alike scared from undertaking the hopeless task ... [Additionally, the teacher] will soon stumble upon passages not suitable to be laid before children, or upon others not applicable to our time ... Especially should it be remarked that the many passages in our Holy Bible, improper to be read by the daughters of Israel, would soon cause them a blush of shame, and lead them to give up the sacred duty of studying the Scriptures ... To remove all these difficulties, the author places before the public this School and Family Bible [with Apocrypha], written in the spirit of the Bible, and corresponding to the requirements of our time ... With the exception of the book of Judith, which is written by Rev. David Franki [Franco] Mendez, Amsterdam, 5552 (1792), the Hebrew of the apocrypha has been written by the author. So also the English translation, excepting the book of Sirach, the English of which is selected from the English version. The notes have been mainly translated from the German of Beudinger's smaller German Bible" (vol. 1, pp. iii-vi). The Book of Proverbs is rearranged according to subject. The books of the Hagiographa do not appear in the traditional order. "During the absence of the author some misprints have been introduced" (errata in vol. 3, p. <[1]>). The Hebrew type in the preface and errata is unusual. For an advertisement, see *Hebrew Almanac for the Year 5633—1872—2* (New York: L. H. Frank & Co., [1872]) [JTSA]. A second edition of vol. 1 (1871) is in LUB.

Other works (Vidaver): #87; *Service for the Dead: written and arranged for Congregation B'nai Jeshurun* הזכרת נשמות (New York, 1870) [Wachs #179]. Contributed to #897, #1192. For contributions to the European Hebrew press, see Richman (notes). Also see *JA*; Schwab, 486.
Approbations granted (Vidaver): #15.
References (Vidaver): Z. Bernstein, 210, 129n58; E. Davis, 78, 80; W. Ehrlich, 2:129, 179; "Eminent," 144, 147 (portrait); Goldstein, index (portrait); Kabakoff (1968), index; Kabakoff (1978), index; B. Korn (1951), 209, 212; Kressel, 1:643-4; E. R. Malachi, "ראשית השירה", 299; Morais (1894), 65, 74; Ravid (1978), 95; Richman; F. Rosenberg, 74.

16 Interlinear Translation of the Sacred Scriptures
with Grammatical and Critical Notes ... Hebrew Text

Author: [Johann Friedrich] Leonard [Leonhard] Tafel
Author: Rudolph L[eonhard]. Tafel
Author's father: Johann Friedrich Leonard Tafel
Author: L[ouis]. H[erman]. Tafel
Author's father: Johann Friedrich Leonard Tafel
[3], VI-VIII, 787, [1], 98 pp. 8vo [E.p.]
New York, London and Leipzig, [1870?]
Publisher: E. & J. B. Young & Co., Cooper Union, Fourth Avenue (New York)
Publisher: James Speirs (London)
Printer: W. Drugulin (Leipzig)
Title page #1 (p. [1]): English only.
Title page #2 (p. [2]): English only; "Interlinear Translation of the Sacred Scriptures with Grammatical and Critical Notes."
Includes: preface (pp. [3]-VI); pronunciation key (pp. VII-VIII); endnotes (pp. 1-98).
Pointed text.
KA #853.
Copies: *JTSA.

Leonard Tafel (1800-1880) was born in Sulzbach. He immigrated to America in 1853 and was a New Church minister. Among his children were Louis Herman and Rudolph Leonhard.

Louis Herman Tafel (1840-1909) was born in Ulm, Germany, and he immigrated to America with his family in 1853. He served as a Confederate soldier in the Civil War and was twice wounded. Tafel served as a minister in Philadelphia, Berlin (Ontario) and Baltimore. He was a founder of the Academy of the New Church.

Rudolph Leonhard Tafel (1831-1896) was a New Church minister and a professor of philology in London.

This is the first interlinear Hebrew-English Bible published in America. (An earlier attempt was made by Solomon Henry Jackson in 1826; see *JA* #435 for the prospectus.) "The chief object in offering to the public this interlinear translation of the Bible [*i.e.*, Pentateuch], is to afford a ready means of obtaining an exact and thorough knowledge of the words of the ancient languages, in which the divine truths of the Sacred Scriptures were clothed, and thereby facilitating

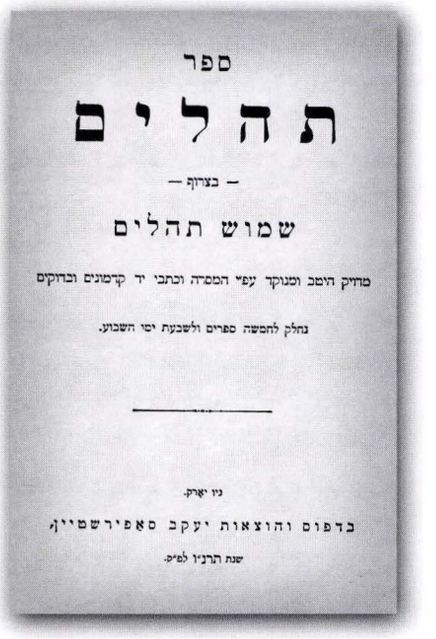
a correct understanding of those truths themselves ... In order to enable beginners to make use of this work, and, when necessary, even without teachers, the pronunciation of all the words is given in the first Hebrew and Greek, and also in the Chaldee part" (pp. III, V). The transliteration of the first thirty-two chapters of Genesis contains pronunciation symbols. The entire text is cantillated. The title page is *s.a.*; we record the imprint date as 1870 following JTSA. *KA* records "Philadelphia, 1872?" and www.bautz.de records 1880.

References (Leonard Tafel): www.bautz.de/bbkl/t/tafel_j_f_l.shtml.
References (Rudolph): www.bautz.de/bbkl/t/tafel_j_f_l.shtml.
References (L. H. Tafel): www.bautz.de/bbkl/t/tafel_j_f_l.shtml; www.icdc.com/~tafel/history_louis _tafel.htm.

17 ספר תהלים בצירוף שמוש תהלים

מדויק היטב ומנוקד עפ"י המסרה וכתבי יד קדמונים ובדוקים נחלק לחמשה ספרים ולשבעת ימי השבוע.

128 pp. 8vo
New York, 5656 [1896]
Publisher: Jacob Saphirstein
Printer: Jacob Saphirstein
Title page (p. 1): extended writing.
Includes: Pointed text.
KA #866.
Copies: HAR; *YGC.


ספר
תהלים
— בצירוף —
שמוש תהלים
מדויק היטב ומנוקד עפ"י המסרה וכתבי יד קדמונים ובדוקים
נחלק לחמשה ספרים ולשבעת ימי השבוע.
ניו יארק.
בדפוס והוצאות יעקב סאפירשטיין.
שנת תרנ"ו לפ"ק.

This Hebrew Psalter was the first one published in America for use by the Jewish community. It was intended for devotional/liturgical, and not scholarly, purposes. *KA* records that it was printed in Warsaw and that only the title page was printed in New York. (Indeed, the paper is the type frequently used in Warsaw imprints of the period and Saphirstein was a book dealer in Warsaw before immigrating to America [*OZ*, 123].) For prayers to be recited prior to and after reading from Psalms, see pp. 3, 120-1. For a table of Psalms to be recited on various festivals and days of the years, see p. 4. For a list of the Psalms and in what context they should be recited ("שמוש תהילים"), see pp. 121-8. Saphirstein also published an edition with an identical Hebrew text, as well as an English translation on facing pages; it lacks the prayers and other supplementary materials (see #18).

18 ספר תהלים

מדויק היטב ומנוקד ע"פ המסורה עם העתקה אנגלית המקובלת מכבר עם תקונים חדשים בגוף ההעתקה על פי חקר לשון הכתובים ... THE BOOK OF PSALMS Hebrew Text with the Authorized English Version, Revised and improved.

V, 5/5-119/119 pp. 8vo
New York, [ca. 1890-1899]
Publisher: Jacob Saphirstein
Printer: [Jacob Saphirstein]
Title page #1 (p. I): English; extended writing.
Title page #2 (p. III): half title; English only; "Psalms."
Includes: preface (p. V).
Pointed text.
JA #4803.
Copies: HUC; *YGC.

This Psalter was intended for use as an educational tool, as opposed to a Psalter [#17] that Saphirstein issued for devotional/liturgical purposes. "In revising the Authorized English Version of the Book Psalms it has been the aim of the reviser to render the translation more conformable to the Hebrew text and to substitute more modern works and spellings for those which have become obsolete. To obtain satisfactory results in the rendering of some obscure passages in the Psalms, not satisfactorily interpreted by the Authorized Version, such authorities as Parkhurst (Hebrew and English Lexicon) and Steinberg (Biblical Dictionary) have been consulted and the version compared with those of eminent Hebrew translators of the Bible ... Such and similar alterations make the present edition of the Book of Psalms a valuable text-book for students of Hebrew" (p. V). The title page is *s.a.*, but Saphirstein was active as a publisher ca. 1890-1905, and the YGC copy contains an inscription (t.p.) dated 1899. The Hebrew text is identical in layout, type and format to #17 (the prayers and other supplementary materials are lacking here).

19 THE INTERLINEAR TRANSLATION OF THE HEBREW OLD TESTAMENT

with the King James Version and the Revised Version Conveniently Printed in the Margins for Ready Reference and with Explanatory Textual Footnotes Supplemented by Tables of the Hebrew Verb and the Hebrew Alphabet ... Part I—Genesis and Exodus

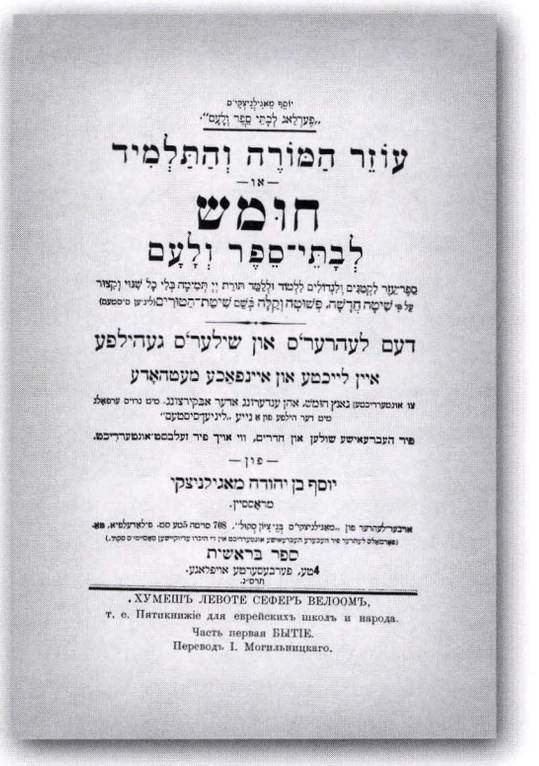
Author: George Ricker Berry
New York, [1897]
vii, h, [1], 403, [25] pp. 8vo
Publisher: Hinds & Noble, Publishers, 4-5-13-14 Cooper Institute
Title page (p. i): English only.
Includes: copyright, 1896, by Arthur Hinds (p. i); copyright, 1897, by Hinds & Noble (p. i); "The Value of Hebrew and Greek to Clergymen" (p. ii); preface (pp. iii-vii); list of abbreviations (p. [1]); advs. for publisher (pp. [1-25]); footnotes.
Other languages: English (translation and other text).
Pointed text.
KA #854.
Copies: *HAR; *YGC.

Berry (1865-1945) was a professor of Semitic languages at the University of Chicago and Colgate University (p. i). He published translations of Genesis and Exodus (1896?), the New Testament (1897; frequently reprinted), Proverbs (1904) and Psalms (1934), as well as Biblical studies and reference works.

Each page of Berry's *Interlinear Translation of the Hebrew Old Testament* contains three columns. The inner column is the Hebrew text with a literal, interlinear English translation printed underneath each line. The outer columns are the KJV and RSV translations. The Hebrew text is based on the editions prepared by Baer and Delitzsch (Genesis) and Theile (Exodus) (p. v). Variant readings based on the ancient translations are given in footnotes. On Hebrew grammar, see pp. a-h. The YGC copy was published in Harrisburg by the Handy Book Corp.; it lacks p. ii. Handy was "a small book business that distributed self-improvement and inspirational tracts directed at the popular market ... [It] was a Reading-, and later Harrisburg-based subsidiary of a New York City Publishing house" (Guide to Conrad Richter Papers, Pennsylvania State University Library). Handy was active in Harrisburg ca. 1920s (see HAR catalogue). Later editions are: Grand Rapids, MI: Kregel Publications, 1970; Grand Rapids, MI: Zondervan Publishing House, 1951 (with only 11 pages of approbations and advertisement at the end).

Other works: see NYPL; UTS.

20 עוזר המורה והתלמיד
או חומש לבתי–ספר ולעם...4טע פערבעסערטע אויפלאגע


יוסף מאגילניצקי׳ס
„פֶּעדלאג לְבָתֵּי סֵפֶר וְלָעָם״.
עוֹזֵר הַמּוֹרֶה וְהַתַּלְמִיד
— או —
חוּמש
לְבָתֵּי־סֵפֶר וְלָעָם
דעם לעהרער׳ס און שילער׳ס געהילפע
אין לייכטע און אינפאַכע מעטהאָדע
יוסף בן יהודה מאגילניצקי
מראָסטין.
ספר בראשית
4טע, פֿאַרבעסערטע אויפלאגע.
חומש לבתי ספר ולעם
т. е. Пятикнижіе для еврейскихъ школъ и народа.
Часть первая БЫТІЕ.
Переводъ І. Могильницкаго.

Author: Joseph [Josep] Magil [Magilnicki] מאגיל {יוזל} יוסף [מאגילניצקי]
Author's father: יהודה
Philadelphia, 5663 [1903]
Publisher: Joseph Magilnicki, 708 South 5th St.
Other languages: Yiddish.
Pointed text.
BHB2.
Copies: HAR; HUC; JNUL; LUB; *YGC.

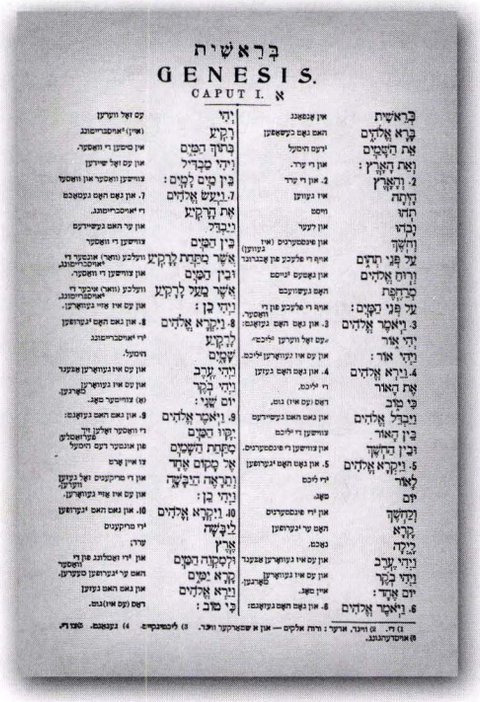
VOL. 1 (Genesis)
[4], V, [5], 3-136 pp. 8vo
Title page (p. [1]): Cyrillic; extended writing; Yiddish.
Includes: blessings (p. [3]); notice to teachers (p. [4]); foreword (pp. I-V); foreword to 2nd ed. (Yom Kippur Eve 1899) (pp. [1-2]).
Approbations (pp. [3-5]): Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (26 Feb. 1899); Abraham Zevi Erschler of Philadelphia (2 Mar. 1899); Sundel Hirsch Neumann of Brooklyn; M[enahem]. M[endel]. Dolitzky of New York (Tevet 1899-1900); Dov Aryeh Friedman of Philadelphia (25 Mar. 1900);
S. H. Finkelstein; David Sulzberg; Arthur A. Dembitz of Philadelphia; Aaron Dworkowitz of Philadelphia (Mar. 1900); H. Grobosky of New York; *המליץ* (1899), no. 269; *המליץ* (1900), no. 46; *Jewish Exponent* (30 Mar. 1900); *Jewish Exponent* (15 Feb.).

VOL. 2 (Exodus)
111 pp. 8vo
Title page (p. 1): extended writing; Yiddish.

VOL. 3 (Leviticus)
75 pp. 8vo
Title page (p. 1): extended writing; Yiddish;
"מאגילניצקי׳ס ליניען סקול חומש אדער עוזר המורה והתלמיד".
Includes: copyright, by author, 1899 (p. 1).

VOL. 4 (Numbers)
108 pp. 8vo
Title page (p. 1): extended writing; Yiddish;
"מאגילניצקי׳ס ליניען סקול חומש אדער עוזר המורה והתלמיד".
Includes: copyright, by author, 1899 (p. 1).

VOL. 5 (Deuteronomy)
95, [1] pp. 8vo
Title page (p. 1): extended writing; Yiddish;
"מאגילניצקי׳ס ליניען סקול חומש אדער עוזר המורה והתלמיד".
Includes: copyright, by author, 1899 (p. 1); postscript (p. 95); adv. and prices for Magil's other works (p. [1]).


בראשית
GENESIS.
CAPUT I. א

Magil was born in 1870 in Raseiniai, Kovno Province. The recipient of a traditional education, at the age of sixteen he began secretly to study Hebrew and European languages. In 5650 [1890] he became a teacher for Benot Zion and in 1892 he immigrated to America. He was a Hebrew instructor for Philadelphia's Hebrew Education Society (p. 1) before he established his own school, B'ne Zion. (On his early efforts to establish a Hebrew school in Philadelphia, see *העברי* 1.10 [26 June 1892], p. 2 [#903].) Magil also owned a Hebrew printing shop with his brother, possibly as early as 1892 (see *JA* #4411), and by the end of the century Magil was the proprietor of the largest Hebrew print shop in Philadelphia (a few works bear the imprint of "Magil Bros." [*JA* #4770; #1123], and one bears an imprint of "Joseph and Myer Magil" [*JA* #5520], but most Magil press works were issued by Joseph alone [*e.g.*, *JA* #4950]; for an advertisement for Joseph Magil Publishing Co., 46 Canal St., New York, see *היום* 1.85 [31 Oct. 1909], p. 4 [#920]). Opposed to the natural (*ivrit be-ivrit*) method of Hebrew instruction, he issued a number of traditional texts with a linear English or Yiddish translation (*e.g.*, #20, #23, #315). He also published pedagogical works and a collection of Hebrew, Yiddish and English poems that went through ten editions. He contributed to the Yiddish and Hebrew press while in Europe and in America he edited the *יודישעס פאלקסבלאטט* [*JA* #S617] and contributed to other Yiddish papers. Magil was a Zionist. He died in 1945.

This is the fourth edition of Magil's Pentateuch with a linear Yiddish translation. Genesis was first published in 1899 [*JA* #5520] and he completed the work, three years after he first began it, on 23 May 1901 (vol. 5, p. 95; *cf.* the copyright dates). It was frequently republished in Yiddish and English (see *KA* #856 for the second edition). A complete set cost $1.50 and individual volumes cost thirty-five cents (adv. in #444, p. [1]). The YGC copy of the fourth edition was printed for distribution in the Russian Empire (vol. 1, p. [1]; censors license in vol. 1, p. [2]; agent's address in vol. 3, p. 1). Magil issued a broadside advertisement in Yiddish and English for *עוזר המורה* in 5659/1898 [YGC]. For a review of Magil's translations, see #913, vol. 1, p. 36. See #951 for many letters of praise.

Other works: #20, #23, #97, #104, #154, #169, #315, #942, #949, #951. Also see Kressel.
References: *AJYB* 47 (1945-6), 528; *BHB1*; *CDAJB*, 2:410; *NYT* (12 Feb. 1945), p. 19:3; *HYBA*, 68-9; Kressel, 2:315-6; *LFDNYL*, 5:391-2; Rejzen (1926), 2:287-8; Rothkoff (1968), 561; M. Whiteman, "Fiddlers," 82; Zausmer (1957), 154, 210.

21 The Structure of the Text of the Book of Amos

Author: William Rainey Harper
Author's father: Samuel
38 pp. + wrappers 4to [E.p.]
Chicago, 1904
Publisher: University of Chicago Press
Front wrapper: half title.
Title page (p. 1): English only.
Includes: list of series publications (f.w.r.); copyright, by publisher, 1904 (p. 2); preface (p. 3).
Other languages: English (translation).
Copies: HAR; HUC; *YGC.

Harper (1856-1906) studied Hebrew in his youth and delivered a Hebrew oration at the age of fourteen upon graduating from Muskingum College. He was affiliated with various universities prior to 1886, when he began teaching Hebrew at Yale. In 1891 he was appointed the first president of the University of Chicago. A new Hebrew printing press was established in 1882 in Morgan Park, a Chicago suburb, for the publication of Harper's study materials (Goodspeed, 53).

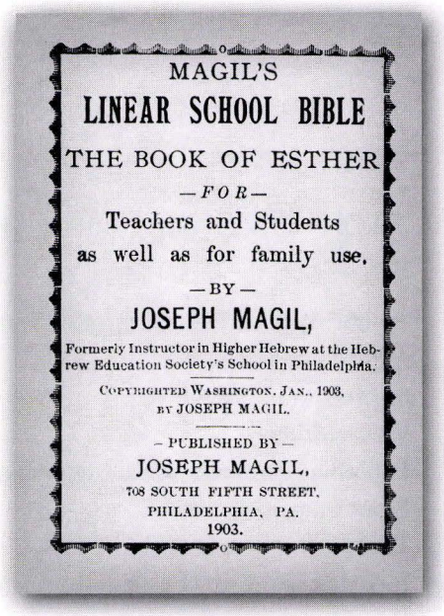
This work contains the Hebrew text of the Book of Amos with Harper's English translation. It originally appeared in vol. 5 of the University of Chicago's Decennial Publication (1st Series) (f.w.v.). "An effort has been made in the paper that follows to present the text of Amos with special reference to (1) its strophic structure; (2) the separation of later additions; (3) such modifications of the text as a conservative criticism would approve. The justification of the modifications here presented and of the divisions suggested is furnished in the author's *Amos and Hosea* ("International Critical Commentary," 1904) ... The general scheme of Amos, as given here, was first presented in *The Biblical World*, Vol. XII (1898) ... The translation is intended to follow the Hebrew idiom" (p. 3). In 1905 Harper published *The Structure of the Text of the Book of Hosea* (Chicago: University of Chicago Press, 1905), where he wrote (p. 3) that it was a "companion piece" to his volume on Amos.

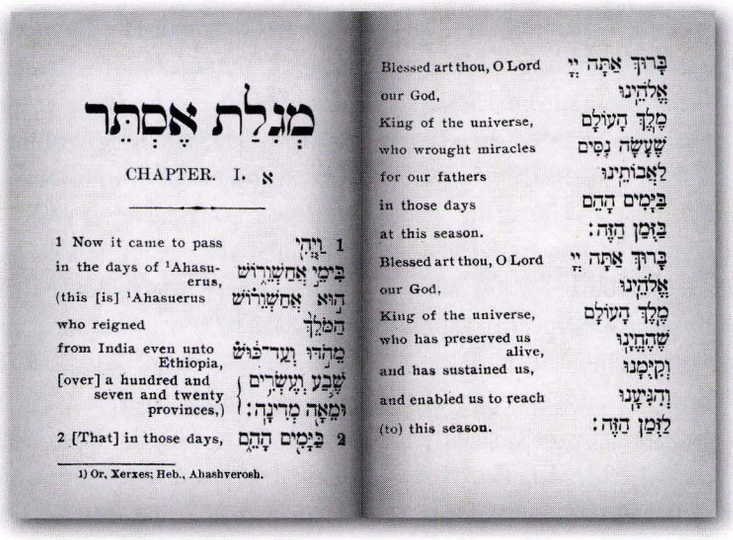
Other works: see bibliography in Goodspeed, 225-35.
Approbations granted: see #203 (?).
References: Goodspeed (portrait); "Guide to the William Rainey Harper Papers" at the University of Chicago (2001).

22 [Removed]

23 Magil's Linear Book of Esther
מגלת אסתר Third Edition

Author: Joseph [Josep] Magil [Magilnicki] [יוסף {יוזל} מאגיל {מאגילניצקי}]
Author's father: יהודה
115, [1], 25-7, [5] pp. + wrappers 32mo
Philadelphia, 1909
Publisher: Joseph Magil, 708 South 5th St.
Front wrapper: border; English.
Title page (p. 1): border; English only; extended writing; "Magil's Linear School Bible The Book of Esther for Teachers and Students as well as for family use."
Includes: copyright, by Magil, 1903 (p. 1); note on the schwa (p. 2); footnotes; list of books published by Magil, with prices (wrappers; pp. [2], [3-5]).
Other languages: English.
Pointed text.
Musical notation (p. [1]).
Rappel (1993) #292; Rappel (1995) #מ22.
Copies: *YGC.


MAGIL'S
LINEAR SCHOOL BIBLE
THE BOOK OF ESTHER
—FOR—
Teachers and Students
as well as for family use.
—BY—
JOSEPH MAGIL,
Formerly Instructor in Higher Hebrew at the Hebrew Education Society's School in Philadelphia.
COPYRIGHTED WASHINGTON, JAN., 1903,
BY JOSEPH MAGIL.
—PUBLISHED BY—
JOSEPH MAGIL,
708 SOUTH FIFTH STREET,
PHILADELPHIA, PA.
1903.


מְגִלַּת אֶסְתֵּר

CHAPTER. I. א

1 Now it came to pass — 1 וַיְהִי
in the days of [1]Ahasuerus, — בִּימֵי אֲחַשְׁוֵרוֹשׁ
(this [is] [1]Ahasuerus — הוּא אֲחַשְׁוֵרוֹשׁ
who reigned — הַמֹּלֵךְ
from India even unto Ethiopia, — מֵהֹדּוּ וְעַד־כּוּשׁ
[over] a hundred and seven and twenty provinces,) — שֶׁבַע וְעֶשְׂרִים וּמְאָה מְדִינָה׃
2 [That] in those days, — 2 בַּיָּמִים הָהֵם

1) Or, Xerxes; Heb., Ahashverosh.

Blessed art thou, O Lord — בָּרוּךְ אַתָּה יְיָ
our God, — אֱלֹהֵינוּ
King of the universe, — מֶלֶךְ הָעוֹלָם
who wrought miracles — שֶׁעָשָׂה נִסִּים
for our fathers — לַאֲבוֹתֵינוּ
in those days — בַּיָּמִים הָהֵם
at this season. — בַּזְּמַן הַזֶּה׃
Blessed art thou, O Lord — בָּרוּךְ אַתָּה יְיָ
our God, — אֱלֹהֵינוּ
King of the universe, — מֶלֶךְ הָעוֹלָם
who has preserved us alive, — שֶׁהֶחֱיָנוּ
and has sustained us, — וְקִיְּמָנוּ
and enabled us to reach — וְהִגִּיעָנוּ
(to) this season. — לַזְּמַן הַזֶּה׃

This edition of the Scroll of Esther contains a linear English translation. A special sign distinguishes the pronounced schwa from the quiescent schwa. A sample from #949 and #951 is appended. The imprint date on the title page is 1903; on the front wrapper it is 1909 (*cf. KA* #871). Magil also published an edition with a linear Yiddish translation. Each edition cost ten cents, or twenty kopeks in Russia (adv. in #951, p. [16]). For a sample page from each edition, see #951, pp. [14-15].

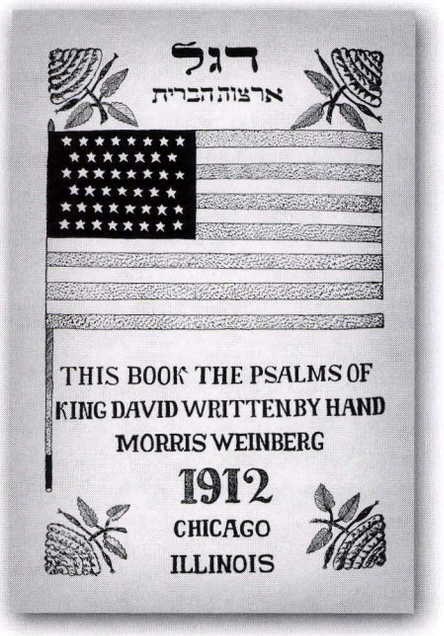
For biography, other works and references: see #20.

24 הספר זה תהלים
ספר ראשון כתיבת יד



Author: Morris [Moses] Weinberg משה ווינבערג
Author's father: זאב
3, [1], 4-108, [2] pp. 4to
[Chicago], 1912
Publisher/printer: *s.n.*
Chronogram: **דוד מלך ישראל חי וקים**
Title page (p. 1): art; border.
Includes: copyright, by Weinberg, 1912 (p. 2); preface (p. 5); list of subscribers (p. [1]); blank memorial page (p. [2]).
Approbations (p. 3): R. Gabriel Zev Margolis of New York (1912); Harabbanim Debet Hava'ad; *et al.*
Graphics: portrait of author (p. [1]); illustration and designs (*passim*).
Pointed text.
Rashi type (p. 5).
BHB2; *KA* #863; Mishkin #54.
Copies: HUC; JNUL; LUB; *YGC.





Weinberg, a native of Lomza (p. 3), was in Chicago by 1912 (pp. 2, 5). (His father's name is identified on p. 5).

This Psalter is a lithograph reproduction of Weinberger's illustrated manuscript. It contains special prayers to be said before and after reciting Psalms (pp. 6-8, 104-5), for sick people (pp. 106-7) and memorial days (pp. 107-8). "Weinberg's illustrations are drawn from the Psalms themselves as well as from the traditional themes of Jewish folk art" (Kleeblatt and Wetkin, 97, no. 90). For an illustration of the American flag, see p. 4. Chicago is recorded as the imprint place because it was copyrighted there. The chronogram on the title page equals 5670 [1910], but the Gregorian date on p. 4 is 1912. The work was copyrighted 1912 and Margolis issued his approbation in 1912. There are five additional approbations not recorded above because the signatures are illegible. *KA* does not record the author's portrait.

25 [תנ"ך]

Author: [Meir {Max} Halevi Letteris] [מאיר הלוי לעטעריס {לטריס}]
Author's father: גרשון
Author: [Hayyim {Simon A.} Neuhausen] [נייהויזען נייהויזן]. ש[מעון]. ח[יים].
Author's father: משה יהושע
Author: [Abraham Hayyim {Hyman, Hayman, B. Joseph} Charlap {Harlap}]
א[ברהם]. [חיים] היימאן [חרל"פ, חרלאפ, בן יוסף]
Author's father: יוסף
Author: [Hillel Malachowsky {Malochowsky, Malachovsky}]
[הלל מאלאכאווסקי {מלאכאווסקי, מלאכובסיקי, מלכובסקי}]
Author's father: זאב וואלף
Author: [David Moses Hermalin] [דוד משה הערמאלין {הרמלין}]
Author's father: אברהם אבא
New York, 1912
Publisher: Hebrew Publishing Co., 83-85 Canal St.
Other languages: Yiddish (translation).
BHB2; *KA* #850.
Copies: HAR; HUC; JNUL; *JTSA; LUB; *YGC (vol. 3).

VOL. 1 (Pentateuch)
[3], 350/350 pp. 8vo
Title page #1 (p. [1]): plain; "חמשה חומשי תורה".
Title page #2 (p. [2]): English only; "The Holy Bible Translated into Yiddish by Ch. Neuhausen, A. Hyman Charlap, and Others."
Includes: copyright, by publisher, 1912 (p. [3]).

VOL. 2 (Former Prophets)
[3], 352/352-660/660 pp. 8vo
Title page #1 (p. [1]): plain; "ספר נביאים ראשונים".
Title page #2 (p. [2]): English only; "The Holy Bible Translated into Yiddish by Ch. Neuhausen, A. Hyman Charlap, and Others."
Includes: copyright, by publisher, 1912 (p. [3]).

VOL. 3 (Latter Prophets)
[3], 663/663-987/987 pp. 8vo
Title page #1 (p. [1]): plain; "ספר נביאים אחרונים".
Title page #2 (p. [3]): English only; "The Holy Bible Translated into Yiddish by Ch. Neuhausen, A. Hyman Charlap, and Others."
Includes: copyright, by publisher, 1912 (p. [3]).

VOL. 4 (Writings)
[3], 991/991-1390/1390 pp. 8vo
Title page #1 (p. [1]): plain; "ספר כתובים".
Title page #2 (p. [2]): English only; "The Holy Bible Translated into Yiddish by Ch. Neuhausen, A. Hyman Charlap, and Others."
Includes: copyright, by publisher, 1912 (p. [3]); *haftarot* chart (pp. 1385-90).

Letteris was born in Zolkiew, Poland, in 1800. In 1826 he began his studies in the University of Lemberg and he earned a Ph.D. in Prague in 1848. In 1831 he commenced his career as a Hebrew proofreader in Vienna, Pressburg and Prague. While still in his youth Letteris began to compose Hebrew poetry. His publications include Hebrew poetry, Biblical studies, free Hebrew translations of plays, German *tehinot* and other works. He also published critical editions of various manuscripts. Letteris, the "foremost poet" of the Galician Haskalah, "exerted a considerable influence on modern Hebrew poetry" (*JE*). He died in Vienna in 1871.

Neuhausen was born in Daugavpils, Latvia, (Finland, according to *AJYB*) in 5632 [1872]. In his youth he studied Talmud, Kabbalah and Hasidism with his father and at the age of eleven he entered the yeshivah of R. Isaac Yeruham in Polotsk, Byelorussia (or Polock, Poland?). At the age of twelve he entered the yeshivah of R. Landau in Vitebsk, Byelorussia. There he also studied Russian, mathematics and history. After a short stay in Volozhin, he returned home to become an accountant. He also studied pedagogy for a few years at the University of Kiev. After his marriage at the age of twenty-six, Neuhausen became active in Zionist activities. He immigrated to New York in 1904 and he later lived in St. Louis and Baltimore. In America he was involved in Jewish education and Zionist endeavors. He wrote many books and articles in Hebrew, Russian and Yiddish on the Bible, Talmud, rabbinica and Hebrew education. He was also a mentor for Pirchei Zion, a Hebrew society for children (#342, no. 2, p. 19). Neuhausen died in Baltimore in 1943. For laudatory verse in his honor, see #443, p. [2].

Charlap was born in 1861 in Vistytis, Suwalki Province. At the age of six he moved with his family to Marijampole. His father taught him grammar and German and he later studied in a yeshivah in Vistytis. He immigrated to America in 5652 [1892] and was a principal in a talmud torah in Syracuse. Ten years later he moved to New York and taught in the East Broadway Talmud Torah. Charlap published a number of books on grammar, translated the *Haggadah* and authored articles for the American and European Hebrew press. He also translated Isaiah into Yiddish [#25] and collaborated with Alexander Harkavy on a number of literary projects. He died in 1916.

Malachowsky was born in Novaya Mysh, Minsk Province, in 1860. He recieved a traditional education, but in 1879 he began to study Russian and Hebrew. He worked as a Hebrew teacher in Bessarabia and southern Russia before immigrating to London in 1885 (Malachowsky, 1:43; not 1884 as in some sources). In 1887 (or 1885?) he came to Pittsburgh and earned a living as a peddler. In 1895 he moved to Philadelphia, where he tutored in wealthy households, and in 1902 he settled in New York. As the principal of Harlem's Uptown Talmud Torah he instituted many reforms in the school's structure and curriculum and introduced the natural method for Hebrew education. Malachowsky contributed to the Yiddish and Hebrew periodicals of America, Canada and Europe, and he edited Yiddish periodicals. He also was an agent for the Ahiasaph publishing house and various European Hebrew periodicals (adv. in #1123, p. [2]). He died in Brooklyn in 1943.

Hermalin was born in Vaslau [Vaslui?], Rumania, in 1865 and received a traditional and maskilic education. In 1881 he moved to Bucharest, where he studied and wrote for Rumanian periodicals. Due to his published protests again anti-Semitism, he was compelled to leave for America in 1885 (or 1886). Except for 1889, when he taught Hebrew in Montreal, Hermalin lived in New York (or Brooklyn?) and edited Yiddish periodicals. He "was for many years the most important family page editor in Yiddish" (*UJE*). He translated Zola, Tolstoy, Goethe, Shakespeare, Boccaccio, Conan Doyle and other classics into Yiddish and, as "a passionate huntsman and fisherman, described his adventures in the only book of this kind in Yiddish" (*UJE*). Hermalin also contributed articles to European Hebrew papers on life in America. He lived in Brownsville around 1904 and he died in Baldwin, Long Island, in 1921.

The Hebrew text of this Bible is a photo-offset from Letteris's edition (*KA*). Most of the Yiddish translation was rendered by Neuhausen, but "because the time allotted by the printers was too short for this much work, I suggested to them that other 'hands' should participate in the translation. This suggestion was accepted and three 'pairs of hands' also participated in the labor. These three translated the following books: Isaiah (Charlap); Jeremiah (Malachowsky); and Job and Ecclesiastes (Hermalin)." The work was in press in Aug. 1912 (Neuhausen's review in הדבורה, no. 10, p. 14 [#922]; see this review for the principles that guided Neuhausen in his translation).

Other works (Letteris): #27. Also see *EJ*; Kressel; Schwab, 273-4.

Other works (Neuhausen): #336, #346, #533, #536, #1052; *הקריאה מורה חנוך הילדים* (Vilna: Judah Leib Metz, 5659/1899); *לוח-עזר* (Warsaw: Ephraim Raskin, 5659/1899); *תורת הלשון העברית* (Vilna: L. Tikatzinsky, 5664/1904); *אלפא-ביתא העברי* (Bialystok: L. Tikatzinsky, 5664/1904; rpt., Bialystok: L. Tikatzinsky, 5670 [1910]); *The Verbal Will of Rabbi צוואות רבי* (Budapest: Kohn Mor, Vacz., [5689/1928]); *זהרי זהר* (St. Louis: Dat ve-Da'at, 5689 [1929]); *The Targum to the scroll of Ruth התרגום למגילת רות* (Budapest: Kohn Mor, Vacz, 5690 [1930]); *Titular references to treatises of the Talmud, in Talmud and Zohar איזהו מקומן של מסכות* (Baltimore, 5694/1934) (portrait); *תורת אור להרמבם* (Baltimore: Romm Press, Inc., 5702/1941). Contributed to: #325 (vol. 2, addendum), #326, #342 (no. 1), #607, #619, #915, #922; Solomon Leitner, *חכמה לשלמה קובץ מאמרים בתורת ישראל* (Humenne: Samuel Shmelke Klein, 5696/1936); Israel Seligman, *אוצר המספרים* (Baltimore: Shulsinger Bros. [New York], 5702/1942) (postscript). Edited #1057; Perez Tarshish, *אישים וספרים ב"תוספות"* (New York: Shulsinger Bros., 5702/1942). Also see *DRS*; Kressel; *LFDNYL*.

Other works (Charlap): #107, #112, #113, #114, #237, #343, #344, #354, #365, #419, #515, #1013; *הגדה של פסח* (New York: Hebrew Publishing Co., 1921; rpt. often with Yiddish or English). Contributed to #593, #900, #915, #922. Edited #593.

Other works (Malachowsky): #329, #331, #332, #366, #925, #1123, #1154; *כתבי הלל בן זאב מלאכובסקי*, 2 vols. (Brooklyn, 5699-5700 [1939-40]); *שפה ברורה* (New York: Hebrew Publishing Co., ?) (adv. in #332, b.b.). Contributed to #25, #326, #460, #516, #899, #900, #913, #922. Also see *LFDNYL*.

Other works (Hermalin): #1115; *כתבי הקדש* (New York: Rabinowitz, 5652 [1892]?) [*KA* #380]. Contributed to #911, #915, #925. Also see *AJYB* 6; Rappel (1993, 1995).

Approbations granted (Neuhausen): #432, #443 (with verse); *ספר פרדס יחזקאל דרשות ונאומים מתתיהו יחזקאל גוטמאן* (Marghita: Zevi Moscowitz, 5697 [1937]; Jacob Kalichman, *ספר זכרון* (Baltimore: Romm Press, 5703 [1943]).

Approbations granted (Charlap): #519.

Approbations granted (Hermalin): #210.

References (Letteris): *EJ*, 8:17; Kressel, 2:247-9; Snaith, 8; *UJE*, 6:615; Waxman, vol. 3, index; Zinberg, vol. 10, index.

References (Neuhausen): *AJYB* 46 (1944-5), 343; *CDAJB*, 2:462; *DRS*, 6:52; *HA*, 16; Kressel, 2:452; *LFDNYL*, 6:220-1.

References (Charlap): *ASAB*, 45; *BHB1*; *HYBA*, 52-3; Kressel, 1:793-4; *LFDNYL*, 3:747; Rejzen (1926), 1:1149-50; *העברי* 6.10 (10 Mar. 1916), 14 [#928] (portrait).

References (Malachowsky): *AJHQ* 52.2 (Dec. 1962), 162; *BHB1*; Goelman, 75; Gurock (1970), 95, 100-1, 103; Hizkuni, 524; *HYBA*, 69-70, [10] (portrait); Kabakoff (1966), index; Kabakoff (1978), 89, 285, 298-9; Kressel, 2:372; Levinthal, 160, 161; *LFDNYL*, 5:416-7; Malachowsky (memoirs and portrait); Rejzen (1926), 296-8 (portrait); Zausmer (1957), 211-12; #549, 38.

References (Hermalin): *AJYB* 6 (1904-5), 114; *AJYB* 24 (1922-3), 101; *CDAJB*, 1:263; *HYBA*, 36-7; Kressel, 1:632; Landesman, 364; *OZ*, 63; Rejzen (1926), 1:866-70 (portrait); *UJE*, 5:322.

26 חומש ק"כ פרושים

New York, 5673 [1913]
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Other languages: Yiddish.
Pointed text.
BHB2; *KA* #857.
Copies: *HUC (vols. 1-2); *JNUL; *YGC (vols. 3, 5).

VOL. 1 (Genesis)
508, 31, [1] pp. 8vo
Title page (p. 1): extended writing.
Includes: list of commentaries (p. 2); table of dates and times for the New Moon for fall 1908-summer 1920.

VOL. 2 (Exodus)
419, [1], 31, [1] pp. 8vo
Title page (p. 1): extended writing.
Includes: list of commentaries (p. 2); table of dates and times for the New Moon for fall 1908-summer 1920.

VOL. 3 (Leviticus)
326, [2], 31, [1] pp. 8vo
Title page (p. 1): extended writing.
Includes: list of commentaries (p. 2); laws of sacrifices (p. 3); table of dates and times for the New Moon for fall 1908-summer 1920.

VOL. 4 (Numbers)
362, 31, [1] pp. 8vo
Title page (p. 1): extended writing.
Includes: list of commentaries (p. 2); "דברים יקרים לספר במדבר" (p. 3); table of dates and times for the New Moon for fall 1908-summer 1920.

VOL. 5 (Deuteronomy)
428, 31, [1] pp. 8vo
Title page (p. 1): extended writing.
Includes: list of commentaries (p. 2); table of dates and times for the New Moon for fall 1908-summer 1920.

Among the "120" commentaries that accompany the text of this Pentateuch are the standard rabbinic commentaries as well as additional ones in Yiddish. Appended to each volume are the daily and Sabbath liturgies (31 pp.). The *haftarot* (Prophetic pericopes) and Five Scrolls are also included in this set.

27 חמשה חומשי תורה הפטרות ותפלות
THE PENTATEUCH HAFTAROTH AND PRAYERS with English Translation

Author: [Meir {Max} Halevi Letteris] [לטריס] מאיר הלוי לעטעריס
Authors father: גרשון
Author: Isaac Leeser [אליעזר, ליסר] יצחק ליעסער
Author's father: אורי
[1], 125/125, [1], 120/120, [1], 105/105, [1], 106/106, [1], 119/119, 175 pp. 12mo
New York, 5673 [1913]
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page #1 (p. [1]): border; English.
Title page #2 (p. [1]): border; English.
Title page #3 (p. [1]): border; English.
Title page #4 (p. [1]): border; English.
Title page #5 (p. [1]): border; English.
Includes: Masoretic footnotes.
Other languages: English (translation).
Pointed text.
BHB2.
Copies: HUC; JNUL; LUB; *YGC.

This Pentateuch contains Letteris's Hebrew text and Leeser's English translation. In 1852 the British and Foreign Bible Society, a Christian missionary society, published a vocalized Hebrew Bible prepared by Letteris. Millions of copies were printed in many editions and it "instantly became the standard Hebrew text of the Old Testament throughout much of the world" (Sussman [1995], 160; on Letteris's edition, see Snaith, 8). Leeser's translation was originally published in 1845 [#7]. This Pentateuch was advertised for fifty cents (*הדבורה*, no. 6, p. 15 [#922]). For the 5666 [1906] edition, see *KA* #858.

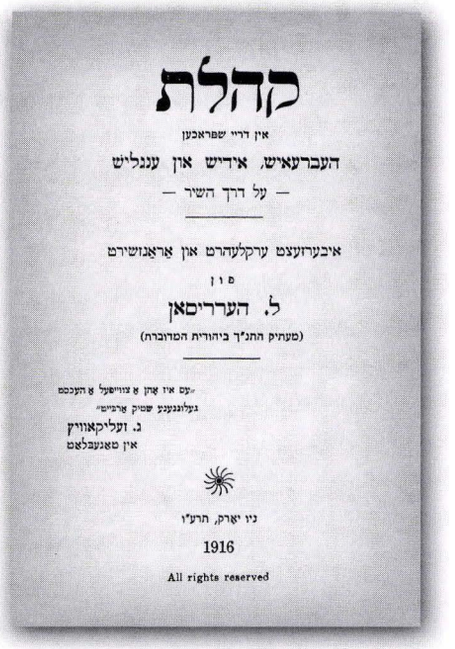
For biography, other works and references (Letteris): see #25.
For biography, other works and references (Leeser): see #7.

28 חומש כולל חמשה חומשי תורה
האותיות גדולות מאד ... הוצאה שניה

[1], 243, 226, 3-168, 3-193, [1], 3-202, [1], 31, [1] pp. 8vo
New York, 5674 [1914]
Publisher: Der Morgen Journal
Title page (p. [1]): border; extended writing.
Includes: benedictions (pp. 1); rules of Rashi (p. 168); laws of pericopes from #812 (p. [1]); table of New Months for 5674-5681 [1914-1921] (p. [1]).
Pointed text.
BHB2.
Copies: JNUL; *YGC.

This Pentateuch is a photo-reproduction of an edition printed in Russia (*KA*). The standard Jewish commentaries surround the text and the volume includes the *haftarot* (Prophetic pericopes), the Five Scrolls and the Sabbath liturgy. *KA* #860 records that a fourth edition was published in 5674 [1914]. There is no record of the first edition.

29 קהלת
אין דריי שפראכען העברעאיש, אידיש און ענגליש על דרך השיר


קהלת

אין דריי שפראכען

העברעאיש, אידיש און ענגליש

— על דרך השיר —

איבערזעצט ערקלערט און אַראַנושירט

פון

ל. הערריסאן

(מעתיק התנ"ך ביהודית המדוברת)

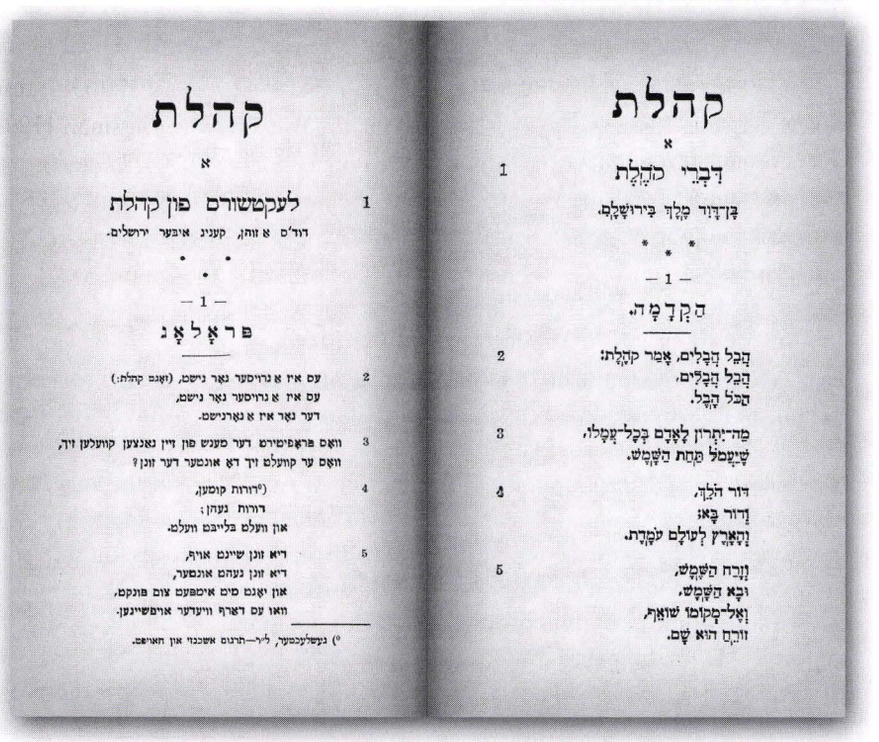
"עס איז אַזוי אַ צוויישעל אַ העכטס
געלונגענע שטיק ארבייט"

נ. זעליקאוויטש
אין מאַנטרעאַל

ניו יארק, תרע"ו

1916

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קהלת

א

1 דִּבְרֵי קֹהֶלֶת

בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלָם.

* * *

— 1 —

הַכֹּל הֶבֶל.

2 הֲבֵל הֲבָלִים, אָמַר קֹהֶלֶת:
הֲבֵל הֲבָלִים,
הַכֹּל הָבֶל.

3 מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ,
שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ.

4 דּוֹר הֹלֵךְ,
וְדוֹר בָּא:
וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת.

5 וְזָרַח הַשֶּׁמֶשׁ,
וּבָא הַשֶּׁמֶשׁ,
וְאֶל־מְקוֹמוֹ שׁוֹאֵף,
זוֹרֵחַ הוּא שָׁם.

קהלת

א

1 לעקטשורם פון קהלת

דור'ס א זוהן, קעניג איבער ירושלים.

— 1 —

פראָלאָג

2 עס איז א נרויסער נאר נישט, (זאגט קהלת:)
עס איז א נרויסער נאר נישט,
דער נאר איז א נאַרנישט.

3 וואָס פראָפיטירט דער מענש פון זיין נאנצען קוועלען זיך,
וואָס ער קוועלט זיך דא אונטער דער זונן?

4 (דורות קומען,
דורות נעהן:
אבר ועלם בלייבט ועלם.

5 דיא זונן שיינט אויף,
דיא זונן נעהט אונטער,
און יאָגט מיט אימפעט צום פונקט,
וואו עס דאַרף ווידער אויפשיינען.

*) נעשלעכטער, ליר—תרגום אשכנזי אבן תאריש.

Author: Louis [Judah Leib] Harrison ל[ו'יס]. [יהודה ליב] הערריסאן
Author's father: נפתלי הערץ
XXXII, [1], 35/35, <XVI, [6], 35> pp. 16mo
New York, 5676/1916
Publisher: Hebrew-American Press, 36 Ludlow St.
Title page #1 (p. I): extended writing.
Title page #2 (p. [1]) English only; extended writing; "Ecclesiastes or Coheleth in Metrical Form Translated Direct from the Hebrew."
Includes: preface (Sivan [May-June] 1916) (pp. II-XVII); subscribers (pp. XXX-XXXII, <I-XV>); errata (p. <XVI>); copyright, by author, 1916 (p. [1]); dedication to daughter (p. <[2]>); footnotes.
Approbations (pp. XVI-XVII, <[3-6]>): G[eorge]. Selikovitsch (in *Taggeblat*); G[otthard]. Deutsch of Cincinnati; R. H[erman]. Abramovitz of Montreal; R. M. M. Eichler of Boston; R. P. Israely of Roxbury; R. Dr. I. M. Davidson of Youngstown, OH; Jacob Z. Lauterbach.
Other languages: Yiddish and Hebrew translation.
BHB2; *KA* #715.
Copies: JNUL; LUB; *YGC.

Harrison lived in Worcester, MA, in 1916 (p. II).

This volume contains the original Hebrew text of Ecclesiastes and translations into Yiddish and English. The subscription price was $1.25 (p. XXX). Harrison's daughter, F.R., "assisted financially in this publication" (p. <[2]>). He planned to publish another volume of his translation of the Bible (p. XXXn1). For a sample of his translation of Psalms into Yiddish, see pp. XVIII-XXIX. Hebrew-American Press may be the same as the printer L. Rosenberg, who was active at this time at the same address (see #352).

Other works: *תנ"ך אין העפטען דער אלטער תנ"ך אין א מאדערנעם אידיש* (1913) [32 pp. Yiddish translation of Genesis lection; see p. II].

30 ספר תהלים
עם פירוש מספיק בשם תהלים בחרוזים ...

Author: Nachman Heller [הליר] נחמן העללער
Author's father: ישראל
VIII, 200, <IX-LXII> pp. 8vo
New York, 5683/1923
Chronogram: לזמרות
Publisher/printer: *s.n.*
Title page #1 (p. I): extended writing.
Title page #2 (p. II): English only; extended writing; "The Book of Psalms Hebrew Text ... and a Hebrew Paraphrase in Rhyme and Rhythm with Translations in English and Yiddish and Additional English Notes Named Psalmodic Penchants."
Includes: copyright, by author, 1923 (p. II); dedications, in verse (pp. III, V, IX-XII); errata (pp. 198-200); list of subscribers (pp. XIII-LX).
Approbations (pp. IV, VI, <IX-XII>): R. Dr. Hillel Hacohen Klein of New York (16 Nov. [?] 1922); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (18 Jan. 1923); R. Moses Zebulun Margolies of New York (15 Feb. 1923); Prof. George Selikowitz in *Tageblatt* (8 Sept. 1912); R. Dr. Rudolph I. Coffee of Pittsburgh (7 May 1913); [Bishop?] James Henry Darlington of Harrisburg (20 Nov. 1909); Dr. Bernard Drachman of New York; N.E.B. Ezra of Shanghai (18 Oct. 1922); Theodore Herzl of Vienna (11 Sept. 1901); R. Jos. S. Kornfeld of Columbus (10 Feb. 1912); Julian Morgenstern of Cincinnati (12 Dec. 1921); Charles D. Norton, on behalf of Ex-Pres. William H. Taft (27 June 1910); Nathan Straus (29 Oct. 1919); Stephen S. Wise (5 Jan. 1923).
Other languages: English; Yiddish.
Pointed text.
Musical arrangement (pp. VII-VIII, LXI-LXII).
BHB2; *KA* #864.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Heller was born in 1862 in Bialystok. He was a student of R. Samuel Mohilewer, R. Meir Loeb b. Yehiel Mikhel [Malbim], [Michael Levi?] Rodkinson and Meir Ish-Shalom and he was ordained by the former two and by R. Alexander Lapidot of Raseiniai. He also studied in the Koenigsberg gymnasium and the University of Vienna. He immigrated to America ca. 1900 and was a rabbi and teacher in a number of communities, including New York, Winnipeg, Calumet (MI) (see הלאם 1.22 [6 June 1907], [3]), Philadelphia, Waco (TX) and Charleston (WV) (see the approbations to #30). Heller contributed to the Hebrew press and was known as a Zionist preacher. In America he studied at Baylor University (Texas) and the University of Chicago. He died in 1932 in New York. His younger brother was the famed scholar R. Chaim Heller.

This work contains the original text of Psalms 1-41 with a Hebrew paraphrase, English and Yiddish translations and a commentary. Heller "deemed it his duty to offer thanks ... to Rabbi Isidore Myers, Professor George Selikowitz, Leon Kamaiky and Ezekiel Sarasohn of the Tageblatt [son of Kasriel Hirsch Sarasohn], whose paraphrastic Proverb and Psalm become [*sic*] responsible for this production of the Psalmodic Paraphrase, having inspired the endeavor and spurred the continuation" (p. 61). On the relationship between *tzitzit* (ritual fringes) and the American Declaration of Independence, see p. 71. One of Heller's sermons appears on pp. 195-7. For his Hebrew translations of Henry Berkowitz's "Shamosh," Henoch Scribe's "Once Again" and Rev. Dr. Solomon Foster's "Hannah and Her Seven Sons," see pp. 79-129 (with English originals). For "Two Little Girls in Blue" (a poem in Hebrew and English), see pp. 133-47. The music was arranged by Cantor Samuel Bernstein. *KA* collates L, II, 200, VIII pp.

Other works: #203, 210, #948; רב נחמן בר יצחק (Warsaw, 5683 [1883]). Contributed poetry to #915, vol. 6, no. 22. Also see Kressel.
References: *AJYB* 6 (1904-5), 217; *AJYB* 7 (1905-6), 121; *CDAJB*, 1:261; Kressel, 1:619-20; Zausmer (1957), 207.

Liturgy

CHAPTER TWO

American Jews during the Colonial and early Republic periods generally enjoyed a level of toleration unknown to their coreligionists in Europe. Recognition and appreciation of this unique status exhibited itself in the earliest liturgical publications of the community. The very first work printed by the Jews of America was a service conducted by Congregation Shearith Israel of New York to celebrate the subjugation of Canada by His Majesty's armies in 1760.[1] When, six years later, the patriot Isaac Pinto published his pioneering English translation of sections of the prayer book, he made sure to remind worshippers to include colonial officials in the prayer for the king (#32). Following the Revolutionary War, American Jews welcomed the introduction of a republican government. In 1789 they joined their compatriots in observing the first national "Day of Public Thanksgiving and Prayer" and Shearith Israel published the sermon its minister delivered that day.[2]

The first Jewish translation of the prayer book into English was published anonymously in New York in 1761 (#31). It contains the evening services for Rosh Hashanah and the Day of Atonement. It was supplemented five years later by Isaac Pinto's volume, containing the morning services for the Sabbath, the High Holidays and the Festivals. Although these volumes lack the Hebrew text, the language of public worship remained Hebrew; the volumes were used merely as a supplement by those unable to understand the Hebrew prayers. The 1761 work bears a number of unusual characteristics. Although conclusive evidence is lacking, it is generally assumed that this anonymous volume was also the work of Isaac Pinto. Unresolved, however, is the question of why it lacks his name. Also, the arrangement of the two volumes with the first containing the evening prayers and the second the morning prayers was unprecedented. Generally, a prayer book would contain all the services for a complete day and in a multi-volume work each volume would contain all of the services for a particular holiday.

With the growth of the American Jewish community in the nineteenth century, the demand for prayer books with an English translation increased. Efforts to print an American edition of David Levi's Hebrew-English prayer book in the 1820s were unsuccessful (#33), but in 1826 Solomon Henry Jackson and Eleazar S. Lazarus issued the first complete Hebrew prayer book in America (#34). This Sephardic text contains an English translation, based largely on Levi's. Eleven years later Isaac Leeser published his six-volume Hebrew-English edition of the complete Jewish liturgy according to the Sephardic rite (#36). In response to the growing immigration of Ashkenazi Jews, in 1848 Leeser also began to publish the liturgy "according to the custom of the German and Polish Jews"

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[1] Joseph Yeshurun Pinto, *The Form of Prayers, Which Was Performed at Jews Synagogue . . .* (New York: W. Weyman, 1760) [*JA* #32]. The entire pamphlet is reproduced in H. P. Salomon, "Joseph Jeshurun Pinto (1729-1782): A Dutch Hazan in Colonial New York," *Studia Rosenthaliana* 13.1(Jan. 1979), unnumbered plates following p. 24. On the service, see Marcus (1970), 2:972-73; Sarna (1998), 204-5.

[2] Gershom Mendes Seixas, *Religious Discourse Delivered in the Synagogue in This City . . .* (New York: Archibald M'Lean, 1789) [*JA* #69].

(#37). In contrast to his other literary endeavors, this one was a commercial failure. Only the first volume appeared and, unlike his other works, it was never reprinted. It remained for Henry Frank, himself a new immigrant from Sulzbach, Bavaria, to print and market Ashkenazic prayer books successfully beginning in the 1850s. His editions contained German or English translations.

With the rapid growth of Reform Judaism in the second half of the century, emending the prayer book became the interest of many American rabbis, each of whom issued an edition following his own particular theological and linguistic peculiarities. Some, like Isaac Mayer Wise and the Central Conference of American Rabbis, prepared their respective editions with the hope that they would be adopted as the standard prayer book of American Jewry (#44, #86). Other editions, such as the ones commissioned by Congregation Mickva Israel of Savannah, Georgia, and Congregation Beth Ahaba of Richmond, Virginia, were intended for the exclusive use of a particular congregation (#83, #88). Explaining why he prepared *Prayers of Israel*, Edward Browne, the rabbi of Congregation Shaaray Tikvah of New York, wrote that "the congregation saw fit to secure a prayer-book of its own, because its dignity requires it to do away with an 'adopted' book" (#71). The introduction of Sunday services into Reform congregations in the later decades of the nineteenth century also created a need for new prayer books, such as David Stern's *Sunday Services for Jewish Reform Congregations* (#69). Among the most interesting and rarest of Reform prayer books published in this period were editions that were not even intended for congregational use. American rabbis sometimes labored for many years to improve their editions, which were frequently reissued as revised and corrected editions, and they sometimes printed their drafts to be distributed among colleagues for review and comment (#119). These draft editions offer a unique glimpse of the stages of preparing a Reform liturgy.

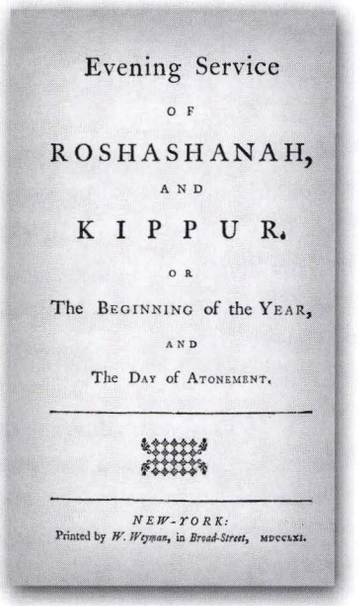
The publication of liturgical works in America was marked almost from the outset by a concern with death and mourning. As early as 1826, Shearith Israel published a *Compendium of the Order of the Burial Service* (#35). Commercial publishers, synagogues (Reform and Orthodox), mutual aid societies and ordinary individuals continued to publish works of a similar nature throughout the nineteenth and early twentieth centuries. The most creative and original of these works was published by Isaac Rachlin, who printed separate volumes to be used for deceased fathers and mothers and bound in a picture frame for a portrait of the deceased (#101, #102).

Finally, at the beginning of the twentieth century, during the era of mass immigration from Eastern Europe, American publishers began to issue the first "regular" prayer books. Prior to this point, the only prayer books published in the country were those that had a particular utility for American Jews—they contained translations (into English or German), were prepared for a Reform audience or were issued as ephemeral publications (*e.g.*, services for Thanksgiving Days, synagogue consecrations, etc.).[3] As such, the history of American prayer books is, in fact, a mirror of the history of American Judaism.

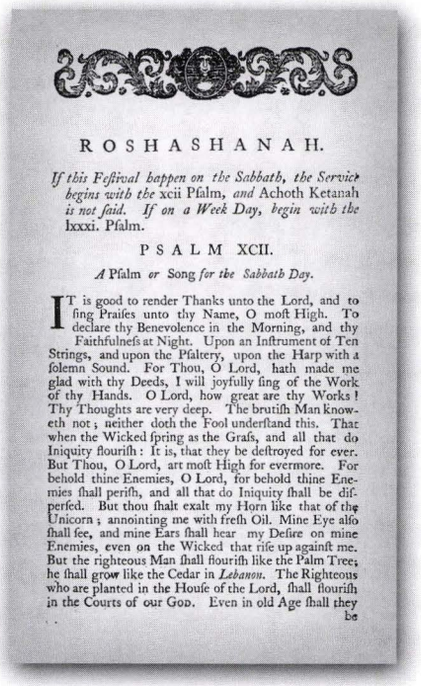
[3] Many examples appear in chap. 17.

Liturgy

31 Evening Service of Roshashanah, and Kippur.
Or the Beginning of the Year, and the Day of Atonement.


Evening Service
OF
ROSHASHANAH,
AND
KIPPUR.
OR
The Beginning of the Year,
AND
The Day of Atonement.

NEW-YORK:
Printed by W. Weyman, in Broad-Street, MDCCLXI.


ROSHASHANAH.

If this Feſtival happen on the Sabbath, the Service begins with the xcii Pſalm, *and* Achoth Ketanah *is not ſaid. If on a Week Day, begin with the* lxxxi. Pſalm.

PSALM XCII.

A Pſalm *or* Song *for the Sabbath Day.*

IT is good to render Thanks unto the Lord, and to ſing Praiſes unto thy Name, O moſt High. To declare thy Benevolence in the Morning, and thy Faithfulneſs at Night. Upon an Inſtrument of Ten Strings, and upon the Pſaltery, upon the Harp with a ſolemn Sound. For Thou, O Lord, hath made me glad with thy Deeds, I will joyfully ſing of the Work of thy Hands. O Lord, how great are thy Works! Thy Thoughts are very deep. The brutiſh Man knoweth not; neither doth the Fool underſtand this. That when the Wicked ſpring as the Graſs, and all that do Iniquity flouriſh: It is, that they be deſtroyed for ever. But Thou, O Lord, art moſt High for evermore. For behold thine Enemies, O Lord, for behold thine Enemies ſhall periſh, and all that do Iniquity ſhall be diſperſed. But thou ſhalt exalt my Horn like that of the Unicorn; annointing me with freſh Oil. Mine Eye alſo ſhall ſee, and mine Ears ſhall hear my Deſire on mine Enemies, even on the Wicked that riſe up againſt me. But the righteous Man ſhall flouriſh like the Palm Tree; he ſhall grow like the Cedar in *Lebanon*. The Righteous who are planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God. Even in old Age ſhall they be . .

Author: [Isaac Pinto] [יצחק פינטו]
52 pp. 8vo [E.p.]
New York, 1761
Printer: W. Weyman, Broad St.
Title page (p. 1): English only.
Other languages: English-only text.
JA #35; Roth, 303 (#7a); Wachs #2.
Copies: HUC; *YGC.

First Jewish Prayer Book in America and first English translation.

Pinto was born in 1720 and he immigrated to America from the West Indies. He may have lived for a while in Stratford (CT), and he later lived in Charleston and New York. He was on friendly terms with Ezra Stiles, the president of Yale College. Pinto was a merchant and Spanish teacher. He was also an American patriot and he signed the Non-Importation Act in 1770. He died in 1791.

This volume contains the first translation of the Jewish liturgy into English issued for a Jewish audience. (Gamliel ben Pedahzur [Abraham Mears], an apostate Jew, had earlier published an English translation of selections of the Jewish prayer book for a Christian audience as *Book of Religion, Ceremonies, and Prayers* [London, 1738].) Mears, however, was an apostate Jew and his work was intended for a Christian audience. *Evening Service* was also the first book form publication issued in America for the Jewish community. The pioneering American edition contains only the evening liturgy for the High Holy Days. A second volume, containing a translation of the morning liturgy for the High Holidays, the festivals and the Sabbath, appeared in 5526 [1766] [#32]. Neither volume contains any Hebrew type. Dividing up the liturgy for the evening and morning into two separate volumes is unusual and had never been done before. The translator is listed in the second volume as Isaac Pinto, and it is generally assumed that he also published the first volume. According to Jacobs and Wolf, the officials of the Jewish community in London forbade the printing of an English translation there. Marcus suggests that Pinto published the first volume anonymously to avoid incurring the wrath of Jewish leaders; owing to the lack of any reaction on their part, he felt more comfortable putting his name on the second volume. Pinto issued his translation for those who did not understand the Hebrew text; he did not intend that English should be substituted for Hebrew as the language of worship (see the preface to vol. 2). Pinto's first volume had apparently disapeared from use by the 1820s, as Isaac Leeser was only aware of the second volume (*Occident* 24.7 [Oct. 1866], 296). See *Jewish Tribune* (5 Sept. 1924); Kaganoff (1993); Kaganoff (1989-90), 41; Karp (1975), 1-10; Karp (1976-7), 15-16; Marcus (1970), 2:968-70; Sarna (1998), 205. On the headpiece (p. 3), see Reilly, 28 (#136).

Other works: #32.
References: Abrahams (1920), 171-7; *BDEAJ*; *CDAJB*, 2:490; De Sola Pool (1952), 260-2; *EJ*; Grinstein, 226; Jacobs and Wolf, 174; *JE*; Kaganoff (1993); Karp (1975), 1-10; Marcus (1970), index; *PAJHS* 3 (1895), 118-22; *PAJHS* 13 (1905), 113-26; *PAJHS* 26 (1918), 238; *UJE*, 8:539-40.

32 Prayers for Shabbath, Rosh-Hashanah, and Kippur,

or The Sabbath, the Beginning of the Year, and the Day of Atonements; with the Amidah and Musaph of the Moadim, or Solemn Seasons. According to the Order of the Spanish and Portuguese Jews.

Author: Isaac Pinto [יצחק פינטו]
iv, 190, [1] pp. 8vo
New York, 5526 [1766]
Printer: John Holt
Title page (p. i): English only; extended writing.
Includes: note regarding transliteration (p. ii); preface (p. iii); exhortation (p. iv); table of contents (p. 190); errata (p. [1]); glossary (p. [1]); footnotes.
Other languages: English-only text.
JA #40; Jacobs and Wolf #1515; *KA* #472, 951; Rappel (1993) #181; Rappel (1995) #P18; Rosenbach #47; Roth, 303 (#7a); Wachs #4.
Copies: HAR; HUC; JNUL; *YGC (def.).

This prayer book is the second volume of #31. Justifying his labors, Pinto explained, "[Hebrew] being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but that not being the Case in the British Dominions in America, has induced me to Attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion" (p. iii). The translation is based on Isaac Nieto's Spanish edition (p. iii). A footnote calls on colonial worshippers to include colonial officials in the prayer for the king (p. 20n). For an additional prayer for the king and the congregation, see p. 120. There is no Hebrew type in this work. In some copies, the title reads "begining" instead of "beginning" (see *JA* #40; Rosenbach #46; Wachs #3). A century later, Isaac Leeser testified to the volume's rarity when he wrote, "no copy is at present accessible to us" (*Occident* 24.7 [Oct. 1866], 296).

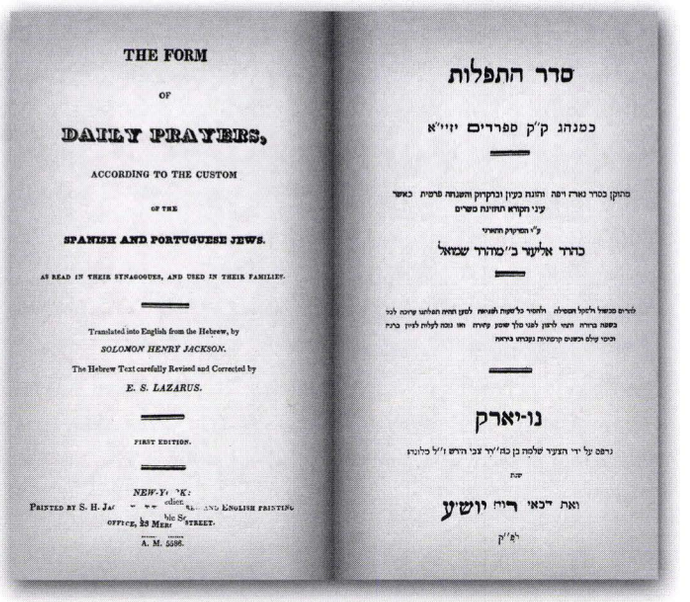
For biography, other works and references: see #31.

33 Proposals for Re-Printing, By Subscription, the Order of the Form of Prayers, For the Whole Year, in Hebrew and English, According to the Custom of the Spanish and Portuguese Jews. From the Second London Edition, by David Levi. Carefully Revised and Corrected, with Amendments.

[3] pp. 8vo [E.p.]
[New York?], [1820s?]
Printer: [Solomon Henry Jackson?]
Title page (p. [1]): caption title; English only.
Other languages: English.
Pointed text. *JA* #313.
Copies: *JTSA.

This prospectus was issued to announce the publication of an American edition of the second edition of David Levi's Hebrew-English Sephardic prayer book. It was "to be delivered, weekly, to subscribers, at the places ordered in New-York. Each number to consist of two sheets, or 32 pages. Notes will be given at the end of each volume. The work will be carefully and elegantly executed; a specimen whereof accompanies this Proposal [on pp. 2-3], and which, also, is a Specimen of the paper proposed to be used. The price will be Four Dollars per Volume, one volume always to be paid in advance. The Work will be put to press so soon as the Subscription will warrant the undertaking." The second edition of Levi's Sephardic prayer book was published in London in 1810 in five volumes [Wolf, 306, #32]. The proposed American edition of Levi's translation never appeared. Solomon Henry Jackson's own English translation [#34], published in 1826, was based on Levi's. Jackson is recorded as the printer because he was the only Hebrew printer in New York in the early decades of the nineteenth century.

34 סדר התפלות
כמנהג ק"ק ספרדים יזיי"א


THE FORM

OF

DAILY PRAYERS,

ACCORDING TO THE CUSTOM

OF THE

SPANISH AND PORTUGUESE JEWS.

AS READ IN THEIR SYNAGOGUES, AND USED IN THEIR FAMILIES.

Translated into English from the Hebrew, by

SOLOMON HENRY JACKSON.

The Hebrew Text carefully Revised and Corrected by

E. S. LAZARUS.

FIRST EDITION.

NEW-Y[illegible]

PRINTED BY S. H. JA[illegible] edict[illegible]NG ENGLISH PRINTING OFFICE, 23 MER[illegible]ble St[illegible]REET.

A. M. 5586.

סדר התפלות

כמנהג ק"ק ספרדים יזיי"א

נו-יארק

ואת דכאי רוח יושיע

Author: Solomon Henry Jackson [שלמה הנרי ג'קסון]
Author's father: צבי הירש
Author: E[leazar]. S. Lazarus [אליעזר לזרס]
Author's father: שמואל
[4], 234 ff.; <11> pp. 8vo
New York, 5586 [1826]
Chronogram (f. [1a]): ואת דכאי רוח יושיע
Printer: S. H. Jackson, at the Hebrew and English Printing Office, 23 Mercer St.
Title page #1 (f. [1a]): half title; ":סדר התפלות Form of Daily Prayers, in Hebrew and English."
Title page #2 (f. [1b]): extended writing.
Title page #3 (f. [2a]): extended writing; English only; "The Form of Daily Prayers According to the Custom of the Spanish and Portuguese Jews. As Read in Their Synagogues, and Used in Their Families ... First Edition."
Includes: dedication to Samuel I. Tobias, Esq. (Apr. 10, 5586) (f. [2b]); preface (f. [3a]); endnotes on the translation (pp. 1-11).
Other languages: English translation on opposite pages; notes in English only.
BHB2; *JA* #436; *KA* #953; Rosenbach #24; Wachs #10.
Copies: HAR; HUC; JNUL; *YGC.
First Hebrew prayer book in America.

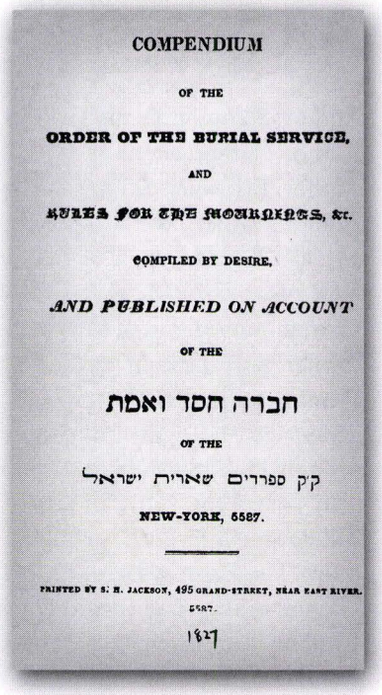
Jackson immigrated from London to America ca. 1787, settled in Pike County (PA) and married the daughter of a Presbyterian minister. After her death, he relocated to New York and raised his five children as Jews. The first Jewish printer in New York, Jackson published the first American *Haggadah* [#125] and had a virtual monopoly on printing synagogue literature and ephemera. He also published the *Jew*, an anti-missionary journal that was the first Jewish periodical in America. Jackson was a member of Hebra Hinuch Nearim, a separatist Ashkenazic society within Shearith Israel, and the president of Zeire Hazon, a society that promoted settling German immigrants on the land in the West. He died ca. 1847.

Lazarus was born in 1788 in America and was a city official in New York. Although he served as a *parnas* (warden) of Shearith Israel, he also supported the aspirations of its Ashkenazic members. (He is recorded as a founder of Bnei Jeshurun, New York's first Ashkenazic synagogue, in *Occident* 24.7 [Oct. 1866], 297.) Lazarus turned down an invitation to serve as the minister of Philadelphia's Mikve Israel. He died in 1844. His granddaughter, Emma, was a famous literary figure and Jewish activist.

This was the first complete Hebrew prayer book published in America and the first with Hebrew text. The Hebrew text was "revised and corrected" by Lazarus. The English translation was prepared by Jackson and was based on the one published by David Levi in London. "It was thought best to adapt the prayer *ha-Noten Teshu'ah* [Prayer for Kings] to our republican institutions ... Martyrdom having ceased, and the liberality of mankind assuring us it will no more be revived, it was thought best to omit the prayer *ha-Serufim al Kiddush ha-Shem* [Prayer for Martyrs] ... It will be perceived that the American Hebrew type wherewith the work is executed, is of the handsomest face in the world ...The paper is of American manufacture" (f. [3a]). For an earlier (?) attempt to reprint Levi's edition in America, see #33. See Karp (1976-7), 16-17; Sarna (1998), 209-10.

Other works (Jackson): #125; see *JA*.
Other works (Lazarus): *Form of Service at the Dedication of the New Synagogue of the "Kahal Kadosh Shearith Israel"* (New York: J. Seymour, 5578 [1818]) [*JA* #289].
References (Jackson): *CDAJB*, 1:293; *EJ*, 9:1189-90; Grinstein, index; *UJE*, 6:4.
References (Lazarus): *CDAJB*, 2:359; Grinstein, 533; Karp (1991), 280; Pool (1952), index; Pool and Pool, index; Rosenbloom; 83; *UJE*, 6:568.

35 Compendium of the Order of the Burial Service, and Rules for the Mourners, &c. Compiled by Desire, and Published on Account of the חברה חסד ואמת of the ק"ק ספרדים שארית ישראל


COMPENDIUM

OF THE

ORDER OF THE BURIAL SERVICE,

AND

RULES FOR THE MOURNERS, &c.

COMPILED BY DESIRE,

AND PUBLISHED ON ACCOUNT

OF THE

חברה חסד ואמת

OF THE

ק"ק ספרדים שארית ישראל

NEW-YORK, 5587.

PRINTED BY S. H. JACKSON, 495 GRAND-STREET, NEAR EAST RIVER.

5587.

1827

3/3-18/18, <12> pp. 8vo
New York, 5587 [1827]
Publisher: Congregation Shearith Israel
Printer: S. H. Jackson 495 Grand St., Near East River
Title page (p. 1): English.
Other languages: English.
JA #0447; *KA* #267, 687; Rosenbach #291; Wachs #11; Wiener (1961) #25.
Copies: HUC; *JTSA; *YGC (lacks pp. 15-18 from Hebrew side).

Congregation Shearith Israel of New York, established by the members of the first Jewish community of North America who arrived in 1654, remains the oldest congregation on the continent. Its burial society, Hebra Hased Va-Amet, is the oldest existing Jewish philanthropic society in New York. It was founded in 1802 to succeed the Hebra Gemiluth Hasadim (1785-1790). Legend relates that two congregants happened upon a funeral procession proceeding toward potter's field. Upon learning that the deceased was a Jew, they arranged for his interment in the congregation's cemetery. The Hebra was founded soon after, with Gershom Seixas Mendes, the congregation's minister, serving as its leader. On the Hebra, see De Sola Pool and De Sola Pool, index; Grinstein, index.

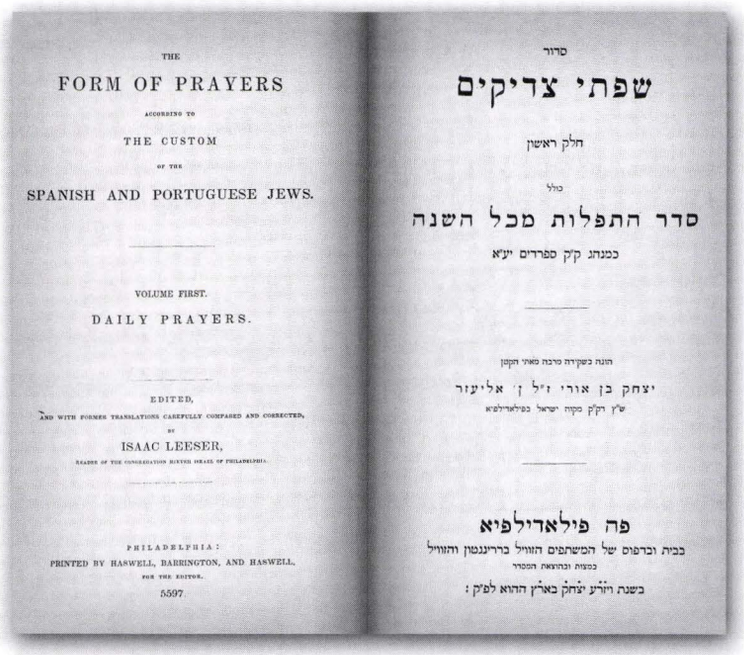
"This [volume] contained the general rules for preparing the dead for burial, laws and customs for mourning, as well as the service used at interments [and for the last confession]. In 1910 the society issued a new volume" (De Sola Pool and De Sola Pool, 356). The 1827 edition was the first publication of the Hebra and it was used by other funerary societies as well. Rosenbach records blue wrappers. For a similar publication issued by Shearith Israel, see #111.

36 סדור שפתי צדיקים
The Form of Prayers According to the Custom of the Spanish and Portuguese Jews

Author: Isaac Leeser [ליסר, ליעסער] יצחק אליעזר
Author's father: אורי
Philadelphia, 1837-1838
Printer: Haswell, Barrington, and Haswell
Other languages: English (translation). Pointed text.
BHB2; *JA* #630; Rosenbach #411; Wachs #17.
Copies: HAR; HUC; JNUL; *JTSA; LUB; *YGC (lacking vol. 1, pp. 214-216).
First complete yearly liturgy.

VOL. 1 (Daily Prayers)
viii pp.; 216 ff. 8vo
Philadelphia, 5597 [1837]
Chronogram: ויזרע יצחק בארץ ההוא
Title page #1 (p. i): half title "סדור שפתי צדיקים".
Title page #2 (f. ii): plain; "סדור שפתי צדיקים חלק ראשון כולל סדר התפלות מכל השנה".
Title page #3 (f. iii): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume First. Daily Prayers."
Includes: preface (2 June 1837) (pp. v-viii).

VOL. 2 (New Year)
121 ff. 8vo
Philadelphia, 5597 [1837]
Chronogram: ועקדת יצחק היום לזרעו תזכר
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): plain; "סדור שפתי צדיקים חלק שני כולל סדר התפלות לראש השנה".
Title page #3 (f. [2a]): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Second. New-Year Service."
Title page #4 (f. 1a): half title; "סדור שפתי צדיקים חלק שני סדר התפלות לראש השנה The Form of Prayers. Vol. II. New-Year Service."
Includes: colophon (5 Sept. 1837) (f. 120b); footnotes.


THE
FORM OF PRAYERS
ACCORDING TO
THE CUSTOM
OF THE
SPANISH AND PORTUGUESE JEWS.
VOLUME FIRST.
DAILY PRAYERS.
EDITED,
AND WITH FORMER TRANSLATIONS CAREFULLY COMPARED AND CORRECTED,
BY
ISAAC LEESER,
READER OF THE CONGREGATION MIKVEH ISRAEL OF PHILADELPHIA.
PHILADELPHIA:
PRINTED BY HASWELL, BARRINGTON, AND HASWELL,
FOR THE EDITOR.
5597.
סדור
שפתי צדיקים
חלק ראשון
כולל
סדר התפלות מכל השנה
כמנהג ק"ק ספרדים יע"א
יצחק בן אורי ז"ל ן' אליעזר
ש"ץ דק"ק מקוה ישראל בפילאדלפיא
פה פילאדילפיא

VOL. 3 (Day of Atonement)
[2], 246 ff. 8vo
Philadelphia, 5598 [1838]
Chronogram: כל השמע יצחק לי
Title page #1 (f. [1a]): half title; "סדור שפתי צדיקים".
Title page #2 (f. [1b]): plain; "סדור שפתי צדיקים חלק שלישי כולל סדר התפלות ליום הכפורים".
Title page #3 (f. [2a]): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Third. Day of Atonement Service."
Title page #4 (f. 1a): half title; "סדור שפתי צדיקים חלק שלישי סדר התפלות ליום הכפורים The Form of Prayers. Vol. III. Service for the Day of Atonement; or, Kippur."
Includes: colophon (6 Oct. 1837) (f. 245b); errata (f. 246b); footnotes.

VOL. 4 (Tabernacles)
4 ff.; [3] pp.; 5-176 ff. 8vo
Philadelphia, 5597 [1837]
Chronogram: ואת בריתי אקים את יצחק
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): plain; "סדור שפתי צדיקים חלק רביעי כולל סדר התפלות לחג הסוכות".
Title page #3 (f. [2a]): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Fourth. Tabernacle Service."
Title page #4 (f. 1a): half title; "סדור שפתי צדיקים חלק רביעי סדר התפלות לחג הסוכות The Form of Prayers. Vol. IV. Tabernacle Service."
Includes: supplement to vol. III (pp. [1-3]); errata (p. [2]); colophon (8 Dec. 1837) (f. 176b); footnotes.

VOL. 5 (Passover and Pentecost)
182 ff. 8vo
Philadelphia, 5597 [1837]
Chronogram: ואף את בריתי יצחק
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): plain; "סדור שפתי צדיקים חלק חמישי כולל סדר התפלות לפסח ולשבועות".
Title page #3 (f. [2a]): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese

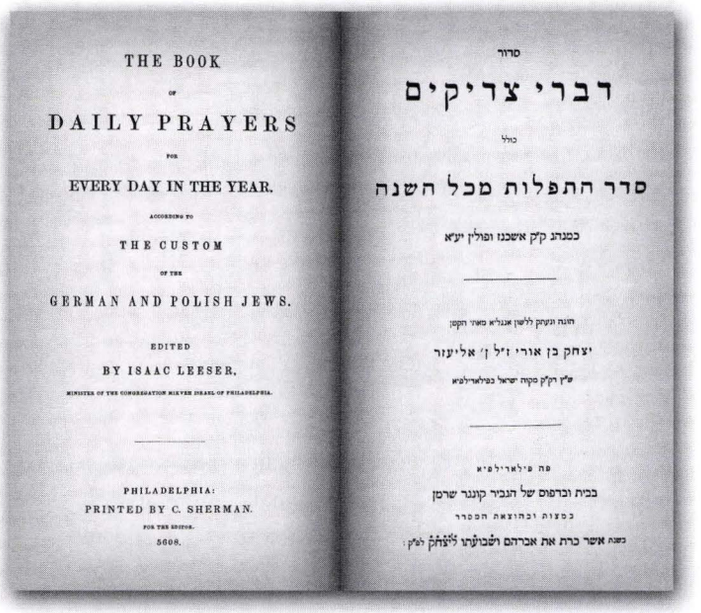
Jews. Volume Fifth. Passover and Pentecost Service."
Title page #4 (f. 1a): half title; "סדור שפתי צדיקים חלק חמישי סדר התפלות לפסח ולשבועות The Form of Prayers. Vol. V. Passover and Pentecost Service."
Includes: colophon (1 Jan. 1838) (f. 182b); footnotes.

VOL. 6 (Fast Day Service)
[2], 186 ff.; [4], 12 pp. 8vo
Philadelphia, 5598 [1838]
Chronogram: וישבע יעקב בפחד אביו יצחק
Title page #1 (f. [1a]): half title; "סדור שפתי צדיקים".
Title page #2 (f. [1b]): plain; "סדור שפתי צדיקים חלק ששי כולל סדר התפלות לתעניות".
Title page #3 (f. [2a]): English only; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Sixth. Fast Day Service."
Title page #4 (f. 1a): "סדור שפתי צדיקים חלק ששי סדר התפלות לתעניות The Form of Prayers. Vol. VI. Fast Day Service."
Includes: colophon (f. 185b); subscribers (pp. [1-2]); postscript (13 Feb. 1838) (pp. [3-4]); errata (pp. 1-12); footnotes.

This Sephardic prayer book, containing the liturgy for the entire year, was the first comprehensive prayer book published in America. In preparing the English translation, Leeser relied mostly on one published by David Levi in London because "our people, particularly those not conversant with the holy tongue, have been familiar from their infancy with the translation issued by David Levi; I therefore did not think myself at liberty to alter it so much as to break up all connection between the books in common use and those now offered. I hope, therefore, to be believed, when I assert that no alterations have been introduced merely to make changes, but solely because they were requisite" (vol. 1, p. vi). Leeser marketed his prayer book both to audiences in America and the British Empire, and he thus included prayers on behalf of a monarch and a republican government. Also, in the introduction Leeser attempted to demonstrate why his text and translation were superior to the one published by his competitor, David Aaron de Sola, a London *hazzan*. (Leeser later denied an assertion that he plagiarized De Sola's translation; see *Occident* 19.9 [Dec. 1861], 432.) For a note that a particular passage was omitted from the services in Philadelphia, see vol. 2, f. 101b; vol. 3, f. 139b. Leeser ordered new Hebrew types from abroad for this work and had to teach Hebrew to the typesetters, Benjamin George Smith (סמית) and Jacob Washington Fletcher (פליטשר). The work took thirteen months to produce and cost twenty dollars (vol. 1, p. vii; vol. 6, f. 186b; vol. 6, p. [3]; adv. in #265, b.b.; Sussman [1995], 93). Leeser announced in 1851 that the "500 copies ... became gradually exhausted in fourteen years. It is now my intention to print them again in a *more portable* [*sic*] form, at about two-thirds of the former cost, or twelve or fifteen instead of eighteen dollars ... As to correctness, I pledge my word that the text and translation shall be far in advance of any which have hitherto appeared" (adv. in *Occident* 9.9 [Dec. 1851], 480). The set was reprinted five more times (for later editions, see *KA* #933; Wachs). Later editions were "revised and corrected" (see prefaces to the second and third stereotype editions); in an advertisement for the 12mo edition, Leeser wrote that it "will be re-issued without farther delay than will be needed to correct the plates and do the printing and binding. We respectfully call attention to the public to the fact of the works being stereotyped, and thus the present revision of the text, which has been thorough, will insure a greater correctness than has been attained in similar books printed in England and America, to such a degree as to render it not inferior to the best Amsterdam and Rôdelheim editions. The price will be as heretofore, 15 dollars in paper wrapper, in sheep, $18" (*Occident Advertiser* 14.7 [Oct. 1856], 8). In the preface to the 1853 stereotype edition, Leeser noted that he altered the translation of Biblical passages to conform with the Bible translation that he was then completing [#12]. In 5638 [1878] Abraham de Sola published a prayer book, which he also entitled *סדור שפתי צדיקים* [#65]. It should not be considered another edition of Leeser's *סדור שפתי צדיקים*, as is done in *KA* #933; Sussman (1995), 94. For Leeser's Ashkenazic prayer book, see #37. See Kaganoff (1989-90), 42-3; Karp (1976-7), 17-19; Sarna (1998), 212-3; Sussman (1995), 13, 93-4, 159, 283n13.

For other biography, works and references: see #7.

37 סדור דברי צדיקים
THE BOOK OF DAILY PRAYERS FOR EVERY DAY IN THE YEAR. According to the Custom of the German and Polish Jews


THE BOOK
OF
DAILY PRAYERS
FOR
EVERY DAY IN THE YEAR.
ACCORDING TO
THE CUSTOM
OF THE
GERMAN AND POLISH JEWS.
EDITED
BY ISAAC LEESER,
MINISTER OF THE CONGREGATION MIKVEH ISRAEL OF PHILADELPHIA.
PHILADELPHIA:
PRINTED BY C. SHERMAN.
FOR THE EDITOR.
5608.

סדור
דברי צדיקים
כולל
סדר התפלות מכל השנה
כמנהג ק"ק אשכנז ופולין ינ"א
יצחק בן אורי זיל ן' אליעזר
פה פילאדעלפיא
בבית וברשות של הגביר קונגר שרמן
בשנת אשר כרת את אברהם ושבועתו ליצחק ל"ק

Author: Isaac Leeser [ליסר, ליעסער] יצחק אליעזר
Author's father: אורי
Author: [Benjamin Wolf Heidenheim]
[בנימין] וואלף היידנהיים
Author's father: שמשון
viii pp. 243 ff. 8vo
Philadelphia, 5608 [1848]
Chronogram: אשר כרת את אברהם ושבועתו ליצחק
Printer: C. Sherman
Title page #1 (p. i): half title; "סדור דברי צדיקים".
Title page #2 (p. ii): plain; "סדור דברי צדיקים כולל סדר התפלות מכל השנה".
Title page #3 (p. iii): English only; "The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews."
Includes: copyright, by Leeser, 1848 (p. iv); preface (5 Apr. 1848) (pp. v-vi); table of contents (pp. vii-viii).
Other languages: English (translation).
BHB2; *JA* #1024; *KA* #959; Rosenbach #646; Wachs #30.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First Ashkenazic Prayer Book in America.

Heidenheim (1757-1832), a German printer and scholar, critically edited liturgical texts. "The prominent rabbis of his time approved of Heidenheim's work and also contributed notes and comments to many *piyyutim.* Despite the *haskamot* [approbations] of these rabbis prohibiting the reprinting of Heidenheim's *mahzor,* many pirated editions appeared in the 19th century" (*EJ*).

To unite Ashkenazic Jews in America using different prayer books and to provide them with an error-free text, Leeser issued this work, the first Ashkenazic prayer book published in America. The Hebrew text is based on Heidenheim's and the English translation on the work of Moses Mendelssohn, David Friedlaender, Heymann Arnheim and David Levi (pp. v-vi). "If desired at a later period, a supplementary volume, containing the Piyutim, Selichoth, Hoshaanoth, Zemiroth, Prayers for Circumcision, Redemption of the First Born, Prayer for the Sick, &c., may be issued" (p. 6); such a volume was never published. In a prospectus dated 16 Oct. 1853, Leeser announced that he planned to publish an eight-volume Ashkenazic prayer book "as soon as five hundred copies are ordered"; it too was never published. *KA* erroneously records other editions of the 1848 volume. See Sarna (1998), 212-3; Sussman (1995), 158-9.

Other works (Heidenheim): #38, #40. Also see *EJ*; Kressel.
References (Heidenheim): *BHB1*; *EJ* (s.v. "Heidenheim, Wolf"); Kressel, 1:598-9.
For biography, other works and references (Leeser): see #7.

38 סדור שפת אמת מהדורא י"ז
Neue verbesserte Stereotypen=Ausgabe


סדור
שפת אמת
מהדורא י"ז
רעדעלהיים
Neue verbesserte Stereotypen-Ausgabe.
NEW YORK, 1852.
Druck und Verlag der Henry Frank's Buchhandlung.

Courtesy of the Hebrew Union College Library

Author: [Benjamin Wolf Heidenheim] [בנימין] וואלף היידנהיים
Author's father: שמשון
214 pp. 12mo
New York, 5612/1852
Publisher: Henry Frank's Buchhandlung
Printer: Henry Frank's Buchhandlung
Title page (p. 1): German.
Rashi script (instruction).
Pointed text.
JA #1240; *KA* #935; Wachs #40.
Copies: *HUC.
First Hebrew-only prayer book in America.

Among the critically-edited liturgical volumes prepared by Heidenheim was "a small edition of the daily prayers, *Sefat Emet* (Roedelheim, 1806), distinguished for its correctness and typographical beauty, which went though more than 150 printings" (*EJ*). The title page of Frank's 1852 edition of Heidenheim's text identifies it as the seventeenth edition. The type in Frank's edition is the same as in other Roedelheim editions and *OZ*, 32 records that it was printed for Frank in Roedelheim. *KA* misrecords the imprint date as 5602 [1842]. This was the first prayer book in America published without a translation (for an earlier Hebrew-only prayer printed as a broadside, see Wachs #7).

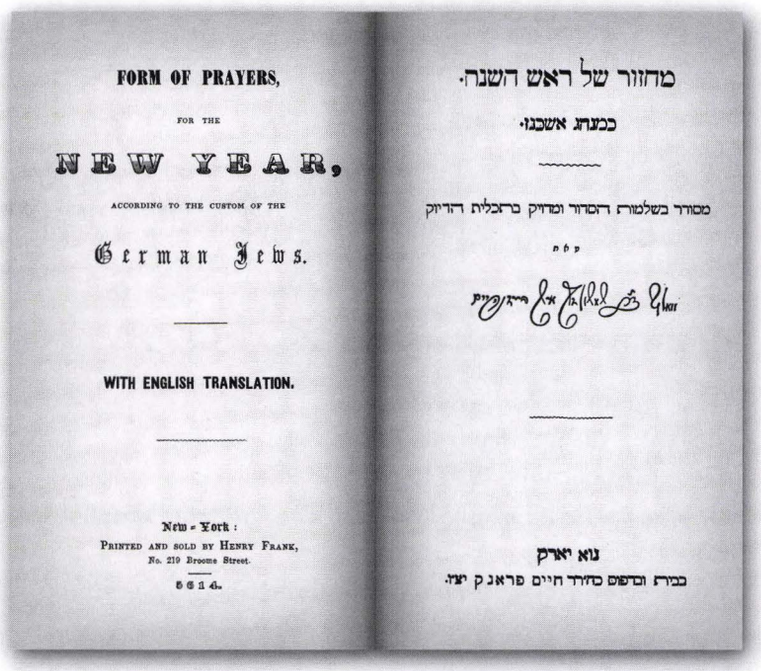
For biography, other works and references: see #37.

39 תפלת החולה
Kranken-Gebete. für die חברה אחים רחמנים Gesellschaft Brüder der Barmherzigkeit

[1], 13-19, [1], 20-22, 20-21, <11> pp. 32mo
New York, 5614 [1854]
Printer: S. S. Buchsweiler, 25 Frankfurt St.
Title page (p. <1>): German.
Includes: preface (pp. 3).
Other languages: German.
Pointed text.
Glanz #1159; *JA* #1336; *KA* #908; Wachs #52; Wiener (1961) #124.
Copies: *HAR.

This pamphlet contains: the laws for preparing a corpse for burial and funerary practices; prayers to be recited by the sick; and the liturgy to be recited at a funeral. It was published by Hevrah Ahim Rahamanim (Gesellschaft Brüder der Barmherzigkeit). Nothing else is known about this charitable confraternity, which is not listed in Kaganoff (1966), other than that it was founded in New York on 19 Oct. 1851 (p. <1>; see Grinstein, 492, 495n16, 602). For a list of members in Feb. 1854, see p. <2>.

40 מחזור ... כמנהג אשכנז



מחזור של ראש השנה.

כמנהג אשכנז.

מסודר בשלמות הסדור ומדויק ברצבלית הדויק

נוא יארק

FORM OF PRAYERS,

FOR THE

NEW YEAR,

ACCORDING TO THE CUSTOM OF THE

German Jews.

WITH ENGLISH TRANSLATION.

New-York:

PRINTED AND SOLD BY HENRY FRANK,

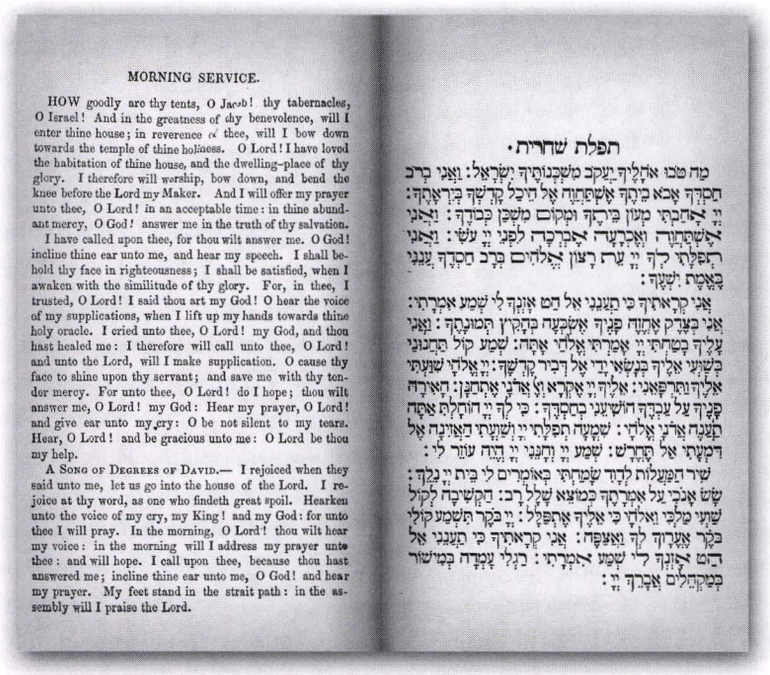
No. 219 Broome Street.

5614.

Author: [Benjamin Wolf Heidenheim]
[בנימין] וואלף היידנהיים
Author's father: שמשון
New York, 5614 [1854]
Publisher: Henry Frank, 219 Broome St.
Printer: Henry Frank, 219 Broome St.
Other languages: English (translation).
BHB2 (vol. 2); *JA* #1284; *KA* #467 (vol. 1); Wachs #43.
Copies: HUC; JNUL (vol. 2); *YGC.
First Ashkenazic* mahzorim *in America.

VOL. 1 (New Year)
[2], 12, 234, 144, 20 pp. 12mo
Title page #1 (p. [1]):
"מחזור של ראש השנה כמנהג אשכנז".
Title page #2 (p. [2]): English; "Form of Prayers for the New Year, According to the Custom of the German Jews. With English Translation."

VOL. 2 (Day of Atonement)
[6], 71, 419, 20 pp. 12mo
Title page #1 (p. [1]): "מחזור ליום כפור כמנהג אשכנז".
Title page #2 (p. [2]): English; "Form of Prayers for the Day of Atonement, According to the Custom of the German Jews. With English Translation."



MORNING SERVICE.

HOW goodly are thy tents, O Jacob! thy tabernacles, O Israel! And in the greatness of thy benevolence, will I enter thine house; in reverence of thee, will I bow down towards the temple of thine holiness. O Lord! I have loved the habitation of thine house, and the dwelling-place of thy glory. I therefore will worship, bow down, and bend the knee before the Lord my Maker. And I will offer my prayer unto thee, O Lord! in an acceptable time: in thine abundant mercy, O God! answer me in the truth of thy salvation.

I have called upon thee, for thou wilt answer me. O God! incline thine ear unto me, and hear my speech. I shall behold thy face in righteousness; I shall be satisfied, when I awaken with the similitude of thy glory. For, in thee, I trusted, O Lord! I said thou art my God! O hear the voice of my supplications, when I lift up my hands towards thine holy oracle. I cried unto thee, O Lord! my God, and thou hast healed me: I therefore will call unto thee, O Lord! and unto the Lord, will I make supplication. O cause thy face to shine upon thy servant; and save me with thy tender mercy. For unto thee, O Lord! do I hope; thou wilt answer me, O Lord! my God: Hear my prayer, O Lord! and give ear unto my cry: O be not silent to my tears. Hear, O Lord! and be gracious unto me: O Lord be thou my help.

A SONG OF DEGREES OF DAVID.— I rejoiced when they said unto me, let us go into the house of the Lord. I rejoice at thy word, as one who findeth great spoil. Hearken unto the voice of my cry, my King! and my God: for unto thee I will pray. In the morning, O Lord! thou wilt hear my voice: in the morning will I address my prayer unto thee: and will hope. I call upon thee, because thou hast answered me; incline thine ear unto me, O God! and hear my prayer. My feet stand in the strait path: in the assembly will I praise the Lord.

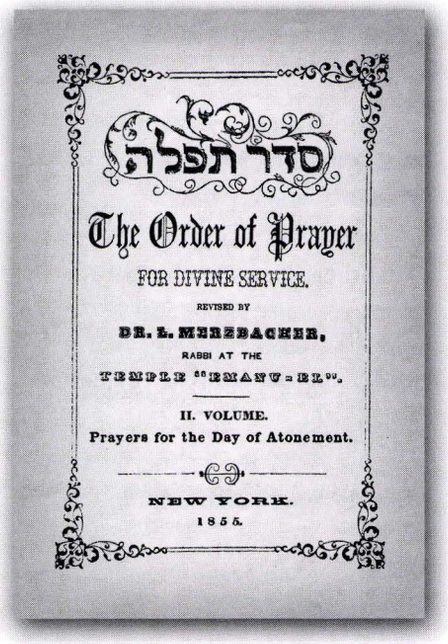
תפלת שחרית.

מַה טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי בְרֹב
חַסְדְּךָ אָבֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ:
יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ: וַאֲנִי
אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֲבָרְכָה לִפְנֵי יְיָ עֹשִׂי: וַאֲנִי
תְפִלָּתִי לְךָ יְיָ עֵת רָצון אֱלֹהִים בְּרֹב חַסְדֶּךָ עֲנֵנִי
בֶּאֱמֶת יִשְׁעֶךָ:
אֲנִי קְרָאתִיךָ כִּי תַעֲנֵנִי אֵל הַט אָזְנְךָ לִי שְׁמַע אִמְרָתִי:
אֲנִי בְצַדֶּק אֶחֱזֶה פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ: נָאנִי
עָלֶיךָ בָטַחְתִּי יְיָ אָמַרְתִּי אֱלֹהַי אָתָּה: שְׁמַע קוֹל תַּחֲנוּנַי
בְּשָׁוְעִי אֵלֶיךָ בְּנָשְׂאִי יָדַי אֶל דְּבִיר קָדְשֶׁךָ: יְיָ אֱלֹהַי שָׁוְעָתִי
אֵלֶיךָ וַתִּרְפָּאֵנִי: אֵלֶיךָ יְיָ אֶקְרָא וְאֵלַי אֲדֹנָי אֶתְחַנָּן: יָאֵרָה
פָנֶיךָ עַל עַבְדְּךָ הוֹשִׁיעֵנִי בְחַסְדֶּךָ: כִּי לְךָ יְיָ הוֹחַלְתִּי אַתָּה
תַּעֲנֶה אֲדֹנָי אֱלֹהַי: שִׁמְעָה תְפִלָּתִי יְיָ וְהַאֲזִינָה אֶל
דִּמְעָתִי אַל תֶּחֱרַשׁ: שְׁמַע יְיָ וְחָנֵּנִי יְיָ הֱיֵה עוֹזֵר לִי:
שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְאוֹמְרִים לִי בֵּית יְיָ נֵלֵךְ:
שָׂשׂ אָנֹכִי עַל אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: הַקְשִׁיבָה לְקוֹל
שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי אֵלֶיךָ אֶתְפַּלָּל: יְיָ בֹּקֶר תִּשְׁמַע קוֹלִי
בֹּקֶר אֶעֱרֹךְ לְךָ וַאֲצַפֶּה: אֲנִי קָרָאתִיךָ כִּי תַעֲנֵנִי אֵל
הַט אָזְנְךָ לִי שְׁמַע אִמְרָתִי: רַגְלַי עָמְדָה בְמִישׁוֹר
בְּמַקְהֵלוֹת אֲבָרֵךְ יְיָ:

The Hebrew text of this German rite *mahzor* for the High Holidays is from the Heidenheim edition. In 5614 [1854], Frank also published a two-volume *mahzor* for the High Holidays according to the Polish rite [Wachs #44]. These are the first Heidenheim *mahzorim* published in America. Frank published Heidenheim's prayer book one year earlier [#38], and a set of *mahzorim* for the Three Festivals in 5616 [1856] [*KA* #465].

For biography, other works and references (Heidenheim): see #37.

41 סדר תפלה
The Order of Prayer for Divine Service.



Author: L[eo]. Merzbacher [ליו מרזבכר]
Author's father: זלמן
New York, 1855
Other languages: English (translation).
Pointed text.
JA #1384; *KA* #967; Wachs #55.
Copies: HUC; *JTSA; *YGC (vol. 2).

VOL. 1 (Daily, Sabbath and Holidays)
[2], xiv, [2], 298 pp. 16mo
Printer: J. Muhlhauser, 195 Division St.
Title page (p. [1]): English; "סדר תפלה The Order of Prayer for Divine Service."
Includes: copyright (p. [2]); preface (pp. i-xii); table of contents (pp. xiii-xiv).

VOL. 2 (Day of Atonement)
[4], 323 pp. 16mo
Printer: [*Jewish Messenger*?]
Title page (p. [1]): border; English; "סדר תפלה The Order of Prayer for Divine Service ... II. Volume Prayers for the Day of Atonement."
Includes: copyright (p. [2]); table of contents (pp. [3-4]).



Merzbacher was born in 1809 in Fuerth, Bavaria, and he studied at the University of Erlangen. (Friedland [1997], 137 records that he was ordained by R. Moses Schreiber of Pressburg). He immigrated to America in 1841 (1843?) and was the first Reform rabbi in the country. After serving at Anshe Chesed and Rodeph Sholom in New York, Merzbacher became the rabbi of Emanu-El, the first Reform temple in the city. He was active in B'nai B'rith. Merzbacher died in 1856.

This prayer book was the first Reform edition issued in America for general use. It took Merzbacher six years to complete it (*AJA*, p. 22-3). For the principles that guided him while he edited the work, see the preface. Merzbacher's synagogue, Temple Emanu-El, had first elected a committee to consider liturgical reforms in 1854 and his prayer book was used for the first time in the synagogue on Passover of 1855. The daily prayers alone were reprinted in 1864 [Wachs #122] and an edition was printed by the San Francisco *Abend Post* in the 1860s [*JA* #1781; Wachs #146]. Samuel Adler published his revised edition of Merzbacher's סדר תפלה in 1860 (see #48). Adler's edition continued to be reprinted as late as 1891 [Wachs #449] and Emanu-El continued to use it until 1895, when it adopted the *Union Prayer Book* [#90] (My. Stern, 39). The pages of the 1855 edition are gilt-edged and a picture of Temple Emanu-El is embossed in gold on the covers. The type differs between the two volumes; the Hebrew type in vol. 2 is unusual and was used at that time in New York by the *Jewish Messenger* (see samples of the newspaper and #688, which was printed by the *Jewish Messenger*). For other editions, see #48, #68; Wachs; *JA*. See Friedland (1967), 19-39, *passim*; Friedland (1997), 137-45, index; Kaganoff (1989-90), 43; Karp (1976-7), 20-1; My. Stern, 39; Wachs, 25.

Other works: #48, #68.
Approbations granted: #267.
References: *AJA* 6.1 (Jan. 1954), 21-4; *CDAJB*, 2:433; *EJ*; Grinstein, index; Olitzky, *et al.*, 145; *UJE*, 7:497.

42 Gebetbuch für Israelitische Reform-Gemeinden

Author: [David Einhorn] [דוד אינהורן]
64, [2] pp. 16mo [E.p.]
New York, 1856
Printer: Henry Frank, 219 Broome St.
Title page (p. 1): German only.
Includes: errata (p. [1]); copyright, by Abraham Nachman (p. [2]).
Other languages: German.
Pointed text.
Glanz #1152;
JA #1433; *KA* #912; Wachs #58.
Copies: HAR; *JTSA.

Einhorn was born in 1809 in Diespeck, Germany. He studied at the yeshivah in Fürth and the Universities of Würzburg and Munich. He served as a rabbi in Germany and Hungary before immigrating to America to become the rabbi of Baltimore's Har Sinai. He then served Philadelphia's Keneseth Israel and New York's Adath Jeshurun, which later merged with Anshe Chesed into Beth El. The major theologian of radical Reform in America in his time, he convened the Philadelphia Conference of 1869. Einhorn was an outspoken abolitionist. He published a German-language monthly, *Sinai*. He died in 1869.

This Reform prayer book was prepared by Einhorn for the Har Sinai Gemeinde of Baltimore. It contains the morning prayers for the Sabbath and the Festivals. The text was later incorporated into the prayer book that Einhorn published for general circulation [#45].

Other works: #45, #91. Also see *JA*; Wachs.
Approbations granted: #15.
References: *AJHQ* 68.2 (Dec. 1973), 160-84; Z. Bernstein, 119, 127n46; *CDAJB*, 1:131; *EJ* (portrait); *JE*, 5:78-9; Karp (1958); *LBIYB* 27 (1982), 281-94; Olitzky, *et al.*, 43-4; *UJE*, 4:27-8 (portrait); Wiernik (1912), 176.

43 מחזור
Form of Prayers ... According to the Custom of the German and Polish Jews, With English Translation.

New York, 5616 [1856]
Publisher: Henry Frank, no. 219 Broome St.
Printer: Henry Frank, no. 219 Broome St.
Other languages: English (translation).
JA #1385; *KA* #465, 469; Wachs #53.
Copies: *AJHS (Passover); HAR (Pentecost); HUC; *YGC (Tabernacles).

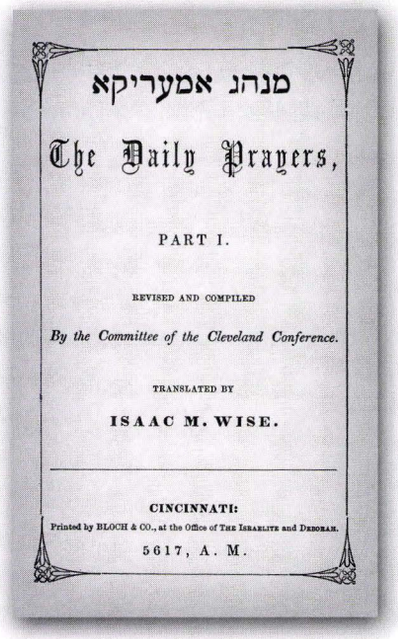
(TABERNACLES)
11, 48, 4, 180, 20 pp. 12mo
Title page (p. 1): English; "מחזור לחג הסכות Form of Prayers for the Feast of Tabernacles, According to the Custom of the German and Polish Jews, With English Translation."

(PASSOVER)
[1], 4-12, 300, 20 pp. 12mo
Title page (p. [1]): English; "מחזור של פסח Form of Prayers for the Feast of Passover, According to the Custom of the German and Polish Jews, With English Translation."

This *mahzor* for the Three Festivals (Tabernacles, Passover and Pentecost) according to the German and Polish rites was frequently reissued (*e.g.*, see #50). A copy of the Pentecost volume could not be located. Wachs records that five volumes (*i.e.*, for the New Year, the Day of Atonement and the Three Festivals) were published. *JA* only catalogues three volumes, for the Festivals, and records, "this set completes the separate German and Polish liturgies begun in 5614 [see #40] ... Subsequent editions are in five volumes."

44 מנהג אמעריקא תפלות בני ישורון חלק א'

Author: Isaac Mayer Wise
יצחק מאיר [ו'ייז]
Author's father: יהודה
Author: [Wolf {Benjamin} Rothenheim] [בנימין [וואלף ראט'ינהיים]
Author's father: יצחק
Author: [Isidor {Israel} Kalisch] [ישראל [איזידור קאליש]
Author's father: שמחה בונים
[2], 144, <iv, 5-120> pp. (bordered text) 16mo
Cincinnati, 5617 [1857]
Printer: Bloch and Company
Title page #1 (p. [1]): border.
Title page #2 (p. <i>): border; English; "מנהג אמעריקא The Daily Prayers, Part I."
Includes: copyright, by Wise, 1857 (p. [2]); table of contents (pp. 1-2); laws pertaining to prayer (p. 3); copyright, by Wise, 1857 (p. <ii>); table of contents (pp. <iii-iv>).
Other languages: English (translation).
Pointed text.
BHB2; Glanz #1170; *JA* #1489; Wachs #66, 75.
Copies: HAR; HUC; JNUL; *YGC.


מנהג אמעריקא

The Daily Prayers,

PART I.

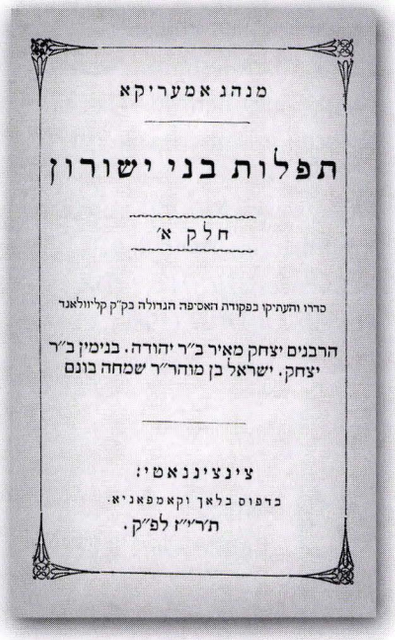
REVISED AND COMPILED

By the Committee of the Cleveland Conference.

TRANSLATED BY

ISAAC M. WISE.

CINCINNATI:
Printed by BLOCH & CO., at the Office of THE ISRAELITE and DEBORAH.
5617, A. M.


מנהג אמעריקא

תפלות בני ישורון

חלק א'

הרבנים יצחק מאיר ב"ר יהודה, בנימין ב"ר יצחק, ישראל בן מוהר"ר שמחה בונם

צינצינאטי:
כדפוס בלאך ויקאמפאניא.
ת"ר"ז לפ"ק.

Wise was born in Steingrub, Bohemia, in 1819 and was educated in yeshivot. After serving for three years as a religious official for the community of Radnitz, he immigrated to America in 1846. At first a rabbi in Albany, in 1854 he moved to Cincinnati. There he established the institutional structure of American Reform Judaism: HUC, the CCAR and the UAHC. Wise authored many works and published two periodicals, *Israelite* and *Die Deborah*. He died in 1900. For the impression that the services in his temple made on an East European immigrant, see #518, pp. 17-19.

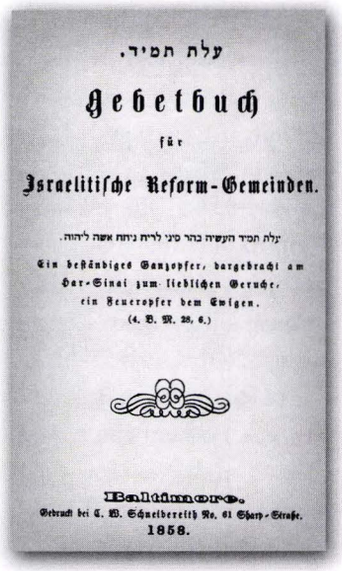
Rothenheim contributed to Wise's newspapers.

Kalisch was born in Krotoszyn, Poznan Province, in 1816 and he studied at the Universities of Berlin, Breslau and Prague. Forced to flee Germany for his liberal political views, he spent a short time in London before immigrating to America in 1849. He served as the first rabbi in Cleveland, and he later occupied pulpits in Cincinnati, Milwaukee, Indianapolis, Leavenworth, Detroit, Nashville and Newark. He retired in 1875 and settled in Newark. Kalish composed Hebrew and German poetry and authored and translated many works. He died in 1886.

Wise, who desired to publish an "American" prayer book from his earliest years in the country, believed that the acceptance by all American Jews of a single liturgical rite would represent a great step toward unity. In 1855 the Cleveland Conference assigned the task of preparing a new Reform prayer book (*Minhag America*) to a committee comprised of Wise (chairman), Kalisch and Rothenheim. In 1857 they issued the first volume, containing the daily prayers. The committee retained a Hebrew text and the traditional framework of the liturgy, though certain "objectionable" passages were altered, shortened or excised. In order to appeal to different segments of the American Jewish community, מנהג אמעריקא was issued with the Hebrew text alone [*KA* #911], as well as with an English or German translation (*USJ*, 3:73; Wise [1954], 130). The Hebrew text was edited by Wise, Kalisch and Rothenheim (Wise [1954], 130). "Wise made the English version, for which Nathan Mayer furnished metrical translations. Kalisch and Rothenheim composed the metrical portions of the German version. The prose German translations were divided among the three" (Wise, *Reminiscences*, 344-5, qtd. in Kalisch, 13; *cf.* Wise [1954], 130, which records, "I could, with an easy conscience, leave the German to Messrs. Kalisch and Rothenheim ... The English I had to do myself"). The two High Holiday volumes did not appear until 1866 [#53] because of Wise's own financial situation as well as the opposition of the radical Reformers and the Orthodox. When the volumes finally did appear, a German edition was not published because "I [*i.e.*, Wise] could translate into English only ... Kalisch procrastinated and Rothenheim was no longer able to work" (Wise, 130; on Wise's own poor grasp of German, see Diner, 246n65). *Minhag America* was frequently reprinted (see Wachs) and a revised edition of the Daily Prayers was published in 1872 [#59]. A supplementary hymnbook was published as *Hymns, Psalms & Prayers in English and German by Isaac M. Wise and Others* (Cincinnati: Bloch, 1868). For a Hebrew polemical attack on *Minhag America*, including a ruling that those who own the volume are required to burn it, see #1089, pp. 16, 20. See Friedland (1967), *passim*; Friedland (1997), 50-4; Kalisch, 13; Karp (1976-7), 21-2; Tempkin, 149-56, 230-45, 274-7; Wachs, 25-6; Wise, 129-32.

Other works (Wise): #53, #59, #76. Contributed to #1192. Also see *JA*; Olitzky, *et al.*
Other works (Kalisch): #1016. Contributed to #1192. Also see *JA*; *JE*; Schwab, 226.
Approbations granted (Wise): #15, #571, #574.
References (Wise): Deutsch, 2:235-8; Greenspoon (1987), 119-21; Karp (1958); Kleeblat and Werkin, 53 (no. 39) (silhouette); Olitzky, *et al.*, 222-4; Raisin (1941), 206*ff*; Wiernik (1912), 173-6 (portrait); #930, vol. 2, pp. 51-9; #911, pp. 150-3 (portrait).
References (Rothenheim): Wise, 129.
References (Kalisch): *CDAJB*, 1:309; *EJ* (s.vv. "Cleveland" and "Milwaukee"); Endelman, 23; Gartner (1978), 33-8, 137 (portrait); *JE*, 7:419-20; Kalisch (memoir and portrait); Markens, 286-7; Scharfman, 202 (portrait); Swichkow and Gartner, index; *UJE*, 5:558, 6:294-5; Waxman, 5:602; Wiernik (1912), 183.

45 עלת תמיד
Gebetbuch für Israelitische Reform-Gemeinden


עלת תמיד.

Gebetbuch

für

Israelitische Reform-Gemeinden.

עלה תכיד תעשיה בהר סיני לריח ניחח אשה ליהוה.

Ein beständiges Ganzopfer, dargebracht am Har-Sinai zum lieblichen Geruche, ein Feueropfer dem Ewigen.

(4. B. M. 28, 6.)

Baltimore.

Gedruckt bei C. W. Schneidereith No. 61 Shary-Straße.

1858.

Author: David Einhorn [דוד אינהורן]
viii, 492 pp. [E.p.] 12mo
Baltimore, 1858
Printer: C. W. Schneidereith
Title page (p. i): German; extended writing.
Includes: copyright, by Einhorn, 1858 (p. ii); foreword (25 June 1858) (pp. iii-vi); table of contents (pp. vii-viii).
Other languages: German.
BHB2; *JA* #1534; *KA* #949; Wachs #76.
Copies: HUC; JNUL; *YGC.

Einhorn prepared a prayer book for his own congregation in 1856 [#42] and two years later he published a more comprehensive work for general circulation as *Olat Tamid.* It was the first prayer book in America published for general use that radically deviated from the traditional liturgy. It was reprinted at least eight times, translated twice [#91] and was the source for a number of specialized prayer books. This work, in which "Einhorn's thought was crystallized" (Olitzky, *et al.*, 44), was "the largest single influence" on the *Union Prayer Book* [#86] (Friedland [1967], 67). For other editions, see #91; *JA*; Wachs #76-80. Later editions published in New York retain the original 1858 copyright and are thus often miscatalogued as 1858 imprints. See Friedland (1967), 40-67; Friedland (1974), 307-32; Friedland (1997), 17-49, index; Samuel Hirsch, *Das nothwendigste aus der Formen-Lehre der hebraeischen Sprache …* (Philadelphia: Grassmann u. Goodman, 1867) [*JA* #2012]; Karp (1976-7), 23-4; Philipson, *passim*; Sarna (1998), 216-7; Wachs, 26.

For biography, other works, approbations granted and references: see #42.

46 תפלת ישראל
Prayers of Israel, with an English Translation. Fifth Edition.

[2], 240, 229 pp. 18mo
New York, 1860
Publisher: L. H. Frank, Publisher and Printer, No. 3 Cedar and 185 Division Sts.
Printer: L. H. Frank, Publisher and Printer, No. 3 Cedar and 185 Division Sts.
Title page (p. [2]): English.
Graphics: illustration (p. [1]).
Other languages: English (translation).
Rashi type (instructions).
Pointed text.
JA #1668; Wachs #95.
Copies: HUC; *YGC (lacking p. 229).


תפלת ישראל.

PRAYERS OF ISRAEL,

WITH AN

English Translation.

FIFTH EDITION.

NEW-YORK,

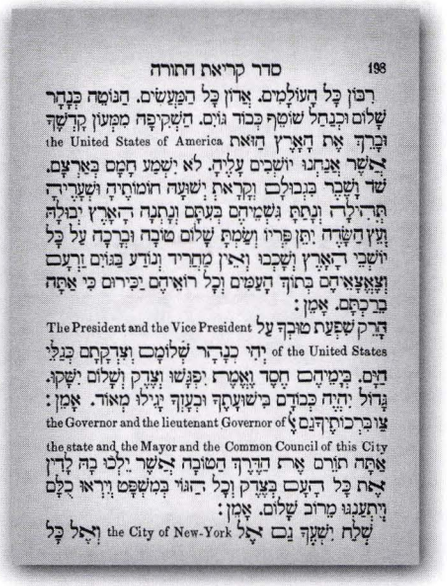
L. H. FRANK, PUBLISHER AND PRINTER,

No. 3 Cedar and 185 Division Sts.

1860.

Erhöre o Ewiger mein Gebet, wenn ich zu dir flehe!

This traditional prayer book with an English translation was originally published in 5609 [1849] by Henry Frank [Wachs #32]. It was reissued many times. The fifth edition (1860) was the first published under the imprint of L. H. Frank. He reprinted it himself at least twelve more times by 1878 [Wachs #269], and it continued to be issued at least fifteen more times by other publishers as late as 1906 [Wachs #713]. For other editions, see *KA* #923 (4th ed., 1856); #56 (10th ed., 1868); #96 (1904); Wachs. The illustration (p. [1]) is not included in #60 and #96. Some editions were printed in a larger format with 183, 172 pp. (see #55). The Franks also published an edition of *תפלת ישראל* with a German translation (see #60). The standard prayer for the government, "הנותן תשועה", was replaced with a new one, "רבון כל עולמים", in this prayer book (pp. 198-9). Whereas "הנותן תשועה" refers to a monarch, "רבון כל עולמים" refers to the president, vice president, governor, lieutenant-governor, mayor, city council and the residents of New York City. On the possibility that "רבון כל עולמים", which was included in Orthodox prayer books into the twentieth century, was composed by Max Lilienthal, see Sarna (1998), 213.


סדר קריאת התורה 198

רִבּוֹן כָּל הָעוֹלָמִים. אַתָּה הוּא כָּל הַמַּעֲשִׂים. הַנּוֹטֵה כְּבָרָה
שָׁלוֹם וּכְבַחַל שׁוֹטֵף כְּכוֹד גּוֹיִם. הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ
the United States of America וּבָרֵךְ אֶת הָאָרֶץ הַזֹּאת
אֲשֶׁר אֲבוֹתֵינוּ יוֹשְׁבִים עָלֶיהָ. לֹא יִשָּׁמַע חָמָס בְּאַרְצָם.
שֹׁד וָשֶׁבֶר בִּגְבוּלֹתֵיכֶם וְקָרָאתְ יְשׁוּעָה חוֹמוֹתַיִךְ וּשְׁעָרַיִךְ
תְּהִלָּה וְנָתַתָּ גִּשְׁמֵיהֶם בְּעִתָּם וְתֵחָנָה יְהֹוָה יְבוּלָהּ
וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ וְשָׁמְתָּ שָׁלוֹם מִשְׁבָּה וּבֵרַכְתָּ עַל כָּל
יוֹשְׁבֵי הָאָרֶץ וְשָׁכַנְתִּי וְאֵין מַחֲרִיד וְנוֹדַע בְּגוֹיִם זַרְעָם
וְצֶאֱצָאֵיהֶם בְּתוֹךְ הָעַמִּים וְכָל רוֹאֵיהֶם יַכִּירוּם כִּי אַתָּה
בֵּרַכְתָּם. אָמֵן:
The President and the Vice President דָּרֵךְ שִׁפְעַת טוּבְךָ עַל
of the United States יְהִי כְנָבָר שְׁלוֹמָם וְצִדְקָתָם כְּנַעֲלֵי
חַיִּים. בָּמֵיהֶם חֶסֶד וֶאֱמֶת יִפְגְּשׁוּ וְצֶדֶק וְשָׁלוֹם יִשָּׁקוּ.
גָּדוֹל יִהְיֶה כְּבוֹדָם בִּישׁוּעָתֶךָ וּכְעָנְוְךָ גָּיִלוּ מְאוֹד. אָמֵן:
the Governor and the lieutenant Governor of צַוֵּה בְרָכוֹתֶיךָ לָנֵס
the state and the Mayor and the Common Council of this City
אַתָּה תוֹרֵם אֶת הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ בָהּ לָדִין
אֶחָד כָּל הָעָם בְּצֶדֶק וְכָל יְהוּדִי בְּמִשְׁפָּט וְיִרְאוּ כֻלָּם
וְיִהְעֲנְגוּ מְרוֹב שָׁלוֹם. אָמֵן:
שְׁלַח יְשׁוּעָה נָם אֵל the City of New-York וְאֵל כָּל

47 קדש הלולים

PIJUTIM, GEBETE UND GESÄNGE ZUM GEBRAUCHE, nebst dem allgemeinen Israel. Gebetbuche, bei dem geregelten öffentlichen Gottesdienste in der Synagoge der Oheb-Schalom-Gemeinde zu Baltimore.

Author: Benjamin Szold [{בנימן סולד {סאלד]
Author's father: ברוך
IV, 3-180, 72 pp. [E.p.] 12vo
Baltimore, 1862
Printer: C. W. Schneidereith, 67 N. Sharp St.
Title page p. (I): German.
Includes: preface (20 Sept. 1862) (pp. III-IV).
Other languages: German text.
Pointed text.
Glanz #1169; *JA* #1740; *KA* #714.
Copies: HUC; *JTSA.

Szold was born in 1829 to the only Jewish family in Nemiskert, Neutra Komitat, Hungary. He was educated in his youth by an itinerant rabbi and later in the yeshivah of Pressburg, and at the age of fourteen he was ordained by Judah Oszad and Simeon Sidon. He continued his studies in Vienna, but was expelled for revolutionary activities. He later studied at the University of Breslau and the Breslau Rabbinical Seminary. In 1859 he immigrated to Baltimore to assume the pulpit of Baltimore's Oheb Shalom, a position he retained until 1892. An opponent of radical Reform, Szold strove to guide his congregation in the course of moderate

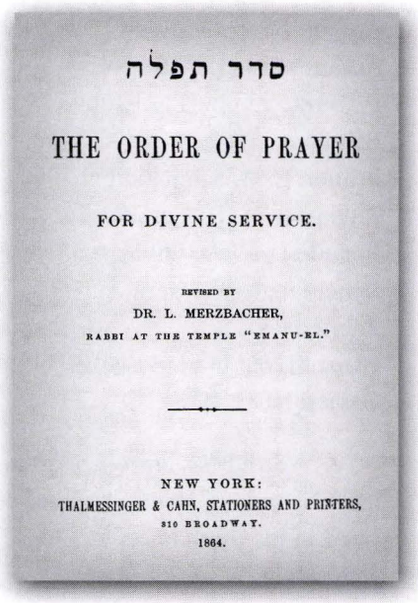
Reform. Szold was active in numerous communal and Zionist societies and he helped to found charities for Russian immigrants. He also pursued scholarly endeavors—among his publications was an important commentary on Job [#197]—and he promoted primary Jewish education. Together with other Baltimore rabbis, he attempted to address the shortcomings of Jewish education in that city (Fein, 124, 188) and he published a juvenile prayer book and instructional materials (adv. in #281; Rappel [1993, 1995]). Szold died in 1902 in West Virginia and was survived by his daughter, Henrietta, a translator, editor, philanthropist, educator and Zionist leader.

קדש הלולים contains prayers for the Sabbath, holidays and other occasions. Most of the text is in German. The hymns in the appendix are in German only. Wachs #104 records an edition whose imprint information is identical to the JTSA copy but has 203, 72 pp. Wachs #105 records an *s.n.* edition with 180, 72 pp. Szold published *קדש הלולים* for the use of his congregation. For a prayer book that he published for general circulation, see #49.

Other works: #49, #51, #52, #54, #57, #58, #61, #63, #64, #197, #278, #280, #281, #282, #286, #306; *KA* #963 (probably does not exist); *Vaterland und Freiheit. Predigt bei der Erinnerungsfeier des verstorben Praesidenten, Abraham Lincoln* ... (Baltimore, 1865); *Mikra bet ha-sefer. Hebrew School Bible ... Adapted to the Instruction of the Youth* (Baltimore: Muehsam & Siemers, 1882). Contributed preface to #199. Also see *JA*; Olitzky, *et al.*; Rappel (1993, 1995), pp. 87, 108; Wachs.
Approbations granted: #574.
References: Z. Bernstein, 120, 129n56; Blum, xxxiii (portrait); M. Davis (1963), index; Drachler, 343, 344; "Eminent," 144, 147 (portrait); Fein, index; *HYBA*, 74; *JE*, 11:652; Kabakoff (1978), 25, 32, 38, 293; B. Korn (1951), index; Kressel, 2:478; Marcus, *USJ*, 3: index, 4:358-9; Olitzky, *et al.*, 208; Orlinsky (1955), 383-5; *OZ*, 23-4; *UJE*, 10:146-7; Waxman, 4:1097-8; Wiernik (1912), 184-5; #916, pp. 148-61; #441 (portrait).

48 סדר תפלה
THE ORDER OF PRAYER FOR DIVINE SERVICE Revised by Dr. L. Merzbacher ... Third Edition, Revised and Corrected

Author: L[eo]. Merzbacher [ליו מרזבכר]
Author's father: זלמן
Author: S[amuel]. Adler [שמואל אדלר]
Author's father: יצחק
xviii, 181, <32> pp. 12mo
New York, 1864
Printer: Thalmessinger and Cahn, 310 Broadway
Title page (p. i): English.
Includes: copyright, by Temple Emanu-El, 1860 (p. ii); preface (pp. iii-xv); table of contents (pp. xvii-xviii).
Other languages: English (translation); German (hymns).
Pointed text.
BHB2; *JA* #1845; *KA* #966, 968; Wachs #123.
Copies: HUC (vol. 1); JNUL; *YGC.

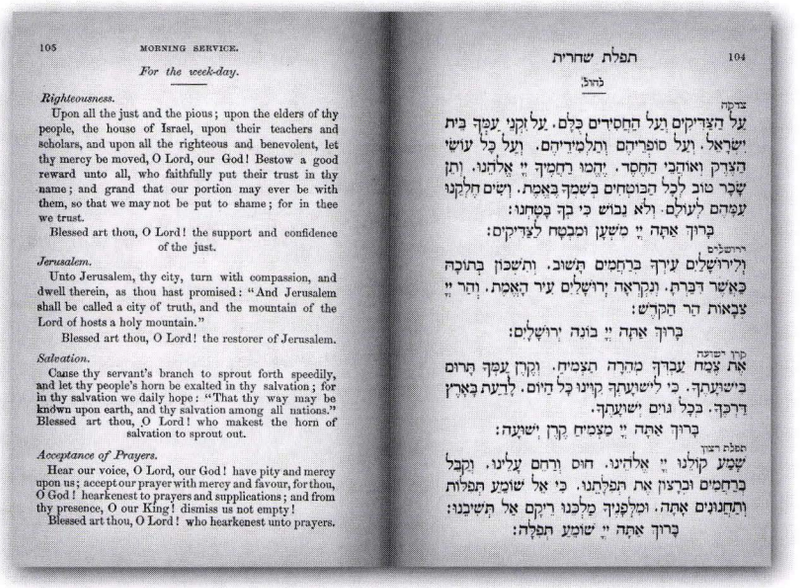

סדר תפלה

THE ORDER OF PRAYER

FOR DIVINE SERVICE.

REVISED BY
DR. L. MERZBACHER,
RABBI AT THE TEMPLE "EMANU-EL."

NEW YORK:
THALMESSINGER & CAHN, STATIONERS AND PRINTERS,
310 BROADWAY.
1864.



105 MORNING SERVICE.

For the week-day.

Righteousness.

Upon all the just and the pious; upon the elders of thy people, the house of Israel, upon their teachers and scholars, and upon all the righteous and benevolent, let thy mercy be moved, O Lord, our God! Bestow a good reward unto all, who faithfully put their trust in thy name; and grand that our portion may ever be with them, so that we may not be put to shame; for in thee we trust.

Blessed art thou, O Lord! the support and confidence of the just.

Jerusalem.

Unto Jerusalem, thy city, turn with compassion, and dwell therein, as thou hast promised: "And Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts a holy mountain."

Blessed art thou, O Lord! the restorer of Jerusalem.

Salvation.

Cause thy servant's branch to sprout forth speedily, and let thy people's horn be exalted in thy salvation; for in thy salvation we daily hope: "That thy way may be known upon earth, and thy salvation among all nations."

Blessed art thou, O Lord! who makest the horn of salvation to sprout out.

Acceptance of Prayers.

Hear our voice, O Lord, our God! have pity and mercy upon us; accept our prayer with mercy and favour, for thou, O God! hearkenest to prayers and supplications; and from thy presence, O our King! dismiss us not empty!

Blessed art thou, O Lord! who hearkenest unto prayers.

תפלת שחרית 104

צדקה

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים כְּלָם. עַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל. וְעַל סוֹפְרֵיהֶם וְתַלְמִידֵיהֶם. וְעַל כָּל עוֹשֵׂי הַצֶּדֶק וְאוֹהֲבֵי הַחֶסֶד. יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם. וְלֹא נֵבוֹשׁ כִּי בְךָ בָטָחְנוּ:

בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וְנִקְרָאֶה יְרוּשָׁלַיִם עִיר הָאֱמֶת. וְהַר יְיָ צְבָאוֹת הַר הַקֹּדֶשׁ:

בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם:

קרן ישועה

אֶת צֶמַח עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ עָפְךָ תָּרוּם בִּישׁוּעָתֶךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָל הַיּוֹם. לְדַעַת בָּאָרֶץ דַּרְכֶּךָ. בְּכָל גּוֹיִם יְשׁוּעָתֶךָ.

בָּרוּךְ אַתָּה יְיָ כְּצָמִיחַ קֶרֶן יְשׁוּעָה:

תפלת רצון

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ:

בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

Adler was born in Worms in 1809 and he studied with R. Jacob Bamberger. After earning a Ph.D. at the University of Giessen, he became a preacher and then a district rabbi. He attended the rabbinical conferences in Germany, where he identified himself as a proponent of Reform. Adler immigrated to America in 1857 to succeed Merzbacher as the rabbi of Temple Emanu-El and he remained in this position until 1874. He published a number of monographs and was the honorary president of the CCAR. Adler died in 1891. His son was Felix Adler.

This reform prayer book contains Adler's division of Merzbacher's daily, festival, and New Year's liturgies [#41]. Adler originally published his revision in 1860 (only the first volume?; see Wachs #93); he published the second volume in 1873 (*JA*). Adler's edition was reprinted a number of times as late as 1891 [Wachs #449] and Temple Emanu-El continued to use it until 1895, when it adopted the *Union Prayer Book* [#90] (My. Stern, 39). The appended hymnal of the 1864 edition contains only German text (pp. <1-32>); English translations and five additional hymns were included in the hymnal of the 1881 edition [#68]. For variant collations of the 1864 edition, see Wachs. For other editions, see #68; Wachs. See Friedland (1997), index.

Other works (Adler): #68. See *JA*; Wachs.
Approbations granted (Adler): #15.
References (Adler): Z. Bernstein, 119, 126n43; *CCARY* 2 (1892), 27-32; *CDAJB*, 1:11; "Eminent," 144, 146 (portrait); *HUCA* 46 (1975), 377-412; *JE*, 1:199; Markens, 278; Olitzky, *et al.*, 4-6; *UJE*, 1:97; Wiernik (1912), 176-7.
For biography, other works and references (Merzbacher): see #41.

49 עבודת ישראל
Israelitisches Gebetbuch für den Oeffentlichen Gottesdienst im ganzen Jahre

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
Author: [Henry {Hayyim} Hochheimer] [{הנרי} הוכהימר חיים]
Author's father: יצחק
VIII, 618, 31, [1] pp. (bordered text) 12mo
Baltimore, 1864
Printer: W. Polmyer
Title page (p. I): border; German.
Includes: copyright, by Szold, 1864 (p. II); preface (22 Sept. 1864) (pp. III-IV); table of contents (pp. V-VIII); errata (p. VIII); table of contents for appendix (p. 2); appendix (pp. 3-[1]).
Other languages: German (translation and instructions).
Pointed text.
JA #1843; *KA* #944; Wachs #125.
Copies: HUC; *YGC.

Hochheimer was born in Ansbach, Bavaria, in 1818 into a rabbinical family. He was ordained by R. Hirsch Aub in 1845 and he earned a Ph.D. from the University of Munich. He assisted his father, the rabbi of Ichenhausen, but was forced to flee to America in 1849 because he had supported the revolutionary movement. He served as the rabbi of the Baltimore Hebrew Congregation for ten years, and then as the rabbi of the Hebrew Friendship Congregation of Fell's Point, MD, until 1892. Hochheimer contributed to the Jewish press in America and Germany and attended the 1855 Cleveland Conference. He advocated the Union cause during the Civil War. He died in 1912.

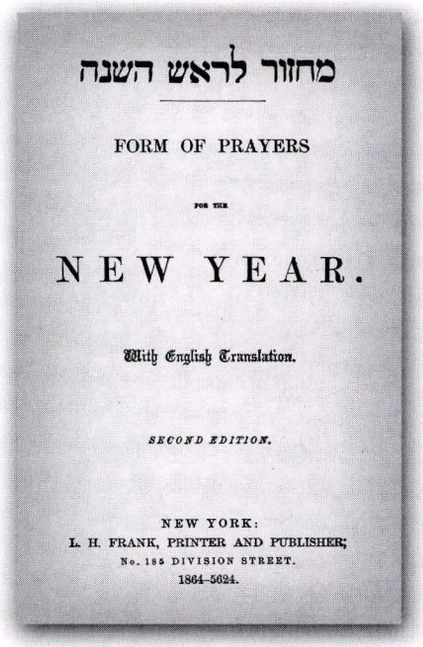
After publishing *קדש הלולים* [#47] for the use of his congregation, in 1864 Szold issued *עבודת ישראל*, a moderately Reform prayer book with a German translation, for general circulation. He was particularly interested in filling the gap left by Isaac Mayer Wise, who was initially not forthcoming in publishing the High Holiday volumes of his *Minhag America* [#44, #53]. *עבודת ישראל* became the standard prayer book used by many German congregations, particularly those in the South and the West. "Szold chose and arranged the prayers and Hochheimer prepared the German translation" (M. Davis [1963], 426n64). The appendix contains prayers and devotions for various occasions and rituals; a table of scriptural lections for holidays; a table for a triennial lectionary; and a table of times for services. The devotional readings are in German only. Some are for women. Wachs cross-references this edition with *KA* #943 or #945 and *JA* cross-references it with *KA* #943. An 1863 edition of *עבודת ישראל* is recorded in Friedland, 285n1, *KA* #944 and *USJ*, 3:73, but it does not appear in *JA* or Wachs. *עבודת ישראל* was frequently republished (see Wachs). An edition with an English translation appeared in 1865 [#51]. Marcus Jastrow and Hochheimer later edited and published their own edition of *עבודת ישראל* with a German translation in 1871 [#57]. Jastrow followed with an English translation in 1873 [#61]. Szold published a supplementary volume for domestic devotion in 1867 [#54] and Jastrow published his own version of it in 1875 [#63]. Selections from *עבודת ישראל* for juveniles appeared in 1884 [Wachs #313; *cf.* #306]. See M. Davis (1963), 142; Fein, 120-1; Friedland (1967), 285n1; Friedland (1997), index; Wachs, 19, 26-7.

Other works (Hochheimer): #57, #58, #61; #306. Also see *JA*.
References (Hochheimer): *AJYB* 5 (1903-4), 64; *AJYB* 14 (1912-3), 125; Z. Bernstein, 119, 127n49; *CDAJB*, 1:274; M. Davis (1963), 339-40; *EJ* (s.v. "Hocheimer"); Fein, index; *JE*, 6:433; Scharfman, 203; *UJE*, 5:504; *USJ*, 3:28.
For biography, other works and references (Szold): see #47.

50 מחזור
Form of Prayers ...

With English Translation. Second Edition.

New York, 5624/1864-5625/1865
Publisher: L. H. Frank, Printer and Publisher, no. 185 Division St.
Printer: L. H. Frank, Printer and Publisher, no. 185 Division St.
Other languages: English (translation on facing pages).
BHB2 (vol. 2); *JA* #1844; *KA* #471; Wachs #117.
Copies: HUC; JNUL (vol. 2); *YGC.


מחזור לראש השנה

FORM OF PRAYERS

FOR THE

NEW YEAR.

With English Translation.

SECOND EDITION.

NEW YORK:
L. H. FRANK, PRINTER AND PUBLISHER;
No. 185 DIVISION STREET.
1864-5624.

VOL. 1 (New Year)
[9], 8-12, 48, 4, 49-233, [4], 2-98, 161-229, 130-139, 18, [2] pp. 12mo
5624/1864
Title page (p. [1]): English; "מחזור לראש השנה Form of Prayers for the New Year. With English Translation. Second Edition."
Includes: copyright, by publisher, 1864 (p. [2]).

VOL. 2 (Day of Atonement)
[6], 64, 419, 18, [2] pp. 12mo
5624/1864
Title page (p. [1]): English; "מחזור ליום כפור Form of Prayers for the Day of Atonement. With English Translation. Second Edition."
Includes: copyright, by publisher, 1864 (p. [2]).

VOL. 3 (Tabernacles)
11, 48, 4, 49-239, 18, [2] pp. 12mo
5625/1865
Title page (p. 1): English; "מחזור לחג הסכות Form of Prayers for the Feast of Tabernacles. With English Translation. Second Edition."

VOL. 4 (Passover)
12, 48, 4, 49-300, 18, [2] pp. 12mo
5625/1865
Title page (p. 1): English; "מחזור של פסח Form of Prayers for the Feast of Passover. With English Translation. Second Edition."

VOL. 5 (Pentecost)
11, 48, 216, 18, [1] pp. 12mo
5625/1865
Title page (p. 1): English; "מחזור לחג השבועות Form of Prayers for the Feast of Pentecost. With English Translation. Second Edition."

Only portions of this *Mahzor* contain an English translation. For an earlier edition, see #43. Frank notified the public in an advertisement: "The first two parts for (ראש השנה ויום כפור) of the second edition of my מחזור with *English translation*, being complete, I have now in print the parts for שבועות וסוכות which will leave the press about 1st of March next. Those having the first two parts, and wishing to complete, should subscribe for the same now, as a special allowance will be made for such. I also beg to announce that the same מחזור will appear in five volumes, 'Minhag Polen,' strictly after the text of the well known 'Krotoschin Edition' ... November 4th, 1864"; the sales agents were Bloch & Co. (Cincinnati), Rev. J. Fraenkel (Philadelphia), Lazarus Hirsch (Baltimore), Frank & Co. (San Francisco) and Rev. I. Kunreuther (Chicago) (*Occident Advertiser* 22.10 [Jan. 1865], 3).

51 עבודת ישראל
THE ORDER OF PRAYER FOR THE ISRAELITISH DIVINE SERVICE on every day in the Year Revised and Translated

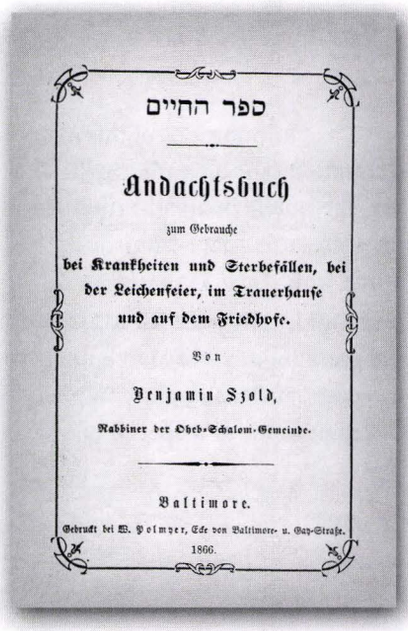
Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
VI, 618, 30 pp. (bordered text) 12mo
Baltimore, 1865
Printer: W. Polmyer, S.E. Corner of Baltimore and Gay Streets
Title page (p. I): English; border.
Includes: copyright, by Szold, 1865 (p. II); table of contents (pp. III-VI); errata (p. VI); table of contents to appendix (p. 2); appendix (prayers for various occasions and rituals, table of scriptural lections for holidays, table for triennial lectionary and table of times for services) (pp. 3-30).
Other languages: English (translation and instructions).
Pointed text.
JA #1896; *KA* #942; Wachs #133.
Copies: HAR; HUC; LUB; *YGC.

The Hebrew text of this Reform prayer book is identical to #49, but this edition contains an English translation in place of the German one. Some of the devotional readings in the appendix are different and some are for women.

For biography, references and other works: see #47.

52 ספר החיים
ANDACHTSBUCH ZUM GEBRAUCHE BEI KRANKHEITEN UND STERBEFÄLLEN, bei der leichernfeier, im Trauerhause und auf dem Friedhofe.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
VI, 78 pp. 16mo
Baltimore, 1866
Printer: W. Polmyer, Ecke von Baltimore= u. Eah Strasse
Title page (p. I): border; German.
Includes: preface (29 Mar. 1866) (p. III); table of contents (pp. V-VI).
Other languages: German.
Pointed text.
JA #1951; *KA* #306; Wachs #147.
Copies: *HUC (defective).


ספר החיים

Andachtsbuch

zum Gebrauche

bei Krankheiten und Sterbefällen, bei der Leichenfeier, im Trauerhause und auf dem Friedhofe.

Von

Benjamin Szold,

Rabbiner der Ohev-Schalom-Gemeinde.

Baltimore.

Gedruckt bei W. Polmyer, Ecke von Baltimore- u. Gay-Straße.

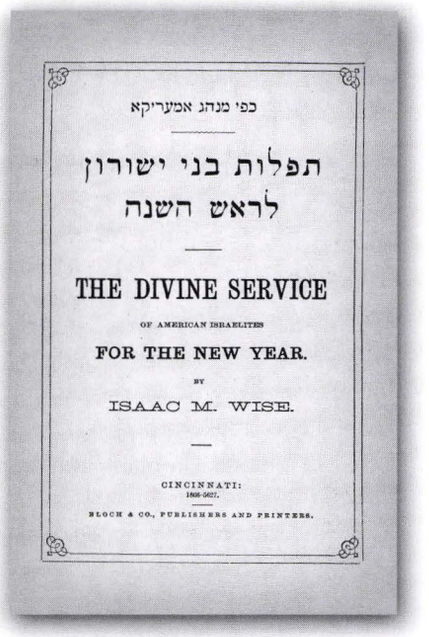
1866.

Courtesy of the Hebrew Union College Library

This volume contains the liturgy for the sick and for the dead.

For biography, other works, approbations granted and references: see #47.

53 כפי מנהג אמעריקא תפלות בני ישורון
The Divine Service of American Israelites


כפי מנהג אמעריקא

תפלות בני ישורון
לראש השנה

THE DIVINE SERVICE
OF AMERICAN ISRAELITES
FOR THE NEW YEAR.
BY
ISAAC M. WISE.

CINCINNATI:
1866-5627.
BLOCH & CO., PUBLISHERS AND PRINTERS.

Author: Isaac Mayer Wise [יצחק מאיר [ו'ייז
Author's father: יהודה
Cincinnati, 5627/1866-[5627/1866]
BHB2; *JA* #1949; *KA* #914; Wachs #148.
Copies: HAR; HUC; JNUL; *YGC.

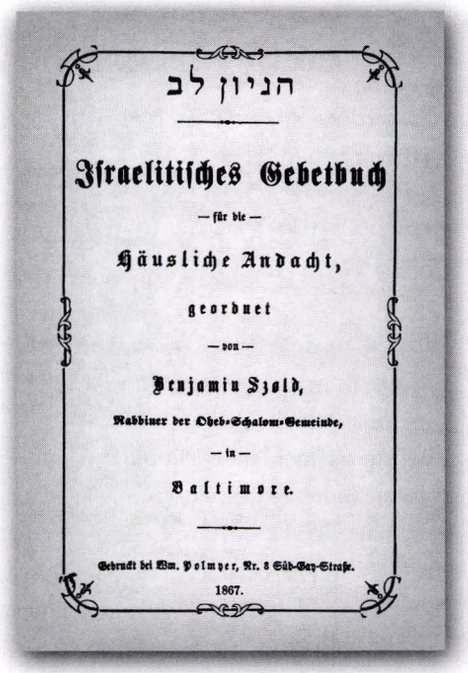
VOL. 1 (New Year)
212 pp. (bordered text) 16mo
Cincinnati, 5627/1866
Publisher: Bloch & Co., Publishers and Printers
Printer: Bloch & Co., Publishers and Printers
Title page (p. 1): border; English; "כפי מנהג אמעריקא תפלות בני ישורון לראש השנה The Divine Service of American Israelites for the New Year."
Includes: copyright, by publisher, 1866 (p. 2); table of contents (pp. 3-4); "Ritual Directions" (p. 5).
Other languages: English; German.

VOL. 2 (Day of Atonement)
307, 55, [4] pp. 16mo
Cincinnati, [5627/1866]
Printer: Bloch & Co., Publishers and Printers
Publisher: Bloch & Co., Publishers and Printers
Title page (p. 1): border; English; "כפי מנהג אמעריקא תפלות בני ישורון ליום הכפורים The Divine Service of American Israelites for the Day of Atonement."
Includes: copyright, by publisher, 1866 (p. 2); table of contents (pp. 3-4); "Ritual Directions" (p. 5); appendix (pp. 1-55); "Family Record" (pp. [1-4]).
Other languages: English; German.

This Reform High Holiday prayer book was issued as part of the *Minhag America* liturgy commissioned by the Cleveland Conference in 1855 (see #44 for the volume containing the daily prayers). The High Holiday volumes contain a Hebrew text and an English translation, as well as additional German and English hymns. These volumes appeared only with an English translation, as opposed to the earlier volume for the daily prayers, which was published both in Hebrew/English and Hebrew/German editions. Wise "could translate into English only" and by 1866 he could no longer count on the assistance of Wolf Rothenheim and Isidor Kalisch, who had prepared the German translation for the daily prayers (Wise, 130; on Wise's poor grasp of German, see Diner, 246n65). Some copies of vol. 1 are gilt edged. Some copies of vols. 1-2 do not bear an imprint date on the title page. The appendix to vol. 2 contains Psalms (without a translation) that could be inserted, time permitting, into the service. *KA* records this set as an 1868 imprint, though Wise only published a volume with the daily prayers that year. For other editions, see Wachs.

For biography, other works, approbations granted and references: see #44.

54 הגיון לב
Israelitisches Gebetbuch für die Häusliche Andacht


הגיון לב

Israelitiſches Gebetbuch

— für die —

Häusliche Andacht,

geordnet

— von —

Benjamin Szold,

Rabbiner der Oheb-Schalom-Gemeinde,

— in —

Baltimore.

Gedruckt bei Wm. Polmyer, Nr. 8 Süd-Gay-Straße.

1867.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
XI, [1], 264, 11, [9] pp. 12mo
Baltimore, 1867
Printer: Wm. Polmyer, nr. Süd-Gan Strasse
Title page (I): border; German.
Includes: copyright, 1867, by author (p. II); dedication (p. III); preface (30 Nov. 1866) (pp. IV-VI); table of contents (pp. VII-XI).
Other languages: German (translation and original text).
Pointed text.
Glanz #1167; *JA* #2019; *KA* #247; Wachs #153.
Copies: HUC; *YGC.

After publishing *עבודת ישראל* [#49] for his congregation in 1864, Szold issued *הגיון לב*. This supplement for domestic worship contains prayers and other materials for private and family use, including: a *Haggadah*; prayers for women and children; private devotional prayers for various occasions; abbreviated daily, Sabbath and festival liturgies; selections from *Pirkei Avot/Ethics of the Fathers*; hymns; an essay on the Jewish calendar; the Decalogue with annotations; and other religious literature. A later edition was edited by Marcus Jastrow, who introduced many changes [#63].

For biography, other works, approbations granted and references: see #47.

55 תפלת ישראל
Prayers of Israel, with English Translation. Eighth (Stereotype) Edition.

[3], 183, 172, [2] pp. 12mo
New York, 1867
Publisher: L. H. Frank, Publisher and Printer, No. 432 Broome St.
Printer: L. H. Frank, Publisher and Printer, No. 432 Broome St.
Title page (p. [1]): English.
Other languages: English (translation).
Rashi type (instructions).
Pointed text.
KA #921; Wachs #155.
Copies: *JTSA.

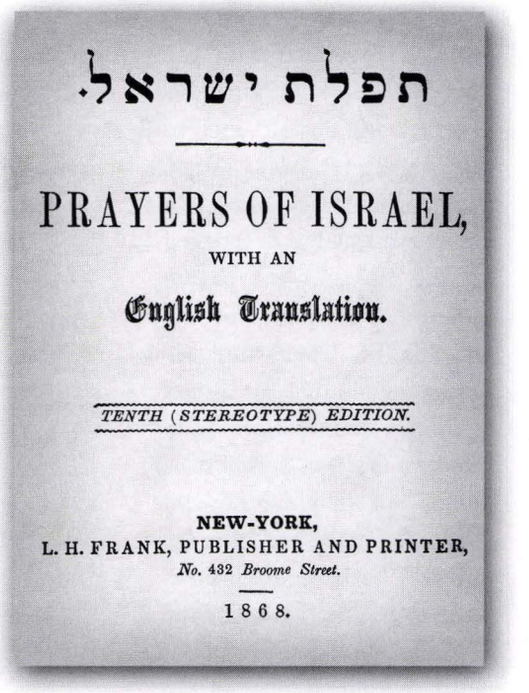
This prayer book contains the same text as #46. The lines were set identically in both editions, only in the 1867 edition they were arranged to accommodate a larger format (*i.e.*, each page has more lines). This larger format was first published in 1853 [Wachs #49].

56 תפלת ישראל

PRAYERS OF ISRAEL, with an English Translation. Tenth (Stereotype) Edition.

[2], 240, 229 pp. 18mo
New York, 1868
Publisher: L. H. Frank, Publisher and Printer, No. 432 Broome St.
Printer: L. H. Frank, Publisher and Printer, No. 432 Broome St.
Title page (p. [1]): English.
Includes: copyright, by publisher, 1864 (p. [2]).
Other languages: English (translation).
Rashi type (instructions).
Pointed text.
KA #922; Wachs #160.
Copies: *YGC (gilt edges; gold-tooled boards).

For an earlier edition of this prayer book, see #46.


תפלת ישראל.

PRAYERS OF ISRAEL,

WITH AN

English Translation.

TENTH (STEREOTYPE) EDITION.

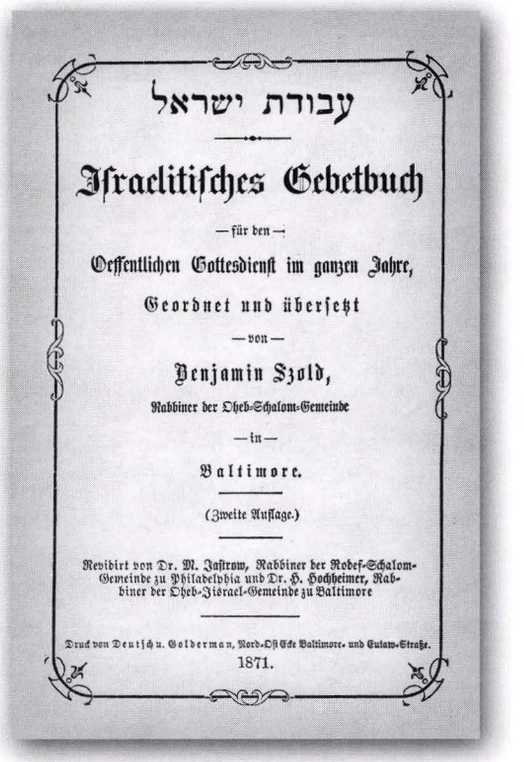
NEW-YORK,
L. H. FRANK, PUBLISHER AND PRINTER,
No. 432 Broome Street.

1868.

57 עבודת ישראל

ISRAELITISCHES GEBETBUCH FÜR DEN OEFFENTLICHEN GOTTESDIENST im ganzen Jahre, Geordnet und übersetzt von Benjamin Szold ... (Zweite Auflage)

Author: [Benjamin Szold] [בנימן סולד {סאלד}]
Author's father: ברוך
Author: M[arcus/Mordekhai]. Jastrow [מרדכי {מרקוס} יאסטראוו]
Author's father: אברהם
Author: H[enry]. [Hayyim] Hochheimer [חיים {הנרי} הוכהימר]
Author's father: יצחק
VI, [2], 590, [2], <IV, 104, [2]> pp. (bordered text) 12mo
Baltimore, 1871
Printer: Deutsch u. Golderman, Nord-Ost Ecke Baltimore-und Eustaw-Strasse
Title page #1 (p. I): border; German; extended writing.
Title page #2 (p. <I>): "Gesaenge und Gebete fuer den Oeffentlichen Gottesdienst der Israeliten."
Includes: copyright, by Szold, 1871 (p. II); foreword, by Szold (22 Aug. 1871) (pp. III-IV); table of contents (pp. V-VI; [2], 126, 242, 528, 580); triennial lectionary (pp. [1-2]); table of contents (pp. <III-IV>).
Other languages: German (translation and directions).
Pointed text.
BHB2; *JA* #2280; *KA* #945; Wachs #193.
Copies: HUC; JNUL; *YGC (lacking pp. 531-55).


עבודת ישראל

Israelitisches Gebetbuch

— für den —

Oeffentlichen Gottesdienst im ganzen Jahre,

Geordnet und übersetzt

— von —

Benjamin Szold,

Rabbiner der Oheb-Schalom-Gemeinde

— in —

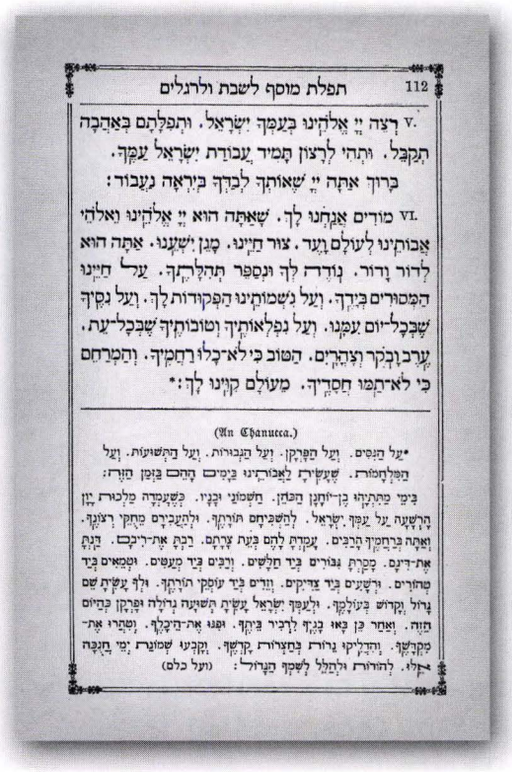
Baltimore.

(Zweite Auflage.)

Revidirt von Dr. M. Jastrow, Rabbiner der Rodef-Schalom-Gemeinde zu Philadelphia und Dr. H. Hochheimer, Rabbiner der Oheb-Zisrael-Gemeinde zu Baltimore

Druck von Deutsch u. Golderman, Nord-Ost Ecke Baltimore- und Eutaw-Straße.
1871.

Jastrow was born in Rogozno, Poznan Province, in 1829. He studied at the University of Berlin, earned a Ph.D. at Halle with a dissertation on the philosophy of Ibn Ezra and was ordained by R. Moses Feilchenfeld of Rogozno and R. Wolf Landau of Dresden. While serving as the preacher of Warsaw's (maskilic) Great Synagogue, he was arrested and expelled by the Russians for having supported the Polish Uprising of 1861-3. Thereafter he served as a rabbi in Worms before immigrating to America in 1866 at the invitation of Philadelphia's Rodeph Shalom. A moderate reformer himself, Jastrow attempted, unsuccessfully, to stem the tide of radical Reform prevalent in Rodeph Shalom. In 1892 he was replaced by a graduate of HUC and his last sermon was one of warning and reproach. One of the leading Jewish scholars in America, Jastrow taught at Maimonides College; edited the Szold prayer book [#57] and translated it into English [#61]; was the editor of the Talmud department of *JE*; and was the editor-in-chief of JPS's Bible translation project, to which he contributed the translation for Job. His magnum opus was an Aramaic-English dictionary [#225]. Jastrow was an executive member of Alliance Israelite Universelle and a vice president of the Federation of American Zionists. He was also the first American member of the board of Mekize Nirdamim. He died in 1903.


תפלת מוסף לשבת ולרגלים 112

v. רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה
תְקַבֵּל. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
בָּרוּךְ אַתָּה יְיָ שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד:

vi. מוֹדִים אֲנַחְנוּ לָךְ. שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ. מָגֵן יִשְׁעֵנוּ. אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ. וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נִסֶּיךָ
שֶׁבְּכָל־יוֹם עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת.
עֶרֶב וָבֹקֶר וְצָהֳרַיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
כִּי לֹא־תַמּוּ חֲסָדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:*

(On Chanucca.)
*עַל הַנִּסִּים. וְעַל הַפֻּרְקָן. וְעַל הַגְּבוּרוֹת. וְעַל הַתְּשׁוּעוֹת. וְעַל
הַמִּלְחָמוֹת. שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:
בִּימֵי מַתִּתְיָהוּ בֶן־יוֹחָנָן כֹּהֵן גָּדוֹל. חַשְׁמוֹנַי וּבָנָיו. כְּשֶׁעָמְדָה מַלְכוּת יָוָן
הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל. לְהַשְׁכִּיחָם תּוֹרָתֶךָ. וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים. עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבְתָּ אֶת־רִיבָם. דַּנְתָּ
אֶת־דִּינָם. כָּפַרְתָּ נְבוּרִים בְּיַד חַלָּשִׁים. וְרַבִּים בְּיַד מְעַטִּים. וּטְמֵאִים בְּיַד
טְהוֹרִים. וּרְשָׁעִים בְּיַד צַדִּיקִים. וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ. וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפُרְקָן כְּהַיּוֹם
הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ. וּפִנּוּ אֶת־הֵיכָלֶךָ. וְטִהֲרוּ אֶת־
מִקְדָּשֶׁךָ. וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה
אֵלּוּ. לְהוֹדוֹת וּלְהַלֵּל לְשֵׁם הַגָּדוֹל: (ועל כלם)

Jastrow's revision of Szold's *עבודת ישראל* [#49], prepared by Jastrow and Hochheimer, introduced additional reforms into the liturgy. "Although doctrinally somewhat progressive, the [Szold] rite was fundamentally no different from the other nineteenth-century German Liberal prayer books. In converting *Abodath Israel* into an American Liberal prayer book ... however, Marcus Jastrow creatively modified the classical contours of the Siddur preserved in Szold's version and added many new prayers" (Friedland [1997], 55). This popular prayer book, commonly called the "Jastrow Prayer Book," was reprinted many times as late as 1954 (Friedland [1967], 114). A German-only hymnal is appended. For other editions, see Wachs. Wachs #194 is cross-referenced with *KA* #945, though they are different editions. For an English translation, see #61. See M. Davis (1963), 142-3; Friedland (1967), 94-114; Friedland (1997), 55-69, index.

Other works (Jastrow): #58, #61, #63, #137, #225, #306. Contributed to #1206. Also see *BHB1*; *JA*; *JE*; Schwab, 216-7; Wachs.

Approbations granted (Jastrow): #15, #574.

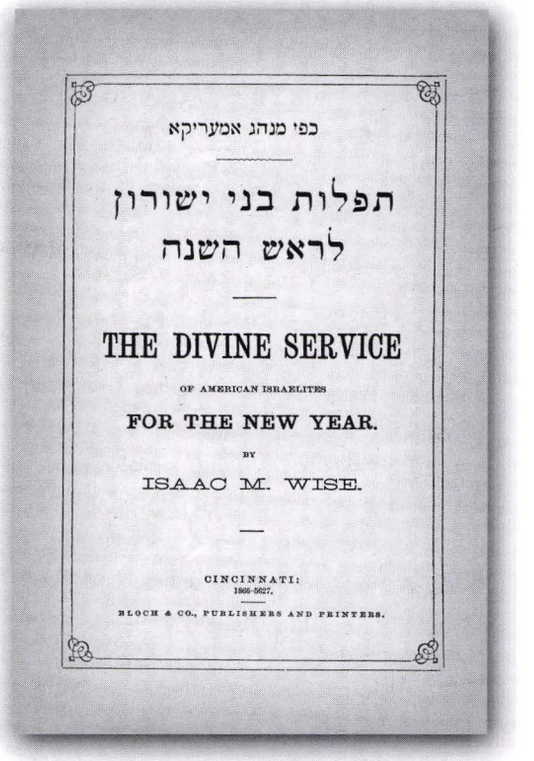
References (Jastrow): *AJYB* 5(1903-4), 66; *AJYB* 6 (1904-5), 372; *CDAJB*, 1:300; E. Davis, 81-104; M. Davis (1963), index; "Eminent," 144, 146 (portrait); *EJ*; Fleischman, 61 (portrait); Friedland (1967), chap. 5; Friedland (1997), index; *Fifty Years' Work of the Hebrew Education Society*, 85 (portrait); *HYBA*, 55-6; *JE*, 7:77-8 (portrait); Levinthal, 141-3; Markens, 286; Orlinsky (1955), 387; *OZ*, 26; *OY*, 5:43; *PAJHS*, 12 (1904), 181-3; Sarna (1989), index; *UJE*, 6:44-5 (portrait); Waxman, 3:558; Wiernik (1912), 185-7 (portrait); Zausmer (1957), 208-9.

For biography, other works, approbations granted and references (Szold): see #47.

For biography, other works and references (Hochheimer): see #49.

58 עבודת ישראל

ISRAELITISCHES GEBETBUCH für den Oeffentlichen Gottesdienst im ganzen Jahre, Geordnet un übersetzt von Benjamin Szold ... (Dritte Auflage)


כפי מנהג אמעריקא

תפלות בני ישורון
לראש השנה

THE DIVINE SERVICE

OF AMERICAN ISRAELITES

FOR THE NEW YEAR.

BY

ISAAC M. WISE.

CINCINNATI:
1866-5627.

BLOCH & CO., PUBLISHERS AND PRINTERS.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
Author: M[arcus/Mordekhai]. Jastrow [יאסטראוו {מרקוס} מרדכי]
Author's father: אברהם
Author: H[enry]. [Hayyim] Hochheimer [הוכהימר {הנרי} חיים]
Author's father: יצחק
VI, [2], 590, [4], <IV, 104> pp. 12mo (bordered text)
Baltimore, [1871]
Publisher: H. F. Siemers, 614 Ost Baltimore Strasse
Title page #1 (p. I): border; German; extended writing.
Title page #2 (p. <I>): German; "Gesänge und Gebete für den Oeffentlichen Gottesdienst der Israeliten."
Includes: copyright, by Szold, 1871 (p. II); foreword, by Szold (22 Aug. 1871) (pp. III-IV); table of contents (pp. V-VI; [2], 126, 242, 528, 580); triennial lectionary (pp. [1-2]); family record (pp. [3-4]); table of contents (pp. <III-IV>).
Other languages: German (translation and directions).
Pointed text.
Glanz #1166; *JA* #2280; *KA* #943; Wachs #185, 195.
Copies: HUC; *YGC.

This prayer book is the third edition of #57; both are identical, except that the third edition contains an additional two pages for a family record. Other copies of the third edition that are *s.a.* (copyright, 1871) bear an imprint of Muehsam and Siemers, Baltimore (see *JA* #2280) or Wm. Mühsam, 316 W. Pratt St., Baltimore [YGC].

For biography, other works, approbations granted and references (Jastrow): see #57.
For biography, other works and references (Hochheimer): see #49.

59 מנהג אמעריקא

THE DAILY PRAYERS, for American Israelites, as Revised in Conference.

Author: Isaac Mayer Wise [ו'ייז] יצחק מאיר
Author's father: יהודה
[1], 271, <48> pp. 16mo
Cincinnati, [1872]
Publisher: Bloch & Co.
Printer: Bloch & Co.
Title page (p. [1]): English.

Includes: tables of contents (p. 3); copyright, by publisher, 1872 (p. 2); laws pertaining to prayer (p. 5); "Select Prayers for Various Occasions in Life" (pp. <1-48>).
Other languages: English (translation).
Pointed text.
BHB2; *JA* #2337; *KA* #918, 961; Wachs #201.
Copies: HUC; JNUL; *YGC.

In 1870 Wise called for a conference to meet in Cleveland with the express purpose of revising his earlier prayer book, *Minhag America* [#44]. The revised edition appeared two years later. It took even more liberties in excising or altering those parts of the service considered objectionable to the modern mind, though it still remained a rather "conservative" Reform prayer book (see Friedland [1967]), 68-93; Friedland [1997], 50). It was issued in editions with just the Hebrew text [#76], as well as in editions with an English or German translation [Wachs #223] (see *USJ*, 3:73). Appended to the back of the Hebrew-English edition is a forty-eight page appendix (English only), "Select Prayers for Various Occasions in Life." The appendix contains prayers for children, prayers for the Sabbath and festivals, the "marriage service," prayers for the sick, a burial service and prayers for the dead. Most of the contents of this appendix were most likely intended for women and some (pp. 11-20, 27-30) were taken, without attribution, from a popular collection of English-language *tehinot*, Moritz Mayer's *Hours of Devotion* (New York: L. H. Frank, 1866) [Wachs #138]. (*Cf.* Wise [1954], 130, where he wrote, "to steal and plagiarize went against my nature and against the honor of Israel.") This work was available with gilt edges and gold-tooled boards. The Hebrew-English edition was frequently reprinted (see Wachs).

For other editions, biography, other works, approbations granted and references: see #44.

60 תפלת ישראל

ISRAELITISCHES ANDACHTS-BUCH, nebst deutscher Uebersetzung. Mit neuen deutschen Gebeten [תחנות] ... Neue verbesserte Stereotyp=Ausgabe

[3], 240, 228 [*i.e.* 224], <32> pp. 18mo
New York, 1872
Publisher: Frank, no. 687 Broadway
Printer: Frank, no. 687 Broadway
Title page #1 (p. [1]): German.
Title page #2 (p. <1>): German; "Religioese Betrachtungen und Gebete fuer Israels Frauen und Maedchen ... Neue verbesserte Stereotyp=Ausgabe תחנות בנות ישורון ... New-York, 1872 ... Frank ... No. 687 Broadway."
Includes: table of contents (pp. [2-3]); copyright, by Frank, 1864 (p. <2>).
Other languages: German (translation).
Pointed text.
Rashi type (instructions).
KA #924; Wachs #209.
Copies: HAR; *YGC (with gilt edges, a page-marker, velvet boards and a clasp).

This traditional prayer book with a German translation originally appeared in 1856 [Wachs #63]. The Hebrew text is identical to the one in Frank's Hebrew-English edition that he published the same year [Wachs #64] (see #46). The German edition includes an appendix of German-language *tehinot* by M. [Wolf] Schlessinger. The appendix in the 1872 edition has a separate title page with an 1872 imprint date and an 1864 copyright date (p. <2>; Wachs does not record an 1864 edition, but a copy is in YGC). For other editions, see Wachs.

61 עבודת ישראל

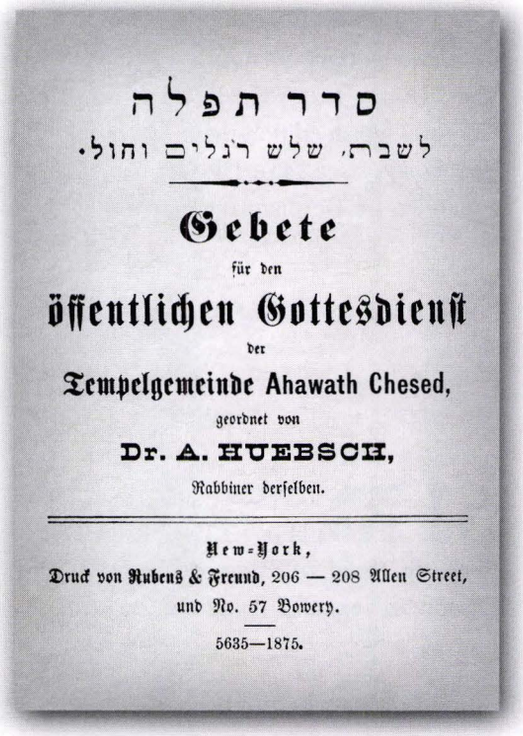
ISRAELITISH PRAYER BOOK, for All the Public Services of the Year, Originally Arranged by Rev. Dr. Benjamin Szold, of Baltimore ... revised by Rev. Drs. M. Jastrow ... and H. Hochheimer ... Hebrew and English Edition, in Text and Typographical arrangement fully corresponding with the revised Hebrew-German Edition, by M. Jastrow

Author: [Benjamin Szold] [{סאלד} בנימן סולד]
Author's father: ברוך
Author: M[arcus/Mordekhai]. Jastrow [{מרקוס} יאסטראוו מרדכי]
Author's father: אברהם
Author: H[enry]. [Hayyim] Hochheimer [{הנרי} הוכהימר חיים]
Author's father: יצחק
iv, [2], [v]-vi, 590, [7], <iv, 104> pp. (bordered text) 12mo
Philadelphia, 1873
Publisher: Marcus Jastrow
Title page #1 (p. i): border; English; extended writing.
Title page #2 (p. <i>): border; English; "Songs and Prayers and Meditations for Divine Services of Israelites. Compiled by B. Szold ... Translated from the German by M. Jastrow."
Includes : preface, by Jastrow (10 Mar. 1873) (pp. iii-iv); table of contents (pp. vi-vi, 126, 242, 528); triennial lectionary (pp. [1-5]); family record (pp. [5-7]); copyright, by Jastrow, 1873 (p. <ii>); table of contents (pp. <iii-iv>).
Other languages: English (translation and instructions).
Pointed text.
BHB2; *JA* #2399; *KA* #946; Wachs #218.
Copies: HUC; JNUL; *YGC.

This prayer book is "in text and typographical arrangement fully corresponding with the revised Hebrew-German edition" of *עבודת ישראל* [#57] (vol. 1, t.p.). "As indicated by the title-page, the English edition of this Prayer and Hymn Book corresponds with the German edition by Rev. Dr. B. Szold [*i.e.*, Jastrow's revision of Szold] both in arrangement and in text, so that either of them may be used in Divine Service while the prayers are read, or the hymns sung, in Hebrew, English or German" (p. iii). The YGC copy is bound in two volumes; the second volume has a separate title page. For other editions, see #49 and Wachs. Selections were offset and published for juveniles [#306].

For biography, other works, approbations granted and references (Szold): see #47.
For biography, other works, approbations granted and references (Jastrow): see #57.
For biography, other works and references (Hochheimer): see #49.

62 סדר תפלה GEBETE FÜR DEN ÖFFENTLICHEN GOTTESDIENST der Tempelgemeinde Ahawath Chesed


סדר תפלה
לשבת, שלש רגלים וחול.

Gebete
für den
öffentlichen Gottesdienst
der
Tempelgemeinde Ahawath Chesed,
geordnet von
Dr. A. HUEBSCH,
Rabbiner derselben.

New-York,
Druck von Rubens & Freund, 206 — 208 Allen Street,
und No. 57 Bowery.
5635—1875.

Author: Adolph Huebsch [אדולף היבש]
New York, 5635/1875
Printer: Rubens and Freund, 206-208 Allen St., and No. 57 Bowery
Other languages: German (translation).
Pointed text.
BHB2 (vol. 2); Glanz #1155; *JA* #2511; *KA* #926 (vol. 1); Wachs #241.
Copies: HAR; HUC; JNUL (vol. 2); *YGC (vol. 2 with gilt edges).

VOL. 1 (High Holidays)
512 pp. 18mo
Title page (p. 1): German; "סדר תפלה לראש השנה ויום הכפורים Gebete für den Öffentlichen Gottesdienst der Tempelgemeinde Ahawath Chesed."
Includes: copyright, 1872, by Cong. Ahawath Chesed (p. 2).

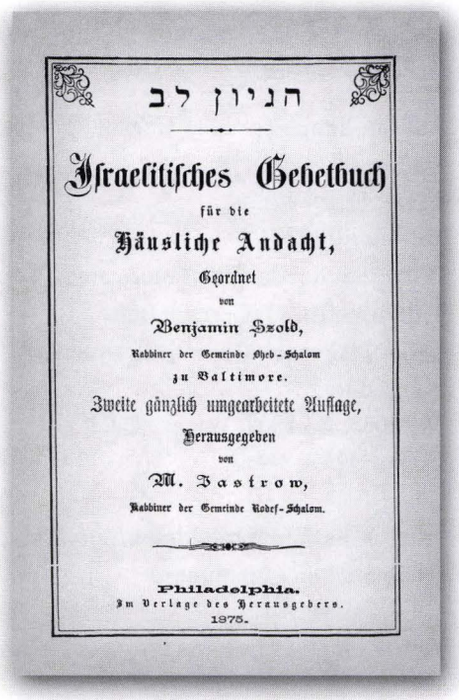
VOL. 2 (Sabbath, Festivals and Weekdays)
248, [1] pp. 18mo
Title page (p. 1): German; "סדר תפלה לשבת שלש רגלים וחול Gebete für den Öffentlichen Gottesdienst der Tempelgemeinde Ahawath Chesed."
Includes: copyright, 1872, by Cong. Ahawath Chesed (p. 2); children's prayers (pp. 243-5); table for triennial lectionary (pp. 246-[1]).

Huebsch was born in Liptovsky Svaty Mikulas, Hungary, in 1830. He served as an Orthodox rabbi before earning a Ph.D. from the University of Prague in 1861. In that year he became the rabbi of the Neu-Synagogue in Prague and in 1866 he left for America to become the rabbi of Ahawath Chesed in New York. It was under his direction that the synagogue adopted certain reforms. Huebsch was a founder of HUC. He died in 1884.

Huebsch first published *סדר תפלה* in 1872 [Wachs #204] because the revision of *Minhag America* [#44], begun in 1869, was taking too long. Although *סדר תפלה* contains less Hebrew than *Minhag America* and omits many more prayers, according to Eric L. Friedland "it is a prime example of what can be seen as a subtle gradation between Reform and Conservative liturgies ... The many *ab initio* Hebrew alterations and the translational permutations notwithstanding, the Huebsch rite has, after all is said and done, a remarkably traditional aspect" (Wachs, 28). For other editions, see *KA* #913, 926; Wachs. Alexander Kohut published an edition with an English translation in 1889 [#79]. See Friedland (1967), 138-9; Tempkin, 230-41; Wachs, 27-8.

Other works: #79. See *JA*; Schwab, 210.
Approbations granted: #15.
References: Carmilly-Weinberger (1988), 237-40; *CDAJB*, 1:281; *EJ*; Friedland (1997), index; Hizkuni, 506; *JE*, 6:486-7; E. R. Malachi, "ראשית השירה", 298; *OZ*, 53-4 (portrait); *Rev. Dr. Adolph Huebsch*; Scharfman, 205 (portrait); *UJE*, 5:478 (portrait); Wiernik (1912), 183-4.

63 הגיון לב
ISRAELITISCHES GEBETBUCH für die Häusliche Andacht


הגיון לב

Israelitisches Gebetbuch

für die

Häusliche Andacht,

Geordnet

von

Benjamin Szold,

Rabbiner der Gemeinde Shed-Schalom

zu Baltimore.

Zweite gänzlich umgearbeitete Auflage,

Herausgegeben

von

M. Jastrow,

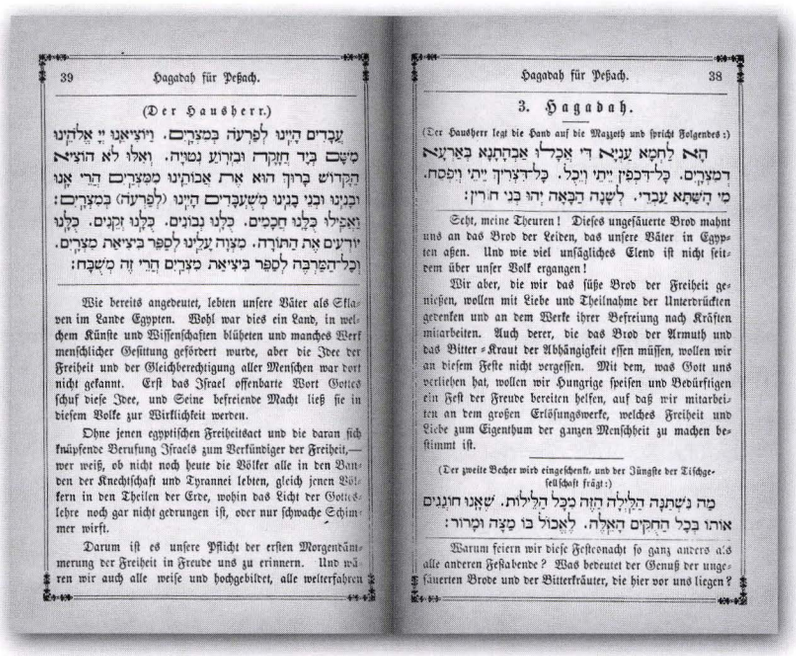
Rabbiner der Gemeinde Rodef-Schalom.

Philadelphia.

Im Verlage des Herausgebers.

1875.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
Author: M[arcus/Mordekhai]. Jastrow [יאסטראוו {מרקוס} מרדכי]
Author's father: אברהם
V, [2]-163, <20> pp. (bordered text) 8vo
Philadelphia, 1875
Publisher: Marcus Jastrow
Title page #1 (p. I): German; border.
Title page #2 (p. <1>): border; German only; "Gebete für Kinder für Haus und Schule."
Includes: copyright, by Jastrow, 1875 (p. II); foreword (p. III); table of contents (pp. IV-V); copyright (p. <2>); table of contents (p. <2>).
Other languages: German.
BHB2; Glanz #1168; *JA* #2510; Rappel (1993) #284; Rappel (1995) #י25 Wachs #240.
Copies: HUC; JNUL; *YGC.


Hagadah für Peßach. 38

3. Hagadah.

(Der Hausherr legt die Hand auf die Mazzeth und spricht Folgendes:)

הָא לַחְמָא עַנְיָא דִי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל־דִכְפִין יֵיתֵי וְיֵכֹל. כָּל־דִצְרִיךְ יֵיתֵי וְיִפְסַח. כִּי הַשַּׁתָּא עֲבָדִי. לְשָׁנָה הַבָּאָה יְהוּ בְנֵי חוֹרִין:

Seht, meine Theuren! Dieses ungesäuerte Brod mahnt uns an das Brod der Leiden, das unsere Väter in Egypten aßen. Und wie viel unsägliches Elend ist nicht seitdem über unser Volk ergangen!

Wir aber, die wir das süße Brod der Freiheit genießen, wollen mit Liebe und Theilnahme der Unterdrückten gedenken und an dem Werke ihrer Befreiung nach Kräften mitarbeiten. Auch derer, die das Brod der Armuth und das Bitter-Kraut der Abhängigkeit essen müssen, wollen wir an diesem Feste nicht vergessen. Mit dem, was Gott uns verliehen hat, wollen wir Hungrige speisen und Bedürftigen ein Fest der Freude bereiten helfen, auf daß wir mitarbeiten an dem großen Erlösungswerke, welches Freiheit und Liebe zum Eigenthum der ganzen Menschheit zu machen bestimmt ist.

(Der zweite Becher wird eingeschenkt, und der Jüngste der Tischgesellschaft fragt:)

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת. שֶׁאָנוּ חוֹנְגִים אוֹתוֹ בְּכָל הַחֻקִּים הָאֵלֶּה. לְאָכוֹל בּוֹ מְצָה וּמָרוֹר:

Warum feiern wir diese Festnacht so ganz anders als alle anderen Festabende? Was bedeutet der Genuß der ungesäuerten Brode und der Bitterkräuter, die hier vor uns liegen?

39 Hagadah für Peßach.

(Der Hausherr.)

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ (לְפַרְעֹה) בְּמִצְרָיִם:
וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים. כֻּלָּנוּ נְבוֹנִים. כֻּלָּנוּ זְקֵנִים. כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה. מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם.
וְכָל־הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח:

Wie bereits angedeutet, lebten unsere Väter als Sklaven im Lande Egypten. Wohl war dies ein Land, in welchem Künste und Wissenschaften blüheten und manches Werk menschlicher Gesittung gefördert wurde, aber die Idee der Freiheit und der Gleichberechtigung aller Menschen war dort nicht gekannt. Erst das Israel offenbarte Wort Gottes schuf diese Idee, und Seine befreiende Macht ließ sie in diesem Volke zur Wirklichkeit werden.

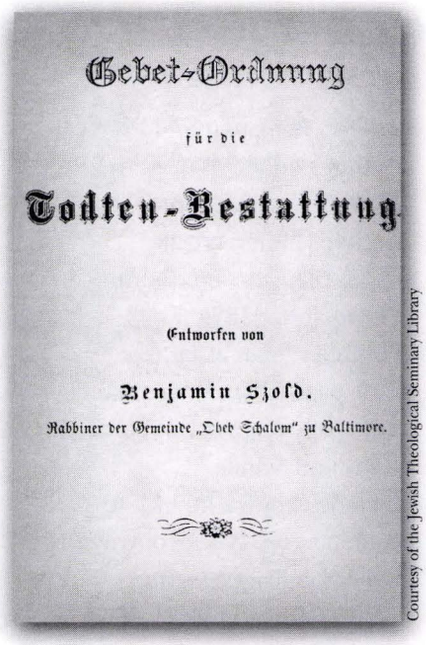
Ohne jenen egyptischen Freiheitsact und die daran sich knüpfende Berufung Israels zum Verkündiger der Freiheit,— wer weiß, ob nicht noch heute die Völker alle in den Banden der Knechtschaft und Tyrannei lebten, gleich jenen Völkern in den Theilen der Erde, wohin das Licht der Gotteslehre noch gar nicht gedrungen ist, oder nur schwache Schimmer wirft.

Darum ist es unsere Pflicht der ersten Morgendämmerung der Freiheit in Freude uns zu erinnern. Und wären wir auch alle weise und hochgebildet, alle welterfahren

This liturgical volume for private devotion was published as a supplement to #58. Among its contents are: a *Haggadah* (pp. 35-54); selections from *Pirkei Avot/Ethics of the Fathers*; the daily morning prayers for women, children and adults who lack the time to complete the regular liturgy, accompanied by a non-literal German translation directed to conveying the spirit of the contents (p. III); and children's prayers (appendix). Originally authored by Szold [#54], this edition of הגיון לב was edited by Jastrow and contains many changes in the text. Jastrow's *Haggadah*, for example, is the first printed in America that shows the influence of Reform. Although he asserted that the German component follows the "old Haggadah" (p. III), the Hebrew component is reduced to a minimum and it incorporates many emendations (*e.g.*, whereas the traditional *Ha Lahma Anya* concludes with the statement "now we are slaves, next year we should be free," Jastrow altered the text to read, "whoever is now a slave, next year he should be free"). Jastrow retained "the most beautiful" parts of *Pirkei Avot/Ethics of the Fathers* in the volume because they are as conducive to proper devotion as are the regular prayers (p. III). Rappel (1993, 1995) collates 163 pp. *KA* #963 records an English edition, though it is not listed in *JA* or Wachs, and we have been unable to locate a copy. The *Haggadah* was later reprinted separately with an English translation [#137]. See Wachs, 27.

For biography, other works and references (Szold): see #47.
For biography, other works, approbations granted and references (Jastrow): see #57.

64 GEBET-Ordnung für die Todten-Bestattung


Gebet-Ordnung

für die

Todten-Bestattung

Entworfen von

Benjamin Szold.

Rabbiner der Gemeinde „Oheb Schalom" zu Baltimore.

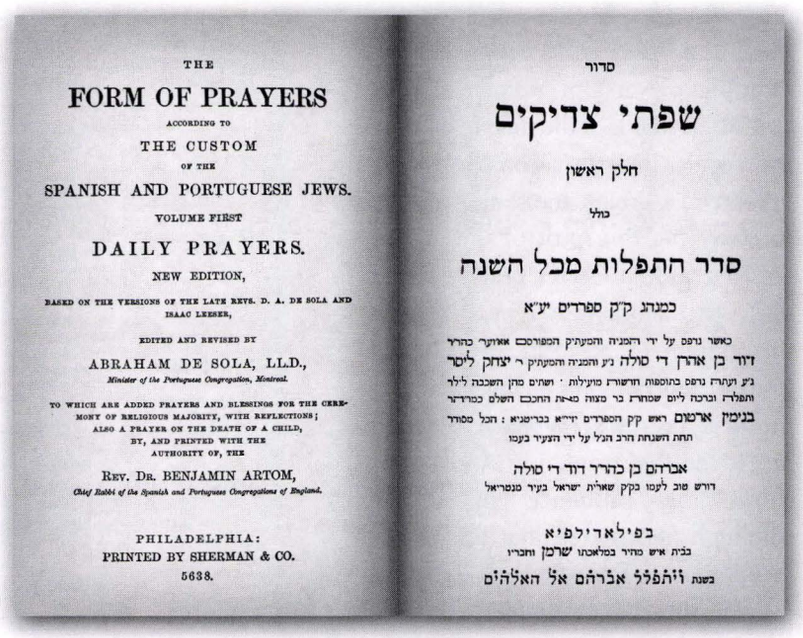
Courtesy of the Jewish Theological Seminary Library

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
13 pp. [E.p.] 12mo
Baltimore, 1877
Printer: S. Kauders, Baltimore and Albermarle Sts., Baltimore
Title page (p. 1): German only.
Other languages: German (translation).
Pointed text.
JA #2633; *KA* #907; Wachs #252.
Copies: HAR; *JTSA.

Szold published this funeral service for the use of his congregation, Oheb Shalom of Baltimore.

For biography, other works, approbations granted and references: see #47.

65 סדור שפתי צדיקים THE FORM OF PRAYERS


THE

FORM OF PRAYERS

ACCORDING TO

THE CUSTOM

OF THE

SPANISH AND PORTUGUESE JEWS.

VOLUME FIRST

DAILY PRAYERS.

NEW EDITION,

BASED ON THE VERSIONS OF THE LATE REVS. D. A. DE SOLA AND ISAAC LESSER,

EDITED AND REVISED BY

ABRAHAM DE SOLA, LL.D.,

Minister of the Portuguese Congregation, Montreal.

TO WHICH ARE ADDED PRAYERS AND BLESSINGS FOR THE CEREMONY OF RELIGIOUS MAJORITY, WITH REFLECTIONS; ALSO A PRAYER ON THE DEATH OF A CHILD, BY, AND PRINTED WITH THE AUTHORITY OF, THE

REV. DR. BENJAMIN ARTOM,

Chief Rabbi of the Spanish and Portuguese Congregations of England.

PHILADELPHIA:

PRINTED BY SHERMAN & CO.

5638.

סדור

שפתי צדיקים

חלק ראשון

כולל

סדר התפלות מכל השנה

כמנהג ק"ק ספרדים יע"א

כאשר נדפס על ידי הנמנה והמעתיק המפורסם אאוער כהרר זיוו בן אהרן די סולה נ"ע והמנה והמעתיק ר' יצחק ליסר נ"ע ועתהרי נדפס בתוספות חדשורי טועילות : ושתים מהן השכבה לילר ותפלרי וברכה ליום שמחרת בר מצוה פ-את החכבו השלם כמרדר-ר בנימן ארטום ראש קק הספרדים יריא בבריטניא : הכל מסדור תחת השגחת הרב הנכל על ידי הצעיר בעמו

אברהם בן כהרר דוד די סולה

דורש טוב לעמו בקק שארית ישראל בעיר מנטריאל

בפילאדילפיא

בבית איש מהיר במלאכתו שרמן וחבריו

בשנת וַיִּתְפַּלֵּל אַבְרָהָם אֶל הָאֱלֹהִים

Author: Abraham de Sola
אברהם די סולה
Author's father: דוד אהרן
Philadelphia, 5638 [1878]
Printer: C. Sherman & Co.
Other languages: English (translation).
Pointed text.
BHB2 (vol. 1); *JA* #2628; *KA* #950; Wachs #257.
Copies: JNUL; *YGC.

VOL. 1 (Daily Prayers)
[1], 7 pp.; 276 ff.; 277, 285 pp. 12mo
Chronogram: ויתפלל אברהם אל האלהים
Title page #1 (p. [1]): half title; "סדור שפתי צדיקים".
Title page #2 (p. 1): extended writing; half title; "סדור שפתי צדיקים חלק ראשון כולל סדר התפלות מכל השנה".
Title page #3 (p. 2): English only; extended writing; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume First Daily Prayers."
Includes: dedication to Moses and Judith Montefiore (p. 4); preface (Adar I, 1878) (pp. 5-7); "Prayer and Blessing

for the Ceremony of Religious Majority" and "Reflections on the Ceremony of Religious Majority Among the Jews," by R. B. Artom, Chief Rabbi of the Spanish and Portuguese Congregations of England (pp. 278-85).

VOL. 2 (New Year)
163 ff. 12mo
Chronogram: תקעו **בחדש** שופר בכסה **ליום** חגנו
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): extended writing; "סדור שפתי צדיקים חלק שני כולל סדר התפלות לראש השנה".
Title page #3 (f. 2a): English only; extended writing; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Second New Year Service."
Title page #4 (f. 3a): English; "סדור שפתי צדיקים חלק שני סדר התפלות לראש השנה The Form of Prayers. Volume II. New-Year Service."

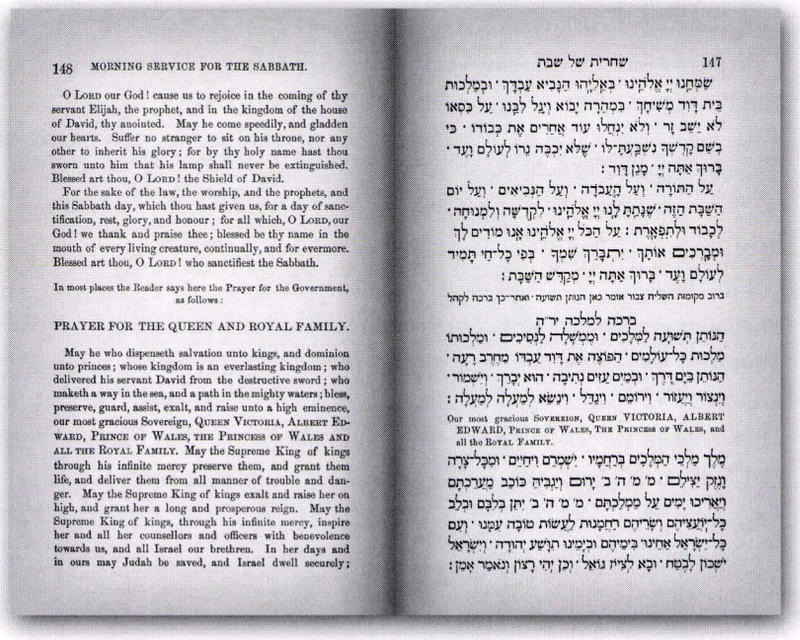
VOL. 3 Part I (Day of Atonement)
194 ff. 12mo
Chronogram: **וסלחת לעוננו** ולחטאתנו ונחלתנו
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): extended writing; "סדור שפתי צדיקים חלק שלישי כולל סדר התפלות ליום הכפורים".
Title page #3 (f. 2a): English only; extended writing; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Third Day of Atonement Service."
Title page #4 (f. 3a): English; "סדור שפתי צדיקים חלק שלישי סדר התפלות ליום הכפורים The Form of Prayers. Volume III. Service for Kippur. Part II."

VOL. 3 Part II (Day of Atonement)
144 ff. 12mo
Title page (f. 1a): English; half title; "סדור שפתי צדיקים חלק שלישי סדר התפלות ליום הכפורים The Form of Prayers. Volume III. Service for Kippur."

VOL. 4 (Tabernacles)
232 ff. 12mo
Chronogram: **אקים את סכת דויד** הנפלת
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): extended writing; "סדור שפתי צדיקים חלק רביעי כולל סדר התפלות לחג הסוכות".
Title page #3 (f. 2a): English only; extended writing; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Fourth Tabernacle Service."
Title page #4 (f. 3a): English; "סדור שפתי צדיקים חלק רביעי סדר התפלות לחג הסוכות The Form of Prayers. Volume IV. Tabernacle Service."

VOL. 5 (Passover and Pentecost)
247 ff. 12mo
Chronogram: **יראו ישרים וישמחו**
Title page #1 (f. 1a): half title; "סדור שפתי צדיקים".
Title page #2 (f. 1b): extended writing; "סדור שפתי צדיקים חלק חמישי כולל סדר התפלות לפסח ולשבועות".
Title page #3 (f. 2a): English only; extended writing; "The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Fifth Passover and Pentecost Service."
Title page #4 (f. 3a): English; "סדור שפתי צדיקים חלק חמישי סדר התפלות לפסח ולשבועות The Form of Prayers. Volume V. Passover and Pentecost Service."

De Sola was born in London in 1825. He moved to Montreal in 1847 to become the rabbi of Shearith Israel, where he remained until his death. De Sola also lectured at McGill University on Hebrew and Spanish literature and in 1853 he was appointed professor. In 1858 he became the first Canadian Jew to be granted an LL.D. De Sola was active in local Jewish communal affairs and he served as the president of the Natural History Society. He authored seventeen books on a wide range of subjects, including history, biography, botany, zoology, medicine, liturgy, the calendar, Hebrew numismatics, grammar and philology. Despite being a British subject and a Jew, he delivered the opening prayer before a session of Congress. De Sola was a champion of traditional Judaism in North America. In 1868 he declined an invitation to succeed the late Isaac Leeser at Beth El of Philadelphia. He died in New York in 1882.



148 MORNING SERVICE FOR THE SABBATH.

O LORD our God! cause us to rejoice in the coming of thy servant Elijah, the prophet, and in the kingdom of the house of David, thy anointed. May he come speedily, and gladden our hearts. Suffer no stranger to sit on his throne, nor any other to inherit his glory; for by thy holy name hast thou sworn unto him that his lamp shall never be extinguished. Blessed art thou, O LORD! the Shield of David.

For the sake of the law, the worship, and the prophets, and this Sabbath day, which thou hast given us, for a day of sanctification, rest, glory, and honour; for all which, O LORD, our God! we thank and praise thee; blessed be thy name in the mouth of every living creature, continually, and for evermore. Blessed art thou, O LORD! who sanctifiest the Sabbath.

In most places the Reader says here the Prayer for the Government, as follows:

PRAYER FOR THE QUEEN AND ROYAL FAMILY.

May he who dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path in the mighty waters; bless, preserve, guard, assist, exalt, and raise unto a high eminence, our most gracious Sovereign, QUEEN VICTORIA, ALBERT EDWARD, PRINCE OF WALES, THE PRINCESS OF WALES AND ALL THE ROYAL FAMILY. May the Supreme King of kings through his infinite mercy preserve them, and grant them life, and deliver them from all manner of trouble and danger. May the Supreme King of kings exalt and raise her on high, and grant her a long and prosperous reign. May the Supreme King of kings, through his infinite mercy, inspire her and all her counsellors and officers with benevolence towards us, and all Israel our brethren. In her days and in ours may Judah be saved, and Israel dwell securely;

147 שחרית של שבת

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ · בְּאֵלְיָהוּ הַנָּבִיא עַבְדֶּךָ · וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ · בִּמְהֵרָה יָבוֹא וְיָגֵל לִבֵּנוּ · עַל כִּסְאוֹ
לֹא יֵשֵׁב זָר · וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ · כִּי
בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ־לוֹ · שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד ·
בָּרוּךְ אַתָּה יְיָ · מָגֵן דָּוִד :

עַל הַתּוֹרָה · וְעַל הָעֲבוֹדָה · וְעַל הַנְּבִיאִים · וְעַל יוֹם
הַשַּׁבָּת הַזֶּה · שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ · לִקְדֻשָּׁה וְלִמְנוּחָה ·
לְכָבוֹד וּלְתִפְאָרֶת : עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתָךְ · יִתְבָּרַךְ שִׁמְךָ · בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד · בָּרוּךְ אַתָּה יְיָ · מְקַדֵּשׁ הַשַּׁבָּת :

ברוב מקומות השליח צבור אומר כאן הנוסח השניה · ואחר־כך ברכה לקהל

בִּרְכָה לְמַלְכָּה יְדִ״ה

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים · וּמֶמְשָׁלָה לַנְּסִיכִים · וּמַלְכוּתוֹ
מַלְכוּת כָּל־עוֹלָמִים · הַפּוֹצֶה אֶת דָּוִד עַבְדּוֹ מֵחֶרֶב רָעָה ·
הַנּוֹתֵן בַּיָּם דֶּרֶךְ · וּבְמַיִם עַזִּים נְתִיבָה · הוּא יְבָרֵךְ · וְיִשְׁמוֹר ·
וְיָגֵן וְיַעְזוֹר · וִירוֹמֵם · וְיִנַּשֵּׂא · וְיַגְדִּיל · וְיַגְבִּיהַּ לְמַעְלָה לְמַעְלָה :

OUR most gracious SOVEREIGN, QUEEN VICTORIA, ALBERT EDWARD, PRINCE OF WALES, THE PRINCESS OF WALES, and all the ROYAL FAMILY.

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו · יְשַׁמְּרֵם וְיחַיֵּם · וּמִכָּל־צָרָה
וְנֶזֶק יַצִּילֵם · מ׳ מ׳ ה׳ ב׳ יְרוֹם וְיַגְבִּיהַּ כּוֹכַב מַעֲרַכְתָּם
וְיַאֲרִיכוּ יָמִים עַל מַמְלַכְתָּם · מ׳ מ׳ ה׳ ב׳ יִתֵּן בִּלְבָּם וּבְלֵב
כָּל־יְועֲצֵיהֶם וְשָׂרֵיהֶם חָכְמוֹת לַעֲשׂוֹת טוֹבָה עִמָּנוּ · וְעִם
כָּל־יִשְׂרָאֵל אַחֵינוּ בֵּיכִיהֶם וּבִימֵינוּ הַרְשֵׁע יְהוּדָה · וְיִשְׂרָאֵל
יִשְׁכּוֹן לָבֶטַח · וּבָא לְצִיּוֹן גּוֹאֵל · וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן :

This set contains the complete Sephardic liturgy with an English translation. "The sublime liturgy of the Sephardim ... has [the] best claims to become the universal liturgy of Israel in its dispersions. And should I live to see [this] ... but partially realized, then will this portion of my labors be more than sufficiently rewarded" (vol. 1, p. 7). De Sola published his edition because the one prepared by his father, David Aaron de Sola, was no longer available and the one published by Isaac Leeser [#36], "although a most meritorious work, has proved practically useless in Great Britain and its Colonies, in consequence of its many deviations from established *Minhag*, which it would be difficult to regards as otherwise than arbitrary in the Hebrew version Mr. Leeser occasionally followed" (vol. 1, pp. 5-7; Leeser, in the preface to his own edition, wrote that it was superior to the one published by David Aaron de Sola). Despite De Sola's critique of Leeser's edition, the title page of De Sola's edition states that it is "based on the versions of" Leeser and Aaron David de Sola. De Sola's edition, however, should not be considered a reprint of Leeser's (as do *KA* #933 and Sussman [1995], 94). To enable his prayer book to be used in the United States and Canada (and other parts of the British Empire), De Sola included both a "Prayer for a Republican Government" and a "Prayer for the Queen and Royal Family." The latter specifically name Queen Victoria and Prince Albert Edward. This prayer book was published primarily at the behest of Rev. Dr. Benjamin Artom, Chief Rabbi of the Spanish and Portuguese Congregations of the British Empire, whose revisions and suggestions were incorporated into the text (vol. 1, p. 6). A number of prayers by Artom are included (t.p.). De Sola announced in a prospectus (in a private collection) that the cost for those who subscribed prior to Rosh Hashanah 1878 was eight dollars; the cost for nonsubscribers would be ten dollars. He further wrote, "The Fast Days' Service (forming Vol. VI of the Series) and the Daily Prayers are the only Volumes that will be issued separately. The Daily Volume will be sold to Subscribers at $1.50 (6*s.*) and to non-Subscribers at $2 (8*s.*). The Fast Day services at the same prices. The whole work will be ready for delivery on or before 15th August next." We have been unable to confirm if a volume for the Fast Days' Service was indeed published. *KA* misrecords the imprint date as 1838. Wachs #17 and *JA* #630 are erroneously cross-referenced with this edition of De Sola's work. Another edition is Philadelphia: C. Sherman, 5685-6 [1925-6] [Wachs #1195].

Other works: see *JA*; *UJE*.

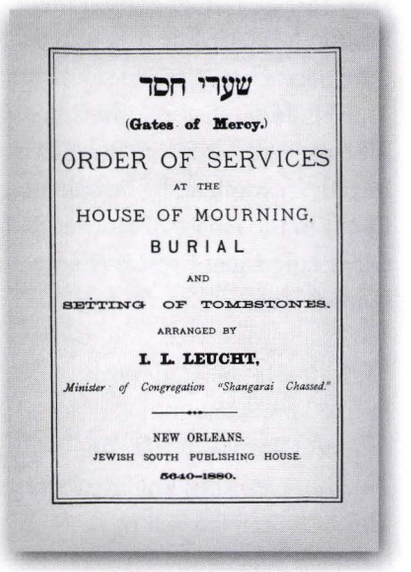
References: *CDAJB*, 1:117; *EJ*; "Eminent," 144, 146 (portrait); Morais (1880), 53-7; *UJE*, 3:500-1.

66 Gottesdienst für Sabbath,
Fest- und Wochentage und Gebete für Kinder.

79, <21> pp. 16mo
Philadelphia, 5639/1879
Printer: Heymann & Scholvien, 613 Callowhill St.
Title page #1 (p. 1): German only.
Title page #2 (p. <1>): German only; half title; "Anhang. Gebete für Kinder."
Other languages: English; German.
Pointed text.
JA #2787; *KA* #940; Wachs #271.
Copies: *LOC.

This abbreviated prayer book, containing an appendix with prayers for children in English and German, was published for B'nai Jeshurun of Newark, NJ. On B'nai Jeshurun, the first congregation incorporated in Newark (1848), see *UJE*, 8:207-8.

67 שערי חסד
(Gates of Mercy.) Order of Services at the House of Mourning, Burial and Setting of Tombstones.


שערי חסד

(Gates of Mercy.)

ORDER OF SERVICES

AT THE

HOUSE OF MOURNING,

BURIAL

AND

SETTING OF TOMBSTONES.

ARRANGED BY

I. L. LEUCHT,

Minister of Congregation "Shangarai Chassed."

NEW ORLEANS.

JEWISH SOUTH PUBLISHING HOUSE.

5640–1880.

Author: I[saac]. L. Leucht [יצחק ל. לויכט?]
Author's father: נחום צבי
[2], 21 pp. 8vo
New Orleans, 5640/1880
Publisher: Jewish South Publishing House
Title page (p. [1]): border; English.
Includes: preface (4 Mar. 1880) (p. [2]).
Other languages: English.
Pointed text.
JA #2923; *KA* #823; Rosenfeld #982; Wachs #287.
Copies: HAR; HUC; LUB; *YGC.
First Hebrew type used in New Orleans.

Leucht was born ca. 1844. He served as the rabbi of Gates of Mercy (Shangarai Chassed), the first synagogue founded in New Orleans (est. 1828). In 1881 he became the rabbi of the new synagogue that was created by the merger of the Sephardic Gates of Mercy and the Ashkenazic Gates of Prayer. Leucht was a member of the executive committee of the National Conference of Jewish Charities. He died in 1914.

"In presenting this little volume to the members of my congregation, I may be permitted to state that it has no claim to originality, as, with the exception of some of the English prayers, it has been compiled and arranged from various existing rituals. It was written to supply a want felt particularly at the house of mourning, where frequently only one Prayer book was to be found, and this being in the hand of the minister, the whole assembly was unable to take part in the service. Further I may add, that here in the South, where in seasons of sickness the minister is not always able to officiate at all places where his presence might be desirable; and in that case any intelligent Israelite may with the help of this '*Gates of Mercy*' conduct the services and thus enhance the solemnity of the occasion" (p. [2]). This was the first work with Hebrew type published in New Orleans (Freimann, 307; Rosenfeld).

Other works: *Home and School. A Sermon Preached on Sabbath Chanuckah, December 7th, 5632, at the Rampart Street Synagogue* (New Orleans: Press Job Print, 1871) [*JA* #2285].
References: *AJYB* 5 (1903-4), 73; *AJYB* 16 (1914-5), 164; *CDAJB*, 2:368; *UJE*, 8:171.

68 סדר תפלה
The Order of Prayer for Divine Service ... Third Edition, Revised

Author: S[amuel] Adler [שמואל אדלר]
Author's father: יצחק
Author: L[eo]. Merzbacher [ליו מרזבכר]
Author's father: זלמן
New York, 1881
JA #2919, 2295; *KA* #927, 957 (vol. 2); Wachs #294.
Copies: HUC; *YGC (gilt edges; picture of Temple Emanu-El embossed in gold on boards).

VOL. 1 (Daily, Sabbath, Festival and New Year)
xviii, 181, 17, <71, [1]> pp. 12mo
Printer: John Medole & Son, Book and Job Printers, 23 to 27 Vandewater St.
Title page #1 (p. i): English; "סדר תפלה The Order of Prayer for Divine Service Revised by Dr. L. Merzbacher ... Third Edition, Revised and Corrected by Dr. S. Adler, 1864."
Title page #2 (p. <1>): "Hymns for Divine Services in Temple Emanu-El"; English only.
Includes: copyright, by Temple Emanu-El, 1860 (p. ii); preface (pp. iii-xv); table of contents (pp. xvii-xviii); "Order of Prayer in the House of Mourners" (pp. 1-17); hymnal [*JA* #2295] (pp. <1-71>).
Other languages: English (translation); German (Hymnal).
Pointed text.

VOL. 2 (Day of Atonement)
[3], 397 pp. 12mo
Printer: John Medole & Son, Book and Job Printers, 23 Vandewater St.
Title page (p. [1]): English; "סדר תפלה The Order of Prayer for Divine Service Revised by Dr. L. Merzbacher ... Third Edition, Revised by Dr. S. Adler, 1863. II. Volume. Prayers for the Day of Atonement."
Includes: copyright, by Temple Emanu-El, 1863 (p. [2]); table of contents (p. [3]).
Other languages: English (translation).
Pointed text.

For an earlier edition of this Reform prayer book, see #48. The hymnal appended to vol. 1 bears an 1871 copyright date on the title page and is recorded separately as *JA* #2295. Its contains German hymns with English translations rendered by James K. Gutheim, Moritz Mayer and Felix Adler (<1>). Most of the hymns appeared earlier in #48 without translations.

For biography, other works, approbations granted and references (Adler): see #48.
For biography, other works and references (Merzbacher): see #41.

69 קרבן תודה
SUNDAY SERVICES for Jewish Reform Congregations.


קרבן תודה

SUNDAY SERVICES

—FOR—

Jewish Reform Congregations.

עת לעשות ליהוה הפרו תורתך

Copyright by Dr. DAVID STERN, 1883.

Press of Edward Hirsch & Co., 30 S. Fourth St., Philad'a.

Courtesy of the Hebrew Union College Library

Author: [David Stern] [דוד שטרן]
37 pp. [E.p.] 16mo
Philadelphia, [1883]
Printer: Edward Hirsch & Co., 30 S. Fourth St.
Title page (p. 1): English.
Includes: copyright, 1883, by author (p. 1); preface (Feb. 1883) (p. 2).
Other languages: English-language text.
JA #3160; Wachs #309.
Copies: HUC; *JTSA.

Stern was born in Manchester, England, ca. 1854. In 1882 he moved from Natchez, MI, to Wilkes-Barre, PA, to assume the pulpit of Cong. B'nai Brith. A radical Reformer, he instituted Sunday services in his congregation. "But Stern's views soon went far beyond Radical Reform Judaism. It became known that he had accepted the idea of Jesus as Messiah and considered converting to the Episcopal Church" (Spear, 26). Stern was relieved of his position in 1885, after which he committed suicide.

"The congregation at Wilkesbarre, Pa. [B'nai Brith], determined to institute Sunday Services, and requested me to write a ritual for that special purpose. In these pages I have attempted to comply with their request. The writings of the prophets, the hymns of the psalmists, the poems of Ibn Gabirol and the prayers of Theodore Parker have freely been used in the following pages. May the day soon dawn when Sunday Services will be established in every Jewish Temple throughout the land, and Judaism will again become a living force in the realm of thought" (preface, p. 2). There is little Hebrew in the text.

References: Spear, 26.

70 תפילת ערבית לבית האבל
EVENING SERVICE FOR THE HOUSE OF MOURNING

Author: Henry S. Jacobs [הנרי ס. ג'ייקובס]
[29] pp. 12mo
New York, 5644 [1884]
Publisher: F. Lewine, 53 Division St.
Title page (p. [1]): English.
Other languages: English (translation).
Pointed text.
JA #3162; *KA* #929; Wachs #310.
Copies: *JTSA (def.).

Jacobs was born in 1827 in Kingston, Jamaica. He served there as a rabbi and, after immigrating to America in 1854, in Richmond, Charleston, Augusta, New Orleans and New York (Bnai Jeshurun). He was the first president of the Board of Jewish Ministers and the vice president of the New York chapter of the Alliance Israelite Universelle. He died in 1893. For a eulogy, see #501.

This "Evening Service for the House of Mourning" was compiled for "the use of Congregation B'nai Jeshurun" (p. [1]). The text is identical to the regular evening liturgy, the only change being the insertion of two sentences into the *Kaddish* prayer ("יהי שם יי מברך מעתה ועד עולם" and "עזרי מעם יי עשה שמים וארץ"); there is no precedent for adding these two sentences.

Other works: #80; see Wachs.
References: *CDAJB*, 1:294; Goldstein, index (portrait); *JE*, 7:45; *UJE*, 6:17; Wiernik (1912), 184.

71 PRAYERS OF ISRAEL, Containing the Divine Services of the Entire Year. Arranged for the American Reform Services, in the Temple "Gates of Hope"

Author: Edward B[enjamin]. M[orris]. ["Alphabet"] Browne [Brown] ברוין [אדו'רד בנימין מוריס] משה
Author's father: יעקב
[6], 6/6-102/102, [2], 103-112, 113/113-133/133, 134-139, 140/140-168/168, [1] pp. 12mo
New York, 5645/1885
Publisher/printer: *s.n.*
Title page #1 (p. [1]): extended writing; English only.
Title page #2 (p. [2]): plain; "תפלת ישראל כולל התפלות מכל השנה כמנהג ק"ק שערי תקוה".
Includes: table of contents (p. [3]); dedication (p. [4]); postscript (12 Jan. 1885) (pp. 168-[1]); a.a. (1433 Lexington Ave.) (p. [1]).
Other languages: English (translation); German (pp. 103-12, 135-9).
Pointed text.
JA #3352; Wachs #340.
Copies: *AJHS.

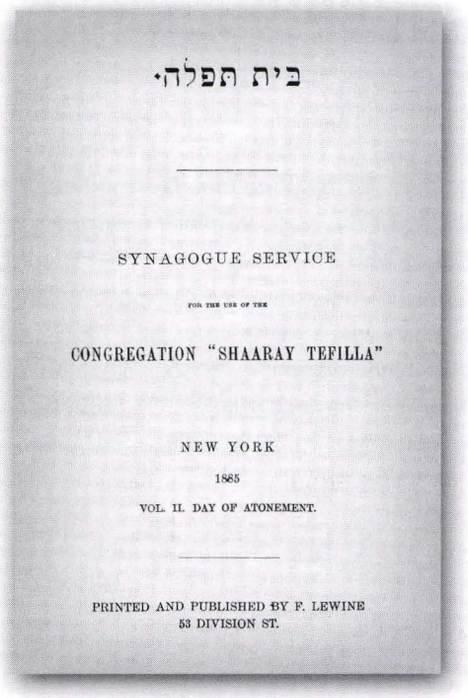
Browne served as a rabbi in Milwaukee, Montgomery, Evansville, New York, Toledo and Columbus (GA). He was, in his own words, "a member of Rabbi [Isaac Mayer] Wise's family, and by his side an acknowledged power in the affairs of American Judaism" (p. 168). In 1867 he attempted to effect a rapprochement between Wise and David Einhorn, leaders of opposing wings of the Reform movement, that would have involved adopting a common Reform liturgy. His efforts proved unsuccessful, but his interest in a common liturgy did not dissipate and in 1878 he introduced a motion at a convention of the UAHC that it should issue a common liturgy (p. 168). Browne published Jewish periodicals, practiced medicine and delivered public lectures. "On several occasions, he was accused of scandalous conduct, but the charges were slanderous, said Rabbi Browne, and he produced witnesses to prove his innocence" (*PAJHS* 41.4 [June 1952], 359). In 1881 he unsuccessfully attempted to secure an appointment as a representative of the Alliance Israelite Universelle in America. Concerned with the welfare of Jewish troops during the Spanish-American War, in 1898 Browne applied for a commission as a military chaplain. The army rejected his application on account of his age and his interests in the appointment were mocked by the publishers of American Jewish periodicals, including Wise. (In 1890 he expected to be appointed the first Jewish congressional chaplain [*AJA*].) Browne met with Ulysses Grant in 1875 and served as a pallbearer at his funeral. (For an A.B.J. Brown, who served as a rabbi in San Francisco, Seattle, San Jose and Oakland, see *CDAJB*, 1:79.)

This Reform prayer book, published for the use of Cong. Shaaray Tikvah of New York, contains the liturgy for daily use, festivals and the High Holidays. The Reform nature of the text consists of abridgement and emendation rather than the introduction of novel prayers. Among the themes eliminated from the text was the restoration to Zion (see postscript). Only the Day of Atonement has a *Musaph* service. "In 1881 I accepted the call of a small uptown congregation in this city, and had to adopt one of the *existing* [*sic*] reform prayer-books. But now Temple Gates of Hope, having a larger attendance by far than any other of our Temples, the congregation saw fit to secure a prayer-book of its own, because its dignity requires it to do away with an 'adopted' book. I publish this prayer-book therefore, chiefly because my congregation wished it, yet I do still hope for a 'Union Prayer-Book,' and shall gladly be the first to give up my prayer-book for Union and Peace" (postscript). For the "principles" that underlay this prayer book, see the postscript. Other editions are New York: *s.n.*, 1884 (160 pp.) [Wachs #327]; New York: Jewish Gazette Print, 1888 (543 pp.) [Wachs #380].

Other works: see *JA*; Schwab, 54.
References: *AJA* 16.1 (Apr. 1964), 90; *AJYB* 7 (1905-6), 120; *CDAJB*, 1:79, 80; Kaganoff (1989-90), 50; Korn (1951), 281n70; *PAJHS* 39.4 (June 1950), 402-4; *PAJHS* 41.4 [June 1952], 358-60; *USJ*, 50, 127.

72 בית תפלה
Synagogue Service for the Use of Congregation "Shaaray Tefilla"

New York, 1885
Publisher: F. Lewine, 53 Division St.
Printer: F. Lewine, 53 Division St.
Other languages: English (translation).
Pointed text.
JA #3350; *KA* #910; Wachs #334.
Copies: HUC; *JTSA; *YGC (vol. 2).


בית תפלה

SYNAGOGUE SERVICE

FOR THE USE OF THE

CONGREGATION "SHAARAY TEFILLA"

NEW YORK

1885

VOL. II. DAY OF ATONEMENT.

PRINTED AND PUBLISHED BY F. LEWINE
53 DIVISION ST.

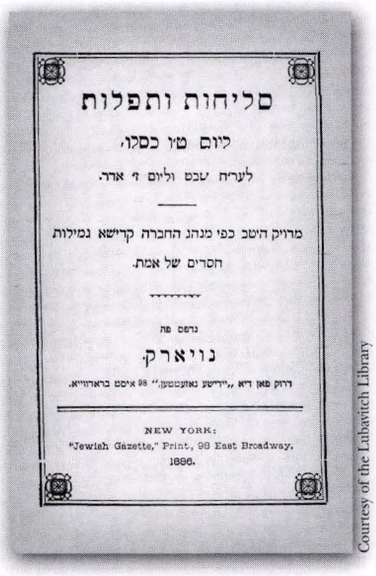
VOL. 1 (New Year)
[3], 186 pp. 12mo
Title page (p. [1]): English; "בית תפלה Synagogue Service for the Use of Congregation "Shaaray Tefilla" ... Vol. I. New Year."
Includes: copyright, 1885, by Cong. Shaaray Tefilla (p. [2]); preface (Sept. 1885) (p. [3]).

VOL. 2 (Day of Atonement)
[3], 388, [1] pp. 12mo
Title page (p. [1]): English; "בית תפלה Synagogue Service for the Use of Congregation "Shaaray Tefilla" ... Vol. II. Day of Atonement."
Includes: copyright, 1885, by Cong. Shaaray Tefilla (p. [2]); preface (Sept. 1885) (p. [3]); "Table Showing the First Day of New Year and Atonement Day for the Ensuing 25 Years" (p. [1]).

VOL. 3 (Sabbath and Festivals)
[3], viii, 403, [1] pp. 12mo
Title page (p. [1]): English; "בית תפלה Synagogue Service for the Use of Congregation "Shaaray Tefilla" ... Vol. III. Sabbaths and Festivals."
Includes: copyright, 1885, by Cong. Shaaray Tefilla (p. [2]); table of contents (p. [3]).

"The present edition of the Synagogue Ritual lays no claim to novelty or textual improvement. It is simply the old 'Machsor,' with the elimination of such of the *peyutim* or 'poems' as this Congregation Shaaray Tefilla [of New York] in 1881 removed from their ritual ... [signed] E.M. Angel, President. F. De Sola Mendes, Minister, David Davis, Louis Levenson, Ritual Committee" (vol. 1, p. [3]). In 1895, ten years after *בית תפלה* was published, the congregation adopted the *Union Prayer Book* [#90]. See S. Cohen, 32-3, 39-41.

73 סליחות ותפלות ליום ט"ו כסלו לער"ח שבט וליום ז' אדר.
מדויק היטב כפי מנהג החברה קדישא גמילות חסדים של אמת



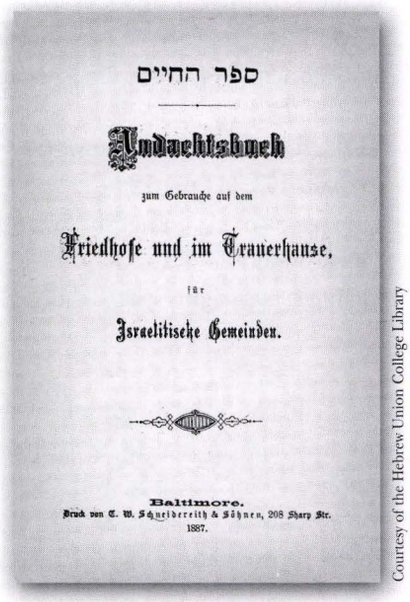
Courtesy of the Lubavitch Library



33 pp. + wrappers 12mo
New York, 1886
Printer: "Jewish Gazette," Print, 98 E. Broadway
Front wrapper: border; English.
Title page (p. 1): border; English.
Includes: preface (pp. 3-5).
JA #3462; Wachs #352.
Copies: *LUB.

This pamphlet contains the liturgy for the special annual fast day observed by burial societies. For the customs of this day, see pp. 4-5. *JA* and Wachs collate 32 pp. The preface, which is dated 5633 [1873], mentions that the text includes a summary of the funerary laws, although this is lacking in the work. *KA* #600 catalogues an 1873 edition whose title page states that it contains a summary of the funerary laws: סליחות ותפלות ליום ט"ו כסלו ... כפי מנהג חברה קדישא גמילות חסדים עם מנהגים ודינים מלוקטים משו"ע ... השייכים לחולה ולגוסס (New York: Moses Lowner, 5633 [1873]), t.p. + 13 pp. [*JA* #2341; Wachs #206; no known copies].

74 ספר החיים ANDACHTSBUCH ZUM GEBRAUCHE bei Krankheiten und Sterbefällen, bei der leichernfeier, im Trauerhause und auf dem Friedhofe.



Courtesy of the Hebrew Union College Library

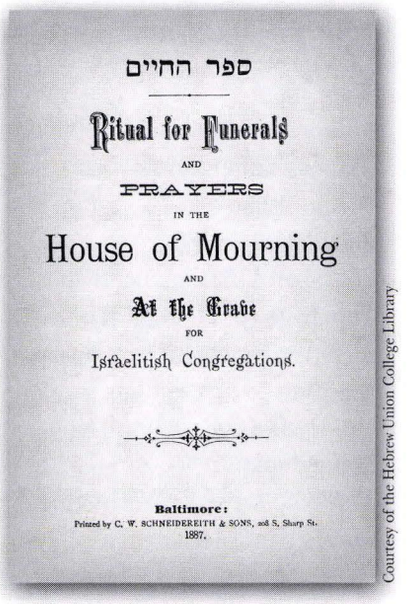
27 pp. 12mo
Baltimore, 1887
Printer: C. W. Schneidereith & Sons, 208 Sharp St.
Title page (p. 1): German.
Other languages: German.
Pointed text.
JA #3546; *KA* #307; Wachs #367.
Copies: *HUC.

For an English edition of this volume, see #75.

75 ספר החיים
Rites for Funerals and Prayers in House of Mourning and at the grave for Israelitish Congregations.

27 pp. 12mo
Baltimore, 1887
Printer: C. W. Schneidereith & Sons, 208 S. Sharp St.
Title page (p. 1): English.
Other languages: English.
Pointed text.
JA #3547; *KA* #307; Wachs #368.
Copies: *HUC.

For a German edition of this volume, see #74.


ספר החיים

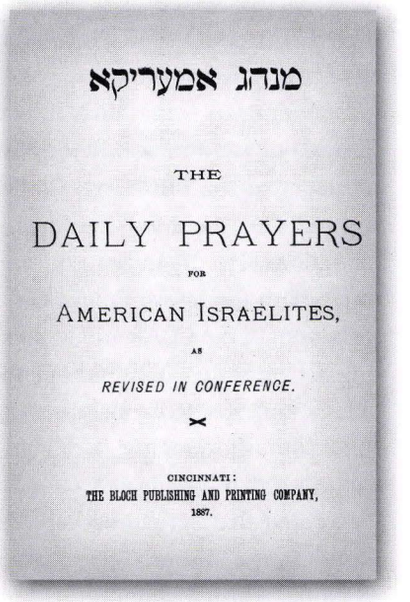
Ritual for Funerals
AND
PRAYERS
IN THE
House of Mourning
AND
At the Grave
FOR
Israelitish Congregations.

Baltimore:
Printed by C. W. SCHNEIDEREITH & SONS, 208 S. Sharp St.
1887.

Courtesy of the Hebrew Union College Library

76 מנהג אמעריקא
The Daily Prayers, for American Israelites, as Revised in Conference.

Author: Isaac Mayer Wise [ו'ייז] יצחק מאיר
Author's father: יהודה
[2], 2-270 pp. [even pages only] 16mo
Cincinnati, 1887
Publisher: Bloch Publishing and Printing Co.
Printer: Bloch Publishing and Printing Co.
Title page (p. [1]): English.
Includes: copyright, by publisher, 1872 (p. [2]); laws pertaining to prayer (p. 2).
Pointed text.
BHB2; *KA* #919; Wachs #363.
Copies: HUC; JNUL; *YGC.


מנהג אמעריקא

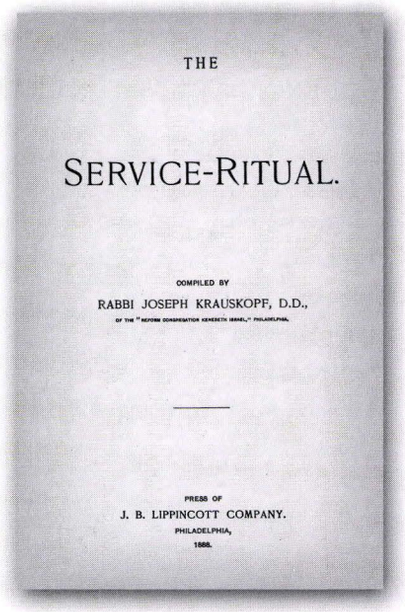
THE
DAILY PRAYERS
FOR
AMERICAN ISRAELITES,
AS
REVISED IN CONFERENCE.

CINCINNATI:
THE BLOCH PUBLISHING AND PRINTING COMPANY,
1887.

This edition of the revised *Minhag America* (1872) [#59] contains only the Hebrew text. *JA* #2338 records an *s.a.* edition with an 1872 copyright date. On *Minhag America*, see #44.

For biography, other works, approbations granted and references: see #44.

77 The Service-Ritual


THE

SERVICE-RITUAL.

COMPILED BY

RABBI JOSEPH KRAUSKOPF, D.D.,

PRESS OF

J. B. LIPPINCOTT COMPANY.

PHILADELPHIA,

1888.

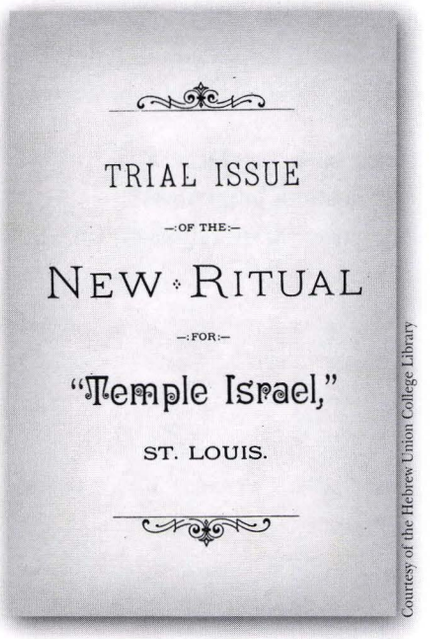
Author: Joseph Krauskopf [יוסף קרויסקופף]
Author's father: Louis
205 pp. 12mo
Philadelphia, 1888
Publisher: J. B. Lippincott and Company
Title page (p. 1): English only.
Includes: copyright, by Krauskopf, 1888 (p. 2); preface (Philadelphia 1888) (pp. 3-4).
Other languages: English-language text.
Pointed text.
JA #3669; *KA* #916; Wachs #371.
Copies: HAR; HUC; *YGC.

Krauskopf was born in Ostrowo, Poznan Province, in 1858. Following the death of his father, at the age of fourteen he immigrated to Fall River, MA. He enrolled in HUC's first class in 1875 and was ordained in 1883. He served as a rabbi in Peoria, Kalamazoo, Kansas City (MO) and Philadelphia (Keneseth Israel). "For thirty-five years he was Reform Judaism's most prominent voice in Philadelphia" (Sutherland, 343). Krauskopf was a radical Reform leader and it was at his urging that the Pittsburgh Conference was convened. Nonetheless, he was somewhat supportive of Zionist ambitions. He organized educational projects, helped reestablish the Jewish Publication Society, was the third president of the CCAR and lobbied on behalf of Jews living in Czarist Russia. Krauskopf was also involved in civic affairs and was active in the social reform and liberal interfaith movements. He was interested in urban reform and, following a meeting with Tosltoy in 1894, he advocated that agricultural colonies be established for immigrants. Toward this end he established the National Farm School in Doylestown, PA, in 1897. Krauskopf died in Atlantic City in 1923.

"The design of this [Sunday] *Service-Ritual* is modest. It does not intend to interfere with, or to supplant, any of the prayer-books now in use. It simply aims to be supplementary to them. Within recent years a want has arisen in the Jewish communal life which the older prayer-books cannot entirely satisfy, and to fill that want is the object of this *Ritual.* In this country, circumstances, almost uncontrollable, make it wellnigh impossible for the great majority of our brethren to attend the regular Saturday services. To afford these an opportunity for attending Jewish Divine services one day in the week, it has been deemed advisable by a number of our congregations to conduct such services on Sunday, on the day that presents the least interference. For such services this *Ritual* has been written ... The compiler has permitted himself the liberty of omitting parts of the time-honored *Kaddish*" (p. 3). This volume contains very little Hebrew text. Among the hymns are some by non-Jews. For other editions, see Wachs. See Friedland (1997), index.

Other works: #290, #307. Contributed to #950. Also see *JA*; *JE*; *UJE*; Olitzky, *et al.*
Approbations granted: see #203.
References: *AJYB* 5 (1903-4), 71; *AJYB* 24 (1922-3), 165; *AJYB* 26 (1924-5), 156, 420-47 (portrait); *CDAJB*, 1:344; *EJ* (portrait); *JE*, 7:570-1; Levinthal, 145-6, 186-7; Morais (1894), index; *NYT* (13 June 1923), p. 19:5; Olitzky, *et al.*, 114-6; Sarna (1998), 218; Sutherland; *UJE*, 6:466-7 (portrait).

78 Trial Issue of the New Ritual for "Temple Israel," St. Louis



Courtesy of the Hebrew Union College Library

Author: [Solomon Hirsch Sonneschein] [שלמה הירש זונשיין]
Author's father: Moses
[5], 126 pp. 12mo [E.p.]
[St. Louis?], [1888]
Publisher/printer: *s.n.*
Title page (p. [1]): English only.
Includes: preface (19 Aug. 1888) (pp. [2-4]); table of contents (p. [5]).
Other languages: English-language text (pp. 1-99); German-language text (pp. 101-26).
JA #3673; *KA* #920; Wachs #375.
Copies: *HUC.

Sonneschein was born in 1839 in Szent Marton Turocz, Hungary, where his father was the chief rabbi, and he studied in Austria, Moravia and Hamburg. He received a Ph.D. from the University of Jenna and was ordained by R. Abrahm Placzek, the chief rabbi of Moravia. He served as a rabbi in Warasdin (Croatia) and in Prague prior to accepting a call from Shaare Hashamayim of New York in 1866. The following year he left to become the rabbi of Shaare Emeth in St. Louis. Sonneschein was a proponent of radical Reform Judaism. He recommended that Jews observe an amalgamated Christmas-Hanukah holiday and he officiated at an interfaith wedding. Owing to his radical theology, personal vices and belligerent and caustic personality, he had many enemies and was always at odds with his congregations. A friend once remarked to him, "Doctor ... you are a man of many good qualities, but best of all is your wonderful talent for making and keeping enemies" (qtd. in W. Ehrlich, 1:280). Following his resignation from Shaare Emeth in 1886, he traveled to Boston to meet with Unitarian ministers and upon his return rumors circulated that he had gone for the purpose of joining that church. Despite this controversy, his supporters seceded from Shaare Emeth and established Temple Israel for him. In 1890, however, Sonneschein was forced to resign owing to difficulties in his new congregation. He later served as a rabbi in San Francisco, New York and Des Moines and in 1905 he retired to St. Louis. He died in 1908. On his wife, Rosa Sonneschein, who later left him and was active as a newspaper publisher and a Zionist, see *CDAJB*, 2:612; W. Ehrlich, index.

"Accompanying these lines you will kindly and officially receive the copy of the work so far as done by me on the new [Reform] prayer book, the preparation and ratification of which was entrusted to us by a unanimous resolution of our congregation at their first annual meeting in October last. I deemed it most expedient and advisable to have this advance smaller book printed. It not only serves as the best means for the committee to closely examine its merits and faults, but will, if approved by the committee, also afford the congregation the amplest opportunity to try and to test its effect, impressiveness and really edifying qualities. After this advance print will have undergone a few months' practical test in our regular worship, the rabbi as well as the congregation will be thoroughly familiar with its worth and value, and then such defects, omissions and incongruities of diction or arrangement, which necessarily creep into any first edition of this kind, will be easily and fully overcome and improved on in the final and complete issue of the new book. The principles which guided me in compiling this new ritual we have, as you well know, thoroughly discussed and adopted at our several committee meetings. The two main objects we have in view by introducing a new ritual were and are: First, The utter disregarding of the national sentiment in our devotional exercises ... The second principle that I had constantly in view was, not to put my own words, phrases and sentences into expression. There is hardly three pages all in all—and these are scattered in the smallest little snatches here and there—which could be traced to my own pen. I applied myself most ardently to the reading of the purest and most liberal specimens of devotional literature, old and new, and embodied the best, most classical and instructing I found in this, our

new effort" (pp. [2-3]). The cover title is "Temple Israel-New Ritual." *KA* collates 99, 76, [1] pp. and records that only the "*Kaddish*" prayer is in Hebrew; the HUC copy contains no Hebrew text. No other liturgical works by Sonneschein are recorded.

Other works: see *JA*.
Approbations granted: #15.
References: *AJYB* 5 (1903-4), 101; *AJYB* 11 (1909-10), 107; *CDAJB*, 2:612; W. Ehrlich, index (portrait); *JE*, 11:469; Kraut.

79 סדר תפלה
Prayers for the Divine Services of Congregation Ahawath Chesed

Author: Adolph Huebsch [אדולף היבש]
Author: Alexander Kohut ישראל חנוך יהודה קאהוט
Author's father: ישראל
New York, 1889
Printer: A. L. Goetzl, 226 East 57th St.
Other languages: English (text and English translation).
JA #3809; *KA* #956; Wachs #398.
Copies: HAR (vol. 2); HUC; *JTSA; *YGC.

VOL. 1 (Sabbath, Festivals and Weekdays)
3-245, [2] pp. 18mo
Title page (p 3): English; "סדר תפלה לשבת שלש רגלים וחול Prayers for the Divine Services of Congregation Ahawath Chesed."
Includes: copyright, by "Ahavath Chesed," 1889 (p. 4); "Prayer for Children" (pp. 243-5); triennial lectionary (pp. [1-2]).

VOL. 2 (High Holidays)
512 pp. 18mo
Title page (p. 1): English; "סדר תפלה לראש השנה ויום הכפורים Prayers for the Divine Services of Congregation Ahawath Chesed."
Includes: copyright, by "Ahavath Chesed," 1889 (p. 2).

Kohut was born in 1842 in Kiskunfelegyhaza (Felegyhaza), Hungary. He earned a Ph.D. at the University of Leipzig and was ordained at the Jewish Theological Seminary of Breslau. He served as a rabbi in Hungary for two decades and became well known in government circles. He immigrated to America in 1885 to succeed Adolph Huebsch as the rabbi of New York's Ahawath Chesed. Kohut, who attempted to return the Reform-inclined synagogue to a measure of tradition, debated with the radical Reformer Kaufmann Kohler and was a founder of JTSA. In addition to his rabbinical duties, he also published scholarly research. Disappointed in his youth with Moses Landau's edition of the *Arukh*, a Talmudic and Midrashic lexicon com-

piled by Nathan b. Jehiel of Rome (11th c.), Kohut resolved to publish his own edition (see A. Kohut). His revision, which appeared as ערוך השלם (Vienna, 1878-92), is recognized as his *magnum opus.* Kohut prepared a critical text using seven manuscripts, identified and corrected Nathan's sources, provided references for Talmudic and Rabbinic citations, added numerous entries and, most importantly, used his knowledge of Mediterranean and Persian languages to correct Nathan's faulty etymological analyses. He also supplied notes to Nathan's text and compiled comprehensive indices. The final product expanded Nathan's "one fair-sized quarto volume ... to eight large volumes" (Waxman, 3:557; supplementary comments by Samuel Krauss, Bernhard Geiger, Louis Ginzberg, Immanuel Loew, and Benjamin Murmelstein were published in *Tosefet Arukh ha-Shalem* [1937]). Kohut died in 1894. For memorials, see #230 (vol. 9) and #442. Kohut's second wife, Rebecca, was a communal leader and his son, George Alexander, was an educator and scholar.

Kohut republished Huebsch's סדר תפלה [#62] in 1889 with an English translation instead of a German one. Kohut also translated Huebsch's German hymns into English "with remarkable sensitivity and fidelity ... The Huebsch/Kohut prayer book was an influence on liturgiographer [Isaac S.] Moses ... as he set out to edit the first draft of the *Union Prayer Book* (1891) [#86]" (Wachs, 28). For other editions, see Wachs. See Friedland (1967), 138-9; Tempkin, 230-41; Wachs, 27-8.

Other works (Kohut): #227. Contributed to #435, #1146 ("Royal Hebraists"), #1206. Also see *JA*; Schwab, 251-2; *UJE.*

Approbations granted *(Kohut)*: #299, #335.

References (Kohut): *AJYB* 44 (1942-3), 73-80; Brisman (2000), index; *CDAJB*, 1:337; M. Davis (1963), 344-7, index; *EJ*, 10:1149-52 (portrait); *HYBA*, 85; A. Kohut; R. Kohut (1927), index; R. Kohut (1950); Nadell, 165-8; Orlinsky (1955), 383; *OY*, 9:72-3 (portrait); Waxman, 3:557-8; Wiernik (1912), 187-9; #560, p. 24.

For biography, other works, approbations granted and references (Huebsch): see #62.

80 עבודת הקדש
THE SYNAGOGUE SERVICE Arranged for the Congregation B'nai Jeshurun of New York

Author: Henry S. Jacobs [הנרי ס. ג'ייקובס]
New York and Baltimore, 1889
Other languages: English.
Pointed text.
JA #3802; *KA* #947; Wachs #400.
Copies: HUC; *NYPL; *YGC (vols. 1, 3, 4).

VOL. 1 (New Year)
[2], 365, <8> pp. 12mo
Printer (p. [2]): Isaac Friedenwald (Baltimore)
Title page (p. [1]): English; "עבודת הקדש The Synagogue Service Arranged for the Congregation B'nai Jeshurun of New York ... Volume 1. ראש השנה New Year's Service."
Includes: hymns (pp. <2-8>).

VOL. 2 (Day of Atonement)
[3], 599, <8> pp. 12mo

Publisher/printer: *s.n.*
Title page (p. [1]): English; "עבודת הקדש The Synagogue Service Arranged for the Congregation B'nai Jeshurun of New York ... Volume II. יום כפור Day of Atonement Service."
Includes: table of contents (pp. [2-3]); hymns (pp. <2-8>).

VOL. 3 (Festivals)
V, [1], 457, <[1], 9> pp. 12mo
Printer (p. [1]): Isaac Friedenwald (Baltimore)
Title page (p. I): English; "עבודת הקדש The Synagogue Service Arranged for the Congregation B'nai Jeshurun of New York ... Volume III. שלש רגלים Festivals Service."
Includes: table of contents (pp. II-V); hymns (pp. <2-9>).

VOL. 4 (Sabbath)
[4], 323, <8> pp. 12mo
Printer (p. [4]): Isaac Friedenwald (Baltimore)
Title page (p. [1]): English; "עבודת הקדש The Synagogue Service Arranged for the Congregation B'nai Jeshurun of New York ... Volume IV. תפלת שבת Sabbath Service."
Includes: table of contents (pp. [2-3]); hymns (pp. <2-8>).

Jacobs prepared this Hebrew-English liturgy for his synagogue, Bnai Jeshurun of New York. *KA* records the imprint date as 5648 [1888] and the printer as *Jewish Gazette*, though Wachs records no such edition. The vol. 2 we inspected is *s.n.* and was printed on different paper; it may be a later edition.

For biography, other works and references: see #70.

81 מחזור
MACHZOR ... כמנהג אשכנז ופולין

Other languages: English (translation).
JA #3814; *KA* #466; Wachs #395 (vol. 2).
Copies: HAR (vol. 2); *JTSA (vol. 2).

VOL. 1 (New Year)

VOL. 2 (Day of Atonement)
[7], 4-769, 37, [1] pp. 12mo
New York, 5650 [1890]
Publisher: Sarasohn and Son, 185 East Broadway
Title page (p. [1]): English; "מחזור ליום כפור Machzor (Form of Prayers) For the Day of Atonement. כמנהג אשכנז ופולין".

This edition of the High Holiday *mahzor* was prepared with the same precision and exactness as the Roedelheim edition (t.p.). The prayer on behalf of the government was modified for America (p. 420). There are no known copies of vol. 1.

82 שלהבת יה
The Temple Service Arranged for the Congregation Rodeph Sholom, of New York

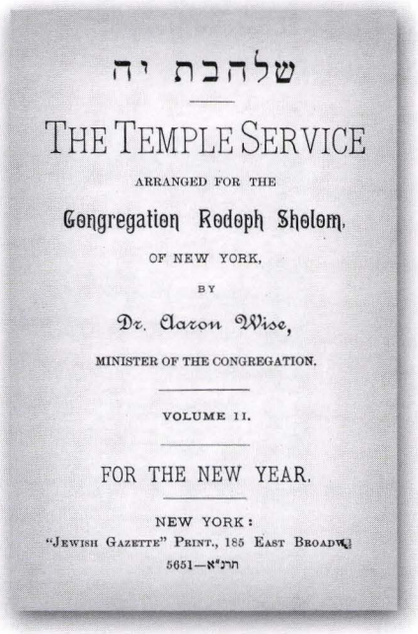
Author: Aaron Wise [אהרן ו'ייז]
Author's father: Joseph Hirsch
New York, 5651 [1891]
Printer: Jewish Gazette, 185 East Broadway
JA #4222; *KA* #932; Wachs #453.
Copies: HAR (vol. 1); HUC; *JTSA; *YGC.

VOL. 1 (Sabbath, Festivals and Ninth of Ab)
173, [2], <[1], 21, 15, [2]> pp. 12mo
Title page (p. 1): English; "שלהבת יה The Temple Service Arranged for the Congregation Rodeph Sholom, of New York ... Volume First. For Sabbath and Festivals."
Includes: table of contents (p. 4); "Scriptural Portions for the Cycle of Three Years" (pp. [1-2]); "Prayers for Various Occasions" (pp. <21, 15, [2]>).
Other languages: English (translation); German (p. 108).

VOL. 2 (New Year)
197, <3-5, 6> pp. 12mo
Title page (p. 1): English; "שלהבת יה The Temple Service Arranged for the Congregation Rodeph Sholom, of New York ... Volume II. For the New Year."
Includes: table of contents (p. 4).
Other languages: English; German.

Wise was born in Eger, Hungary, in 1844 to the chief rabbi of the town. He studied in the yeshivah in Eisenstadt and the Universities of Leipzig and Halle (Ph.D.). He served as the director of the schools in Eger and was active on behalf of "the ultra-Orthodox party in Hungary" (*JE*). Wise immigrated to America in 1873 and served as a rabbi in Brooklyn and New York. He was a founder of JTSA and he served as the first vice president of its advisory board. He died in 1896. His son was R. Stephen S. Wise.

This prayer book contains an English translation and German hymns (vol. 2, pp. <3-5>). Wachs records "V.1 includes 173 p. of prayers for Women in English and German"; the copy at JTSA has 173 pp. of regular prayers and a thirty-eight page appendix of "Prayers for Various Occasions" in English and German." *JA* and Wachs record that vol. 2 was "arranged by Rudolph Grossman." They also record that vol. 2 is for the High Holidays, but the YGC copy only contains prayers for the New Year. שלהבת יה was revised by Grossman and republished in 1897 [Wachs #543-4]. See Sarna (1998), 218.


שלהבת יה

THE TEMPLE SERVICE

ARRANGED FOR THE

Congregation Rodeph Sholom,

OF NEW YORK,

BY

Dr. Aaron Wise,

MINISTER OF THE CONGREGATION.

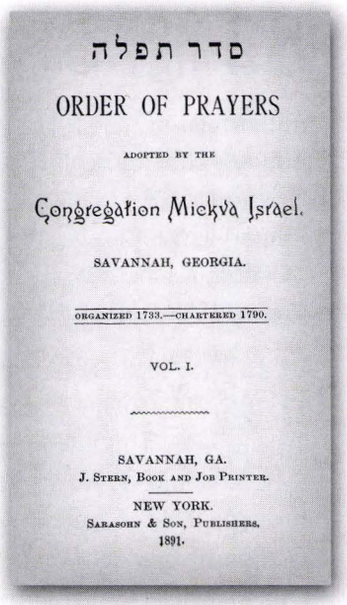
VOLUME II.

FOR THE NEW YEAR.

NEW YORK:
"JEWISH GAZETTE" PRINT., 185 EAST BROADWAY
5651—תרנ"א

References: *CDAJB*, 2:691; *JE*, 12:540; *UJE*, 10:539; *הפסגה*, vol. 3, no. 10, p. 1.

83 סדר תפלה
ORDER OF PRAYERS Adopted by the Congregation Mickva Israel


סדר תפלה

ORDER OF PRAYERS

ADOPTED BY THE

Congregation Mickva Israel.

SAVANNAH, GEORGIA.

ORGANIZED 1733.—CHARTERED 1790.

VOL. I.

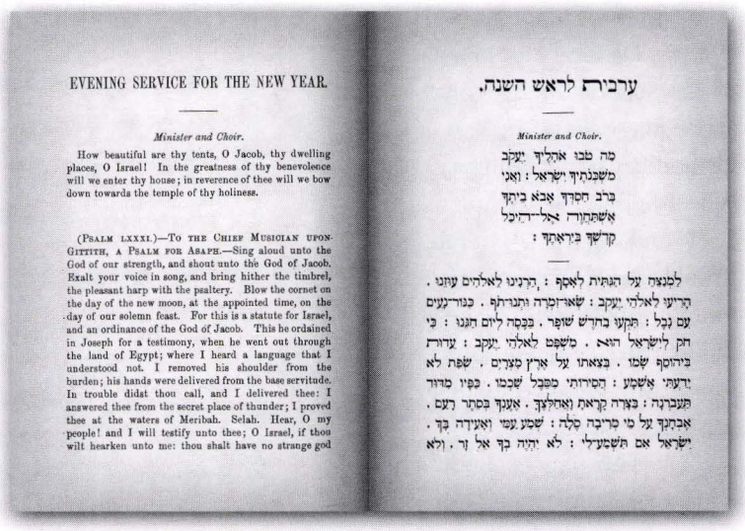
SAVANNAH, GA.
J. STERN, BOOK AND JOB PRINTER.

NEW YORK.
SARASOHN & SON, PUBLISHERS.
1891.

Savannah, New York and Baltimore, 1891
Other languages: English (translation).
Pointed text.
JA #4220 (vol. 1); *KA* #971 (vol. 1); Wachs #450 (vol. 1).
Copies: *YGC (gilt edges).

VOL. 1 (Daily and Festival Prayers)
vi, 267, [1] pp. 12mo
Savannah and New York, 1891
Publisher: Sarasohn & Son (New York)
Printer: J. Stern, Book and Job Printer (Savannah)
Title page (p. i): English; "סדר תפלה Order of Prayers Adopted by the Congregation Mickva Israel ... Vol. I."
Includes: preface (p. iii); table of contents (pp. v-vi); errata (p. [1]).

VOL. 2 (High Holidays)
[4], 133, [1], 378 pp. 12 mo
[Savannah and Baltimore], 1891
Printer (p. [2]): J. Stern, Book and Job Printer (Savannah)
Printer (p. [2]): Friedenwald Co. (Baltimore)
Title page #1 (p. [1]): English; ".סדר תפלות של ראש השנה ויום הכפורים Order of Prayers for the New Year and Day of Atonement Adopted by the Congregation Mickva Israel ... Vol. II—Part I. New Year's Service."
Title page #2 (p. [1]): English; ".סדר תפלות של יום הכפורים Order of Prayers for the Day of Atonement Adopted by the Congregation Mickva Israel ... Vol. II—Part II. Service for Kippur."
Includes: preface (p. [3]); table of contents (p. [4]).


EVENING SERVICE FOR THE NEW YEAR.

Minister and Choir.

How beautiful are thy tents, O Jacob, thy dwelling places, O Israel! In the greatness of thy benevolence will we enter thy house; in reverence of thee will we bow down towards the temple of thy holiness.

(PSALM LXXXI.)—TO THE CHIEF MUSICIAN UPON GITTITH, A PSALM FOR ASAPH.—Sing aloud unto the God of our strength, and shout unto the God of Jacob. Exalt your voice in song, and bring hither the timbrel, the pleasant harp with the psaltery. Blow the cornet on the day of the new moon, at the appointed time, on the day of our solemn feast. For this is a statute for Israel, and an ordinance of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the base servitude. In trouble didst thou call, and I delivered thee: I answered thee from the secret place of thunder; I proved thee at the waters of Meribah. Selah. Hear, O my people! and I will testify unto thee; O Israel, if thou wilt hearken unto me: thou shalt have no strange god

ערבית לראש השנה.

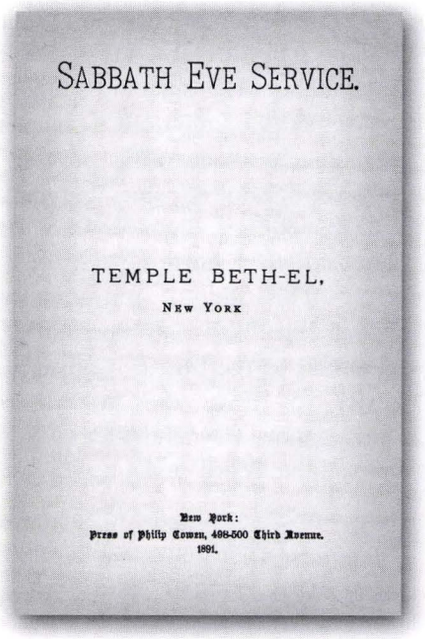
Minister and Choir.

מה טבו אהליך יעקב
משכנתיך ישראל : ואני
ברב חסדך אבא ביתך
אשתחוה אל־היכל
קדשך ביראתך :

לַמְנַצֵּחַ עַל הַגִּתִּית לְאָסָף : הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ .
הָרִיעוּ לֵאלֹהֵי יַעֲקֹב : שְׂאוּ־זִמְרָה וּתְנוּ־תֹף . כִּנּוֹר־נָעִים
עִם נָבֶל : תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר . בַּכֶּסֶה לְיוֹם חַגֵּנוּ : כִּי
חק לְיִשְׂרָאֵל הוּא . מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב : עֵדוּת
בִּיהוֹסֵף שָׂמוֹ . בְּצֵאתוֹ עַל אֶרֶץ מִצְרָיִם . שְׂפַת לֹא
יָדַעְתִּי אֶשְׁמָע : הַסִּירוֹתִי מִסֶּבֶל שִׁכְמוֹ . כַּפָּיו מִדּוּד
תַּעֲבֹרְנָה : בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ . אֶעֱנְךָ בְּסֵתֶר רַעַם .
אֶבְחָנְךָ עַל מֵי מְרִיבָה סֶלָה : שִׁמְעָה עַמִּי וְאָעִידָה בָּךְ .
יִשְׂרָאֵל אִם תִּשְׁמַע־לִי : לֹא יִהְיֶה בְךָ אֵל זָר . וְלֹא

The text of this moderate Reform prayer book, published by the Committee on Ritual of Mickva Israel (vol. 1, p. iii), is abridged at many points but subscribes to a number of traditional doctrines. Volume one was published first. "In its compilation we have endeavored to adhere in the main to the Leeser Prayer Book [#36] ... We deem it a pleasant duty to record our grateful appreciation to the editors and compilers of the 'Abodath Yisrael' [#49] for their kindness in permitting us to use from their book whatever seemed desirable to us" (vol. 2, p. [2]). A variant copy of vol. 1 in YGC has a picture of the synagogue embossed on the boards; it does not have gilt-edged pages. The variant copy has errata on p. [1], rather than *Kaddish*. The errors listed in the errata are corrected in the copy with *Kaddish* and it would thus appear that the volume with errata is an earlier printing. The error listed in the errata for p. 111 is actually on p. 121. Vol. 2 is unrecorded. Sephardic Mickva Israel of Savannah, incorporated in 1790, was the first permanent synagogue in Georgia.

84 Sabbath Eve Service, Temple Beth El


SABBATH EVE SERVICE.

TEMPLE BETH-EL,

NEW YORK

New York:
Press of Philip Cowen, 498-500 Third Avenue.
1891.

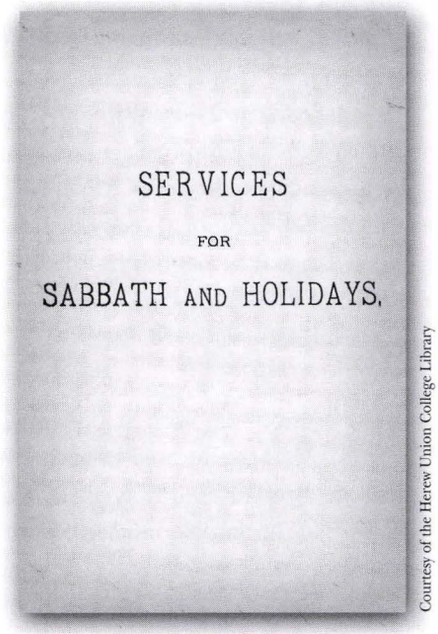
Author: [Kaufmann Kohler] [קפמן קולר]
Author's father: Moretz
[1], 13 pp. 12mo
New York, 1891
Printer: Press of Philip Cowen, 498-500 Third Ave.
Title page (p. [1]): English only.
Other languages: English.
JA #4225; *KA* #930; Wachs #443.
Copies: HAR; HUC; *YGC.

Kohler was born in 1843 in Fuerth, Bavaria. In his youth he was influenced by the neo-Orthodoxy of R. Samson Raphael Hirsch and he later earned a Ph.D. at the University of Erlangen. Having turned to radical Reform, he was unable to secure a rabbinical position in Germany. He immigrated to America in 1869 and served as a rabbi in Detroit and Chicago. In 1879 he succeeded his father-in-law, David Einhorn, as the rabbi of Beth El in New York. In 1903 he became the president of HUC. Kohler was the architect of the Pittsburgh Platform and "the most powerful intellectual force" of American Reform Judaism (*UJE*, 6:428). He died in 1926.

This Sabbath eve service is greatly abridged and supplemented by English-only portions. Wachs identifies the compiler as Kohler. See Wachs, 28-9.

Other works: contributed to #922. Also see *JA*; Olitzky, *et al.*; Schwab, 247-8.
Approbations granted: #15, #299, #335, #574, #1020.
References: Z. Bernstein, 119, 128n51; *CDAJB*, 1:335; *EJ*; *HYBA*, 87; *JE*, 7:533; Olitzky, *et al.*, 112-3; Markens, 288-9; *UJE*, 6:428-30 (portrait); #925, no. 2 (portrait).

85 Services for Sabbath and Holidays


SERVICES

FOR

SABBATH AND HOLIDAYS.

Courtesy of the Herew Union College Library

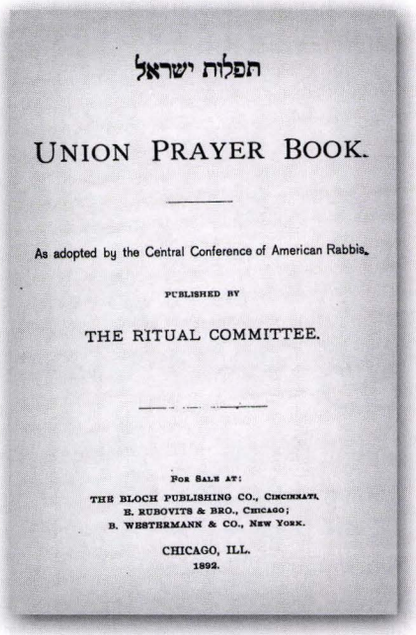
Author: David Philipson [דוד פיליפסון]
Author's father: Joseph
112 pp. 16mo [E.p.]
Cincinnati and Chicago, [1891]
Publisher (p. 2): Bloch Publishing and Printing Co.
Printer (p. 2): Bloch Publishing and Printing Co.
Title page (p. 1): English only.
Includes: copyright, 1891, by Davidson (p. 2); preface (Jan. 1891) (p. 3).
Other languages: English-language text.
Pointed text.
JA #4221; *KA* #931; Wachs #445.
Copies: HAR; HUC; *UTS.

Philipson was born in 1862 in Wabash, IN, and he graduated with HUC's first class in 1883. He served as the rabbi of Har Sinai in Baltimore until 1888, when he assumed the pulpit of Cincinnati's Bene Israel congregation. He retained that position until his death in 1949. Philipson is remembered as "The Dean of American Reform Rabbis" and a "standard bearer for Classical Reform Judaism" (Olitzky, *et al.*, 162-3).

This Reform prayer book contains little Hebrew text. "Well nigh two years ago a committee was appointed by the Board of Trustees of K.K.B.I. [Bene Israel] to revise the prayer-book used by the Congregation. The committee consisted of three gentlemen of the Board and myself. After holding several meetings, the members of the committee requested me to prepare the ritual. I did so and submitted the same to our Board of Trustees at that November meeting of 1889. It was approved, but was not brought before the Congregation until the following fall, when it was adopted. In the meantime the Central Conference of American Rabbis at the Cleveland meeting appointed a committee to prepare a Union prayer-book. If the prayer-book compiled under the auspices of the conference meet [*sic*] with the approval of the Congregation, it will be introduced and this book will serve the temporary purpose of filling the want of an intelligible ritual felt by my Congregation for some time" (p. 3).

Other works: contributed to #520. Also see *JA*; Olitzky, *et al.*
References: *AJYB* 5 (1903-4), 86; *BEOAJ*, 416-7; *CDAJB*, 2:486; *EJ*; *JE*, 10:1; *NYT* (30 June 1949), p. 23:1; Olitzky, *et al.*, 162-4; *PAJHS* 39 (1950), 461-8; *UJE*, 8:488-9; *WWIAJ* (1926), 475; *WWIAJ* (1928), 536-7; *WWIAJ* (1938), 809.

86 תפלות ישראל
UNION PRAYER BOOK As adopted by the Central Conference of American Rabbis, Published by the Ritual Committee.


תפלות ישראל

UNION PRAYER BOOK.

As adopted by the Central Conference of American Rabbis.

PUBLISHED BY

THE RITUAL COMMITTEE.

FOR SALE AT:
THE BLOCH PUBLISHING CO., CINCINNATI.
E. RUBOVITS & BRO., CHICAGO;
B. WESTHEIMANN & CO., NEW YORK.

CHICAGO, ILL.
1892.

Author: [Isaac S. Moses] [יצחק ש. מאזעס]
Author's father: ישראל ברוך
[4], 260, vi, 140 pp. 12mo [E.p.]
Chicago, 1892
Publisher: Ritual Committee [of the CCAR]
Title page #1 (p. [1]): English.
Title page #2 (p. 1): English only; "Appendix. Responsive Readings of Psalms and Scriptural Selections. Ethical Readings."
Includes: copyright, by CCAR, 1892 (p. [2]); table of contents (p. [4]); appendix of additional readings (pp. 1-140).
Other languages: English translation and English-only text.
BHB2; *JA* #4357; *KA* #965; Wachs #473.
Copies: HAR; HUC; JNUL; *YGC.

Moses was born in Zaniemysl, Poznan Province, in 1847. He was educated in his native town, in Gleiwitz and in Breslau and was ordained by R. Solomon Rosenthal of Jarozin and R. Bernard Felsenthal of Chicago. After immigrating to America in the early 1870s, he served as a rabbi in Quincy, IL (1876), Milwaukee (1879), Nashville (1887), Chicago (1888) and New York (1901-1919, Central Synagogue). Initially a radical Reformer, Moses later moderated his position. He was a charter member of the CCAR, a president of

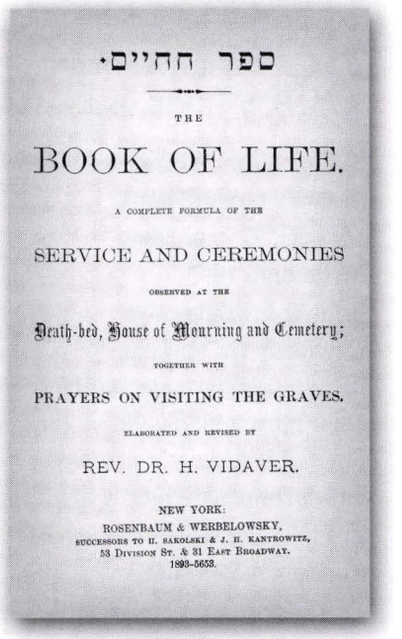
the New York Board of Jewish Ministers and a member of the Eastern Council of Reform Rabbis. He published many sermons, textbooks for children and liturgical works. Some of his publications went through many editions. "An important but unsung figure in American Jewish liturgical development," Moses "laid the foundation for the" *Union Prayer Book* [#86] (Friedland [1997], 8, 85). Moses was a member of Ohole Shem. He died in 1926. (His Hebrew name appears in #1140.)

The CCAR authorized the publication of a standardized Reform prayer book for the first time in 1891. Moses prepared a working draft [Wachs #455] and the following year the CCAR Ritual Committee issued an interim edition of the *Union Prayer Book* for temporary use until the new prayer book was ready for publication. The interim volume was based on the work of Moses and a copy at HUC was inscribed to Isaac Mayer Wise by "the maker of this Union Prayer Book ... Isaac S. Moses" (Friedland [1997], 8, 85, 143n8; Silberman, 75n22). It contains the first CCAR *Haggadah* (pp. 127-57; adapted from the German translation of Leopold Stein). The interim *Union Prayer Book* was sold by E. Rubovits & Bro. (Chicago), Bloch Publishing Co. (Cincinnati) and B. Westermann & Co. (New York) (p. [1]). The first regular edition of the *Union Prayer Book* appeared in 1894 (vol. 2) and 1895 (vol. 1) [#90]. It was reissued many times and was revised again in 1923 by William Rosenau [#158]. For other editions and revisions, see #119, #120; Friedland [1967]; Silberman; Wachs. On the *Union Prayer Book*, see *CCARY* 33 (1923), 46; Friedland (1967), 115*ff*; Friedland (1997), *passim*; Silberman; *USJ*, 3:127; Wachs, 28.

Other works: #151, #157. Contributed to #1140. Edited *Der Zeitgeist* (1880-2). Also see *JA*; Wachs.
Approbations granted: #571.
References: *AJYB* 5 (1903-4), 83; *AJYB* 29 (1927-8), 117; *CCARY* 37 (1927), 250-7; *CDAJB*, 2:450; *EJ*; Friedland, index; Heskes (1994), 189; *JCR*, 298, 299, 1176, 11799; *JE*, 9:68; *NYT* (4 Dec. 1926), p. 17:4; Olitzky, 122, 240, 338; Silberman, 46, 62; Swichkow and Gartner, *passim*; *UJE*, 8:13-4.

87 ספר החיים THE BOOK OF LIFE. A Complete Formula of the Service and Ceremonies Observed at the Death-Bed, House of Mourning and Cemetery; Together with Prayers on Visiting the Graves. Elaborated and Revised

Author: H[enry]. [Hayyim Gershon] Vidaver [הנרי {חיים גרשון} וידאוור]
194, [2] pp. 8vo
New York, 5653/1893
Publisher: Rosenbaum & Werbelowsky, Successors to H. Sakolski & J. H. Kantrowitz, 53 Division St. & 31 East Broadway
Title page (p. 1): English; extended writing.
Includes: copyright, by L. H. Frank & Co., 1878 (p. 2); preface, by publisher (p. 3); index (pp. 5-6); "Death Record" (pp. [1-2]).
Other languages: English translation on facing pages and English-only text.
Rashi type (instructions).
JA #4542; *KA* #308; Wachs #484.
Copies: HUC; LUB; *YGC.


ספר חחיים·

THE

BOOK OF LIFE.

A COMPLETE FORMULA OF THE

SERVICE AND CEREMONIES

OBSERVED AT THE

Death-bed, House of Mourning and Cemetery;

TOGETHER WITH

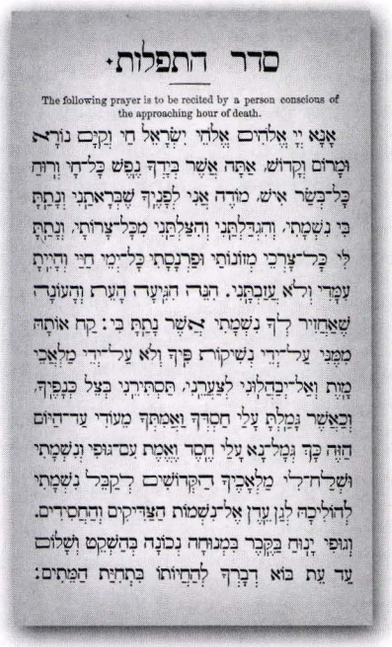
PRAYERS ON VISITING THE GRAVES.

ELABORATED AND REVISED BY

REV. DR. H. VIDAVER.

NEW YORK:
ROSENBAUM & WERBELOWSKY,
SUCCESSORS TO H. SAKOLSKI & J. H. KANTROWITZ,
53 DIVISION ST. & 31 EAST BROADWAY.
1893-5653.

"Sad experience has keenly made us feel the want of a practical book containing the ritual, ceremonies and customs generally observed at deaths and burials, on visiting the cemetery, and especially in the house of mourning. Any inexperienced person to whose lot has fallen the mournful task of supervising the depositing of the remains of a near relative in their final resting place, must have felt the want of a book containing the necessary instructions and directions for such occasions, in a convenient and eligible order. Admitting that there are a number of books in existence containing such laws, usages, prayers, etc., it is an acknowledged fact that the majority are so badly arranged that they almost confuse a person who has not a thorough knowledge of them. To remedy this, we have arranged the present one so simply that the most inexperienced person can ascertain all information required. We have also devoted considerable space to prayers for those visiting the graves of various relatives; the majority of which, having been originally composed by most prominent Jewish scholars, will be found more impressive and more apt to infuse the balm of consolation than the old stereotyped translations of Hebrew prayers" (p. 3). Some copies have "Bloch and Company ... Cincinnati and Chicago" pasted over the original imprint information. The first edition is Cincinnati: Bloch, 1878; Wachs records eight more editions.


סדר התפלות.

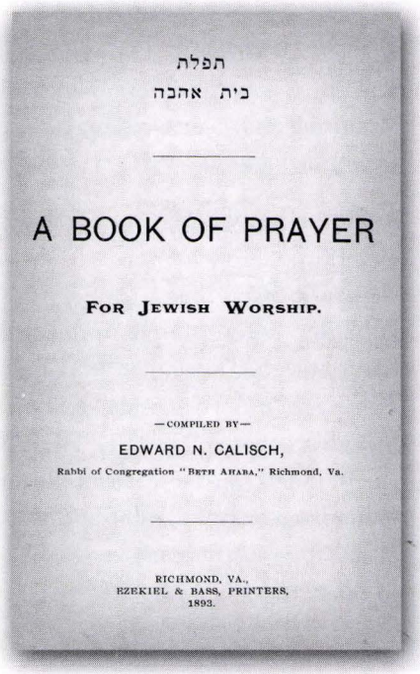
The following prayer is to be recited by a person conscious of the approaching hour of death.

אָנָּא יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל חַי וְקַיָּם נוֹרָא
וְרָם וְקָדוֹשׁ. אַתָּה אֲשֶׁר בְּיָדְךָ נֶפֶשׁ כָּל־חַי וְרוּחַ
כָּל־בְּשַׂר אִישׁ. כּוֹדֶה אֲנִי לְפָנֶיךָ שֶׁבְּרָאתָנִי וְהָחָתָ
בִּי נִשְׁמָתִי, וְהִגְדַּלְתָּנִי וְהִצַּלְתָּנִי מִכָּל־צָרוֹתַי, וְהָחָתָ
לִי כָּל־צָרְכֵי מְזוֹנוֹתַי וּפַרְנָסָתִי כָּל־יְמֵי חַיַּי וְהָיִיתָ
עִמָּדִי וְלֹא עֲזַבְתָּנִי. הִנֵּה הִגִּיעָה הָעֵת וְהָעוֹנָה
שֶׁאֲחַזִּיר לְךָ נִשְׁמָתִי אֲשֶׁר נָתַתָּ בִּי: קַח אוֹתָהּ
מִמֶּנִּי עַל־יְדֵי נְשִׁיקוֹת פִּיךָ וְלֹא עַל־יְדֵי מַלְאָכֵי
מָוֶת וְאַל־יַבְהֲלוּנִי לְצַעֲרָנִי, תַּסְתִּירֵנִי בְּצֵל כְּנָפֶיךָ,
וְכַאֲשֶׁר נָמַלְתָּ עָלַי חַסְדְּךָ וַאֲמִתְּךָ מֵעוֹדִי עַד־הַיּוֹם
הַזֶּה כָּךְ גְּמֹל־נָא עָלַי חֶסֶד וֶאֱמֶת עִם־גּוּפִי וְנִשְׁמָתִי
וּשְׁלַח־לִי מַלְאָכֶיךָ רַחֲמִים יְקַבְּלוּ נִשְׁמָתִי
לְהוֹלִיכָהּ לְגַן עֵדֶן אֶל־נִשְׁמוֹת הַצַּדִּיקִים וְהַחֲסִידִים.
וְגוּפִי יָנוּחַ בַּקֶּבֶר בִּכְנוּחָה נְכוֹנָה בְּהַשְׁקֵט וְשָׁלוֹם
עַד עֵת בּוֹא דְבָרְךָ לְהַחֲזִיר אוֹתוֹ בְּתוֹחַת הַמֵּתִים:

For biography, other works, approbations granted and references: see #15.

88 תפלת בית אהבה
A Book of Prayer for Jewish Worship

Author: Edward N[athan]. Calisch [אדו'רד נתן קליש]
Author's father: Henry
108, <iii, 95> pp. 12mo
Richmond, 1893
Printer: Ezekiel & Bass
Title page (p. 1): English.
Includes: preface (1893/5654) (p. 2); table of contents (p. 4); indices (pp. <i-iii>); hymnal, mediations and other supplications (pp. <1-95>).
Pointed text.
Other languages: mostly English text.
JA #4537; *KA* #909; Wachs #487.
Copies: HUC; *YGC.
First Hebrew book printed in Richmond, VA.

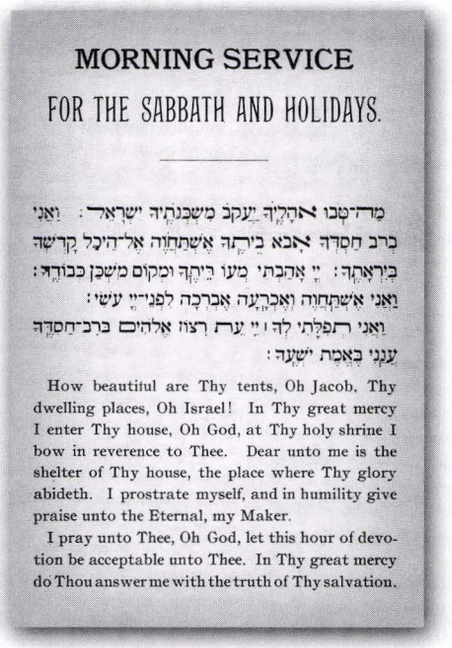

תפלת
בית אהבה

A BOOK OF PRAYER

FOR JEWISH WORSHIP.

—COMPILED BY—
EDWARD N. CALISCH,
Rabbi of Congregation "Beth Ahaba," Richmond, Va.

RICHMOND, VA.,
EZEKIEL & BASS, PRINTERS,
1893.


MORNING SERVICE

FOR THE SABBATH AND HOLIDAYS.

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי
בְּרֹב חַסְדְּךָ אָבֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ
בְּיִרְאָתֶךָ: יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי:
וְאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרֹב־חַסְדֶּךָ
עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

How beautiful are Thy tents, Oh Jacob, Thy dwelling places, Oh Israel! In Thy great mercy I enter Thy house, Oh God, at Thy holy shrine I bow in reverence to Thee. Dear unto me is the shelter of Thy house, the place where Thy glory abideth. I prostrate myself, and in humility give praise unto the Eternal, my Maker.

I pray unto Thee, Oh God, let this hour of devotion be acceptable unto Thee. In Thy great mercy do Thou answer me with the truth of Thy salvation.

Calisch was born in 1865 in Toledo, OH. He studied at the University of Cincinnati and was ordained as a rabbi with HUC's second graduating class. In 1887 he accepted a pulpit in Peoria, IL. Four years later he assumed the pulpit of Beth Ahaba in Richmond, VA, and proceeded to introduce reforms into the service. Calisch was "the originator of circuit work and holiday service pamphlets for Jews" (*UJE*). He served as: the president of the CCAR; an executive member of the American Jewish Committee, the Jewish Welfare Board, the Joint Distribution Committee and the Virginia War History Commission; and the vice president of the Society for the Prevention of Cruelty to Animals and the Non-Partisan Association of the League of Nations. "In addition he was a prominent figure in Richmond's civic life, where his talents as an orator were much in demand" (*EJ*). Calisch earned a Ph.D. from the University of Virginia in 1908. He retired from his Richmond pulpit in 1945, after more than four decades of service, and he died the following year.

"In 1893 the [Beth Ahaba] congregation felt the need of a more modern ritual. Rabbi Calisch was authorized to revise the prayer-book then in use" (Ezekiel and Lichtenstein, 265). Calisch wrote in the preface, "This book does not lay claim to any striking innovation, nor does it aspire to fill any long-felt want. It is simply and solely an individual affair of the congregation 'Beth Ahaba,' in obedience to a resolution of whose Board of Governors, it was compiled, and under the supervision of a Ritual Committee, appointed by said board. There is no attempt made to displace any other books of prayer now in use by any congregation, for it was not the intention to have the book go outside of the Congregation 'Beth Ahaba,' though there are no objections, if the book should be so desired. The compiler is deeply grateful to the kind friends, who have aided him with suggestion and contributions, especially in the hymnal portion, and to the compilers of 'Abodath Yisroel' [#49] to all of whom gratitude is hereby cheerfully expressed" (p. 2). *תפלה בית אהבה* "had a considerable influence on the development of a distinctive Reform liturgy" (*EJ*). On Beth Ahaba, see Ezekiel and Lichtenstein, 258*ff.*

Other works: see *UJE*.

References: *AJYB* 5 (1903-4), 47; *AJYB* 24 (1922-3), 127; *AJYB* 48 (1946-7), 485; *CDAJB*, 1:86; *EJ*; Ezekiel and Lichtenstein, index; *UJE*, 2:646 (portrait); *WWIAJ* (1926), 89; *WWIAJ* (1928), 101; *WWIAJ* (1938), 154.

89 A Collection of the Principal Melodies of the Synagogue from the Earliest Time to the Present

Author: Alois Kaiser [אלו'יס קיזר]
Author's father: דוד ליב
Author: Wm. [William] Sparger [ו'יליים ספרגר]
Author's father: קלמן
xvii, [1], 197, [2] pp. 4to [E.p.]
Chicago, 1893

Publisher: T. Rubovits
Title page (p. i): English only.
Includes: copyright, by Mrs. Hannah G. Solomon, 1893 (p. ii): committee members of the Jewish Women's Congress at the World's Parliament of Religions (p. iii); preface, by Cyrus Adler (9 July 1893) (pp. v-vi); preface, by authors (June 1893) (pp. vii-xvii); table of contents (pp. [1-2]).
Other languages: English translations only.
Graphics: illustrations (pp. iv, 14, 62, 99, etc.).
Musical arrangement.
JA #4544; *KA* #703; Wachs #477.
Copies: HAR; HUC; *YGC.

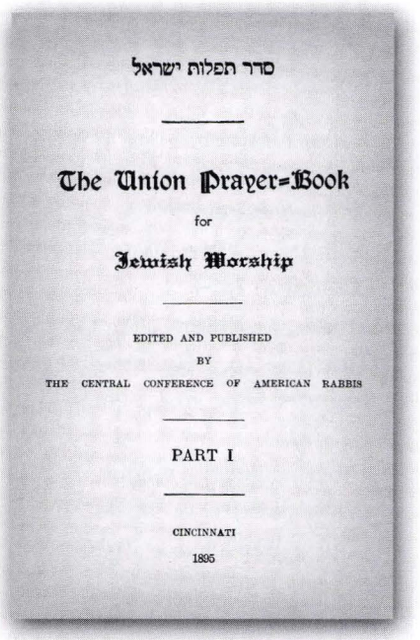
Kaiser was born in Szobotist, Hungary, in 1840. He trained for the cantorate in the conservatories of Vienna and Prague and he studied with Salomon Sulzer. In 1886 he immigrated to America, where he served as the cantor of Oheb Shalom in Baltimore until his death. Kaiser, "said to be the founder of the American cantorate" (Olitzky, *et al.*), was a president of the Society of American Cantors and the only non-rabbinical honorary member of the CCAR. He "gave particular expression to the traditional Jewish music of the synagogue and home as a protest against the tendency to secularize the music of the synagogue" (*UJE*). He was also "responsible for transmitting Sulzer's musical traditions to an American audience" (Kahn). Many Reform congregations utilized his arrangements and he prepared the *Union Hymnal* with them in mind. Kaiser died in 1908.

Sparger was born in Talya, Hungary, in 1860. He studied in the Royal Conservatory of Music of Vienna and the Rabbinical Seminary of Budapest. He served as a cantor in German cities and in Brooklyn before becoming the cantor of New York's Temple Emanu-El. "His Sabbath evening and morning services ... were, with those by Schlessinger, the most popular for many years in the American Reform synagogue" (*UJE*).

This volume contains musical arrangements for "Traditional Melodies" for the Sabbath and holidays (pp. 1-108) and "Modern Compositions" (pp. 111-97). The latter were arranged by A. J. Davis, M. Deutsch, H. Goldstein, Th. Guinzburg, Kaiser, S. Kantrovitz, L. Lewandowski, J. D. Marmor, S. Naumbourg and S. Sulzer. "The present volume is the first fruit of the organization of the Jewish Women's Section of the Parliament of Religions [Chicago, 1893]. The volume was projected by a committee of Chicago women, and its publication is due to their energy and public spirit. To the untiring efforts of Mrs. Henry Solomon the appearance of this work may be, in great measure, ascribed ... This volume is offered to the public as a further step in the direction of the rehabilitation of the music of the Synagogue ... The compilers labored under serious limitations both as to time and space. They were also embarrassed by the necessity, in many cases, of preparing an English text to suit the music ... Whatever measure of typographical success has been attained in this volume is due to the interest taken in the work by the publisher, Mr. T. Rubovits" (pp. v-vi). The introductory essay, by Kaiser and Sparger, is of "great historic value" and represents an early attempt by American musicologists to investigate Jewish music in a scientific manner (*UJE*). The front board reads "Songs of Zion Souvenir of the Jewish Women's Congress." This volume contains only the English translations and no Hebrew text. It cost two dollars and was "handsomely bound" (broadside adv. inserted in the JTSA-Karp Collection copy of *Papers of the Jewish Women's Congress* [Philadelphia: JPS, 1894]).

Other works (Kaiser): contributed to #158, #280, #281. Also see *JA*; *UJE*; Wachs.
Other works (Sparger): see *JA*; Wachs.
References (Kaiser): *AJYB* 5 (1903-4), 67; *AJYB* 10 (1908-9), 129; Blum, xxxix (portrait); *CCARY* 18 (1908), 173-8; *CDAJB*, 1:308; Kahn, 34; *JE*, 7:416-7; *NYT* (6 Jan. 1908), p. 7:4; Olitzky, *et al.*, 106-7; *UJE*, 6:292 (portrait); *USJ*, 3:556.
References (Sparger): *AJYB* 5 (1903-4), 101; *CDAJB*, 2:613; *UJE*, 9:691; *USJ*, 3:556.

90 סדר תפלות ישראל
The Union Prayer Book for Jewish Worship


סדר תפלות ישראל

The Union Prayer-Book

for

Jewish Worship

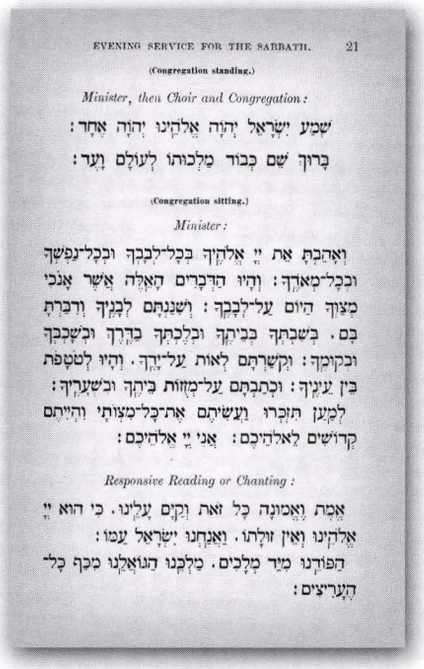
EDITED AND PUBLISHED
BY
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

PART I

CINCINNATI
1895

Cincinnati, 1894-5
Publisher: Central Conference of American Rabbis
Other languages: English.
Pointed text.
BHB2; *JA* #4700; *KA* #965 (vol. 1); Wachs #503.
Copies: HUC; JNUL; *YGC.

VOL. 1 (Weekday, Sabbath and Festivals)
416 pp. 12mo [E.p.]
Cincinnati, 1895
Printer (p. 2): E. Rubovits & Son (Chicago)
Title page (p. 1): English; "סדר תפלות ישראל The Union Prayer Book for Jewish Worship ... Part I."
Includes: copyright, by CCAR, 1895 (p. 2); table of contents (p. 5); "Selections from the Scriptures" (pp. 295-416).


EVENING SERVICE FOR THE SABBATH. 21

(Congregation standing.)

Minister, then Choir and Congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

(Congregation sitting.)

Minister:

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ. וְהָיוּ לְטֹטָפֹת
בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יְיָ אֱלֹהֵיכֶם׃

Responsive Reading or Chanting:

אֱמֶת וֶאֱמוּנָה כָּל זֹאת וְקַיָּם עָלֵינוּ. כִּי הוּא יְיָ
אֱלֹהֵינוּ וְאֵין זוּלָתוֹ. וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ׃
הַפּוֹדֵנוּ מִיַּד מְלָכִים. מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־
הָעָרִיצִים׃

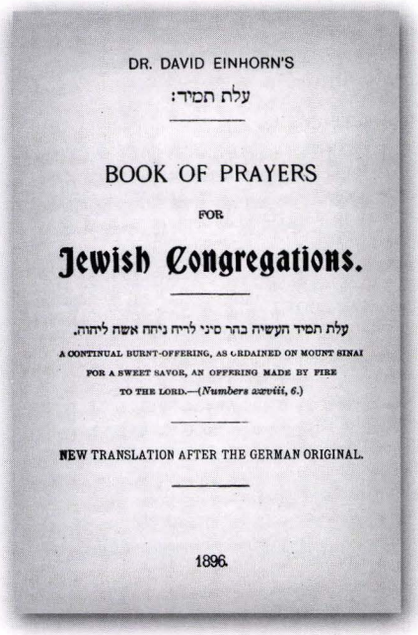
VOL. 2 (High Holidays)
340 pp. 12mo [E.p.]
Cincinnati, 1894
Printer (p. 1): S. Ettlinger (Chicago)
Title page (p. 1): English; "סדר תפלות ישראל The Union Prayer Book for Jewish Worship. Part II."
Includes: copyright, 1894, by CCAR (p. 2); table of contents (p. [4]).

This *Union Prayer Book* was adopted by the CCAR as its authorized prayer book. It replaced the interim prayer book used by its members [#86]. For a draft of vol. 2, see Wachs #485. Wachs records a set of vols. 1-2 printed by S. Ettlinger, as well as one printed by T. Rubovits [Wachs #502, 503]. Some copies of vol. 1 were printed by Toby Rubovits [YGC]. KA #964 and Wachs #516 record a *Union Prayer Book* printed in 1895 containing just the Sabbath liturgy (110 pp.). YGC has a copy of such a work printed by Toby Rubovits, but it is in fact an extract from vol. 1, not a reprint or a separate edition. For other printings, see Wachs. For musical arrangements to be used in conjunction with the *Union Prayer Book*, see #106. For a volume containing just the daily prayers (with various changes and the inclusion of additional Hebrew text), see #105. A revised edition was published in 1918-22 (see #120). On the *Union Prayer Book*, see *CCARY* 33 (1923), 46; Friedland (1967), 115*ff*; Friedland (1997), *passim*; Sarna (1998), 215; Sarna (Fall 1998-Winter 1999), 74; Silberman.

91 Dr. David Einhorn's עלת תמיד: Book of Prayers for Jewish Congregations ...

New Translation after the German Original

Author: David Einhorn [דוד אינהורן]
Author: [Emil G. Hirsch] [אמיל ג. הירש]
Author's father: שמואל
[vii], 166, 279 pp. [E.p.] 12mo
[Chicago], 1896
Printer: [S. Ettlinger Ptg Co.]
Title page (p. [i]): English; extended writing.
Includes: copyright, by Julie Einhorn, 1896 (p. [ii]); translator's preface (3 Aug. 1896) (pp. [iii-v]); table of contents (p. vi).
Other languages: English.
BHB2; *JA* #5021; *KA* #948; Wachs #518.
Copies: HUC; JNUL; *YGC.


DR. DAVID EINHORN'S

עלת תמיד:

BOOK OF PRAYERS

FOR

Jewish Congregations.

עלת תמיד העשיה בהר סיני לריח ניחח אשה ליהוה.

A CONTINUAL BURNT-OFFERING, AS ORDAINED ON MOUNT SINAI FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO THE LORD.—(*Numbers xxviii, 6.*)

NEW TRANSLATION AFTER THE GERMAN ORIGINAL.

1896.

Hirsch was born in Luxembourg in 1851. He came to America with his family in 1866 when his father, the former chief rabbi of Luxembourg, became the rabbi of Philadelphia's Keneseth Israel. He studied at the Episcopal Academy of Philadelphia, the University of Pennsylvania, the University of Leipzig, the University of Berlin and the Berlin Hochschule. After preaching at Keneseth Israel and serving as a rabbi in Baltimore and Louisville, he became the rabbi of Chicago's Sinai Congregation in 1880. He was a proponent of radical Reform and an anti-Zionist. Hirsch edited a number of journals and headed the Bible department of *JE*. He was also involved in Jewish and civic organizations and academic institutions. He died in 1923. His father-in-law was David Einhorn and his brother-in-law was Kaufmann Kohler.

Hirsch introduced a number of changes in this English translation of Einhorn's *Olat Tamid* prayer book [#45] "to adapt the book more readily to its practical uses." These included additional hymns (some authored by Hirsch), translations from Hebrew poetry in metrical form rather than in rhymed prose and an enlarged weekday service (p. iv). This prayer book contains little Hebrew text. Some copies record the city of publication and the printer on p. ii. Later editions were published in 1913 and 1921 [Wachs #862, 1087].

An earlier English translation by Einhorn and Bernhard Felsenthal was published as *Book of Prayers for Israelitisch Congregations* (New York: Deutsch & Golderman, 1872) [*JA* #2340; Wachs #207]. The 1896 edition prepared by Hirsch lacks the service for the Fast of the Ninth of Ab. *UJE*, 5:296 records that Michael Heilprin translated עלת תמיד into English, but there is no evidence that he was involved in either translation.

Other works (Hirsch): see Olitzky, *et al.*; Schwab, 200.
Approbations granted (Hirsch): #229, #571, #691.
References (Hirsch): *AJA* 4 (1952), 66-82; *AJYB* 27 (1925-6), 230-7; *CCARY* 33 (1923), 145-54; *EJ* (portrait); *JE*, 6:410-1; Olitzky, *et al.*, 88-90; *UJE*, 5:373-5 (portrait).
For biography, other works, approbations granted and references (Einhorn): see #42.

92 קבוץ סליחות ותפלות

ליום חמשה עשר לחודש כסלו כפי מנהג החברה קדישא גח"שא דווילנא


קבוץ
סליחות ותפלות
ליום חמשה עשר לחודש כסלו
כפי מנהג החברה קדישא גח"שא דווילנא
הובא
לבית הדפוס
עי' הנבאים
דחברה קדישא
נח"שא
בבית הכנסת
קהל
עדת ישרון
ברחוב עלדרידש נומר 12–16
פה נויארק
בשנת תרים ל"פ
דרוק אונר פארלאג פאהן
הירש דאבין אונד זאהן
85 ארט'שארד סט.
נויארק

16 pp. 8vo
New York, 5660 [1900]
Publisher: The *Gabba'im* of the Burial Society of Adath Jeshurun
Printer: Hirsch Dagin and Son, 35 Orchard St.
Title page (p. 1): border; extended writing.
Includes: preface (p. 2).
Graphics: illustration of the synagogue (p. 1).
Pointed text.
JA #5778; *KA* #601, 704; Wachs #568.
BHB2.
Copies: HAR; JNUL; LUB; *YGC.

The *hevra kadisha* (burial society) of New York's Adath Jeshurun congregation established 15 Kislev as the day for its annual observance. Since the prayers for the observance are scattered throughout the regular prayer book, the sextons of the burial society published *קבוץ סליחות* to make it easier to follow the services (p. 2). *KA* records that the type is from Vilna or Warsaw. "The fraternal aspect of the *hevra* was observed in various ways, the most common being the annual celebration of the *hevra* on a fixed day." Although not the most common day for this observance, many have held it on 15 Kislev (*EJ*, 8:444-6). See Wachtel, 26 (no. 14).

Adath Jeshurun was founded ca. 1870 by Rumanian immigrants on New York's Lower East Side. It emerged as one of that neighborhood's leading congregations and, by the turn of century, it evolved into a proto-American synagogue (Gurock [1996], 265-83).

93 עולת שבת כולל תפלות לכל השבת ולשלש רגלים

מן קבלת שבת עד אחר מוצ"ש, שיר השירים, פרקי אבות, ויתן לך, סדר הבדלה, כל סדר הזמירות ורבון למוצ"ש קידוש לבנה: ונלוו עליו לקוטי מזמורים הנהוגים לאמרם קודם תפילת ערבית במוצאי שבת קודש.

100, 103-107, [1] pp. 8vo
Brooklyn, [ca. 1901-6]
Publisher: Hebrew Publishing Co., 122-128 Leonard St.
Printer: Hebrew Publishing Co., 122-128 Leonard St.
Title page (p. 1): border; extended writing.
Pointed text.
KA #940.
Copies: *HUC.

KA records that this prayer book was "printed with stereotype [plates?] made in Russia." The last page in the copy we saw (collated here as p. [1]) is paginated as p. 222; it ends in the middle of "קידוש לבנה" and it is possible we saw a defective copy. The title page is *s.a.* and we record the imprint date based on the publisher's address. Wachs records two items with this title; the first is Brooklyn: Hebrew Publishing Co., 1905? (62 pp.) [Wachs #685] and the second is New York: Hebrew Publishing Co., [190-?] (various pagings) [Wachs #792].

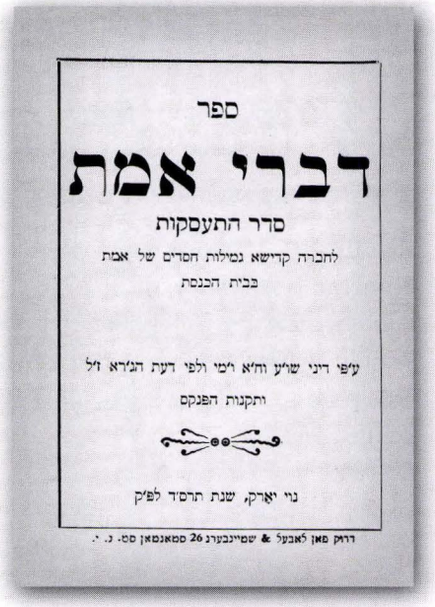
94 סדר להדרת קדש
FORM OF PRAYERS AND BLESSINGS OF ISRAEL with an English Translation.


סדר
לחדרת קדש·
כולל
תפלות כל השנה·
וכל ברכות הנהנין . וברכות המצות . וברכות הודאה
והריח וכו' . הנצרכים לדעת לכל איש יהודי .
בהעתקת לשון ענגליש·
FORM OF
PRAYERS AND BLESSINGS OF ISRAEL
WITH AN ENGLISH TRANSLATION.
PUBLISHED BY
THE HEBREW PUBLISHING COMPANY,
122-128 LEONARD STREET,
BROOKLYN, N. Y.
5662—1901.

507, [4] pp. 32mo
Brooklyn, 5662/1901
Publisher: Hebrew Publishing Company, 122-128 Leonard St.
Title page (p. 1): English.
Includes: copyright, by J. H. Kantrowitz, 1881 (p. 2).
Other languages: English (translation); Yiddish (instructions).
Rashi type (instructions).
KA #939; Wachs #606.
Copies: HUC; *YGC (with special binding and clasp).

A few sections of this Ashkenazic prayer book lack an English translation. Other editions are New York: Harris B. Germansky, 1877; New York: J. H. Kantrowitz, 1881; New York: J. H. Kantrowitz, 1887, 1888; New York: Rosenbloom & Werbelowsky, 1895; New York: Hebrew Publishing Co., 1909, [191-?]; New York: Hebrew Publishing Co., *s.a.*

95 ספר דברי אמת
סדר התעסקות לחברה קדישא גמילות חסדים של אמת בבית הכנסת ע"פי דיני שו"ע וח"א ו"מי ולפי דעת הג"רא ז"ל ותקנות הפנקס


ספר
דברי אמת
סדר התעסקות
לחברה קדישא גמילות חסדים של אמת
בבית הכנסת
ע"פי דיני שו"ע וח"א ו"מי ולפי דעת הגר"א זל
ותקנות הפנקס
ניו יארק, שנת תרס"ד לפ"ק
דרוק פאן לאבעל & שמיינבערג 26 סטאנטאן סט. נ. י.

[14] pp. + wrappers 16mo
New York, 5664 [1904]
Printer: Lobel & Steinberg, 26 Stanton St.
Front wrapper: border; extended writing; symbol.
Title page (p. [1]): border; extended writing; symbol.
Other languages: Yiddish.
Copies: LUB; *YGC.

Except for liturgical sections, this *hevra kadisha* (burial society) manual only contains Yiddish text. The laws of mourning include teachings of R. Elijah of Vilna [Gra/Vilna Gaon]. *KA* #127 records an 5657 [1897] edition; we have been unable to find any references to such an edition.

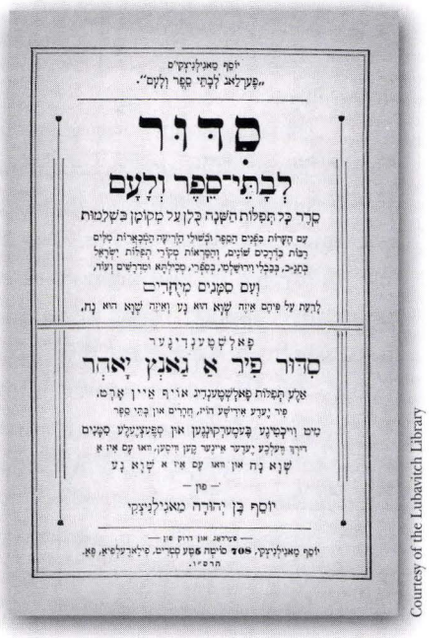
96 תפלות ישראל

PRAYERS OF ISRAEL with English Translation According to the Custom of the German and Polish Jews.

[1], 240 [*i.e.*, 244], 236 pp. 18mo
Brooklyn, 1904
Publisher: Hebrew Publishing Co., 122-128 Leonard St.
Title page (p. [1]): English.
Includes: table of contents (p. 1).
Other languages: English (translation).
Pointed text.
Rashi type (instructions).
KA #938; Wachs #667.
Copies: HUC; *YGC (with misbound and/or misnumbered pages).

This prayer book is identical to #46, with the addition of *Kaddish* at the end.

97 סדור לבתי-ספר ולעם


יוסף מאגילניצקי'ס
„פֿאַרלאַג לבתי ספר ולעם".

סִדּוּר

לְבָתֵּי־סְפֶר וְלָעָם

סדר כל תפלות השנה כלן על מקומן בשלמות

עם השירות בפעם הספר ופשוטי קריקה המבארות סימן
בחות כוונים שונים, והקראות שקורי התפלות ישראל
בתוכ־ב, בבבלי וירושלמי, בספרי, סהלילא ומדרשים ועוד,

ועם סגנים מיוחדים
לנוסח על פיהם איזה שנוא הוא נע ואיזה שנוא הוא נח.

Courtesy of the Lubavitch Library

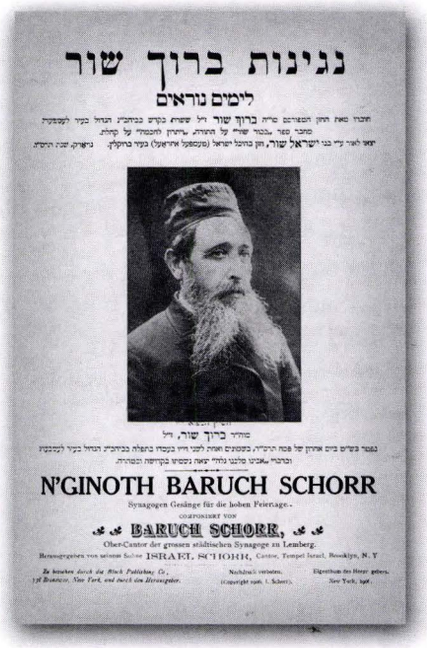
Author: [Joseph {Josep} Magil {Magilnicki}] [מאגיל] מאגילניצקי [יוזל] יוסף
Author's father: יהודה
[2], IV, [1], 6-96, 138 pp. (two cols. per page) 8vo
Philadelphia, 5666 [1906]
Publisher: Joseph Magilnicki, 708 South 5th St.
Printer: Joseph Magilnicki, 708 South 5th St.
Title page #1 (p. [1]): border; extended writing; Yiddish; "סדור לבתי-ספר ולעם סדר כל התפלות השנה".
Title page #2 (p. 1): border; extended writing; Yiddish; "סדור לבתי-ספר ולעם תפלות שבת ויום טוב בשלמותן".
Includes: table of contents (p. [2]); preface (pp. I-IV); musical arrangement; addenda (p. 96); table of contents (p. 2); footnotes.
Other languages: English and Yiddish (instructions).
Pointed text.
KA #302; Wachs #680.
Copies: *LUB; YGC.

This popular prayer book was published for "school children and the general public" (p. [1]). The historical development of the prayers and their sources are discussed in the footntoes. Wachs collates 96, 136 pp. Later editions are: Philadelphia: J. Magilnicki, 5668 [1908] [*KA* #302; Wachs #743]; 2nd ed., Philadelphia: Joseph Magilnicki, 5669 [1909] ([2], V, [2], 6-96, 176 pp.; with new preface and additional contents, including Song of Songs, Ethics of the Fathers and miscellaneous prayers) [LUB; Wachs #744]; 5th ed., Philadelphia: J. Magilnicki, *s.a.* (96, 136 pp.; distributed by Hebrew Publishing Co) [Wachs #787]; 5th ed., Philadelphia: J. Magilnicki, ca. 1930-1935 ([2], IV-V, [4], 6-96, 176 pp.; distributed by Hebrew Publishing Co) [HUCN].

While *Hebrew Printing in America* was in press, we obtained a variant copy of this prayer book. At the end of the volume are two extra leaves containing a list of subscribers. The following cities are not represented in any other subscription lists: Alameda, CA, Bedford (IN, MA, NH or TX?), Black River Falls, CA, Grand Marais, MN, Norma, NJ, Olean, NY, Oxford, GA, Riverside, CA, St. Joseph (MI or MO?) and Topeka, KS. In an advertisement on the front paste-down endpaper, Magil stated: "Don't purchase this prayer book if the extra five cents that this one costs is worth more to you than the tens and hundreds of dollars you spend on tuition for your children."

For biography, other works and references: see #20.

98 נגינות ברוך שור לימים נוראים
N'GINOTH BARUCH SCHORR Synagogen Gesänge für die hohen Feiertage



Author: Baruch [Boruch] Schorr ברוך שור
Author: Israel Schorr ישראל שור
Author's father: ברוך
[3], 3-250 pp. Fo. [E.p]
New York, 1906
Publisher: Bloch Publishing Co. [7?]38 Broadway
Title page (p. [1]): German; extended writing.
Includes: copyright, by Israel Schorr, 1906 (p. [1]); dedication to Salomon Buber, Dr. Judah Leon Magnes and Dr. Emanuel Loew (p. [2]); preface, by Israel Schorr, in German (p. [3]); musical arrangements (*passim*).
Graphics: portrait of author (p. [1]).
KA, 567; Wachs #701.
Copies: HUC; LUB; *YGC.

Baruch Schorr was born in Lemberg into a hasidic family. After serving as a cantor in various communities in Eastern Europe, he was appointed a cantor in Lemberg in 1859. "A pious Jew, he was at the same time interested in European culture and musical techniques. He applied these techniques in his compositions, which, however, are firmly based on traditional motifs" (*EJ*). His Yiddish opera "Samson" was performed in 1890. Owing to his appearance on stage with the main actress following a performance, he was censured by his congregation and suspended from his position for four weeks. Insulted, he immigrated to America and served as a cantor on New York's Lower East Side. For five years he refused all entreaties to return to Lemberg, until he finally resumed his position in 1896. Schorr authored well-known commentaries on the Pentateuch (*בכור שור*) and Ecclesiastes (*יתרון לחכמה*). He died in 1904. His six children, including Israel, were all cantors.

Israel Schorr was born in Lemberg in 1870. He was educated in Vienna and he served as a cantor in Vienna, Newark (Oheb Shalom) and Brooklyn (Temple Israel). He was the son of Baruch Schorr.

נגינות ברוך שור contains musical scores of Baruch Schorr's cantorial compositions for the High Holidays. It was edited by Schorr's son, Israel. "In editing the music he endeavored to leave the traditional songs for the cantor and choir in their original settings but to so arrange them that the older method of singing without the words was dispensed with, an advantage which he hoped would please not only his fellow-cantors but also all those who understood and loved the true traditional Synagogue music" (1928 ed., p. [2]). "Many of these melodies are actually the work of the younger [Israel] Schorr, who also rearranged some of his father's harmonies" (*EJ*). Only the titles to each composition are in Hebrew characters; the text of the compositions appear only in Hebrew transliterated into German. A second edition was published as *נגינות ברוך שור לימים נוראים ... N'ginoth Baruch Schorr ... Complete Service, According to the Traditional Ritual for New Year and Day of Atonement (Second Edition)* (New York: Bloch Publishing Co., 1928) [YGC]; it lacks the German preface and the dedications but contains a new English preface.

References (Baruch Schorr): *EJ*; Heskes (1994), 60; *UJE*, 9:423.
References (Israel Schorr): *AJYB* 4 (1903-4), 96; *CDAJB*, 2:569.

99 סדור כל בו
סדר תפלות מכל השנה עם תרגום אנגלית

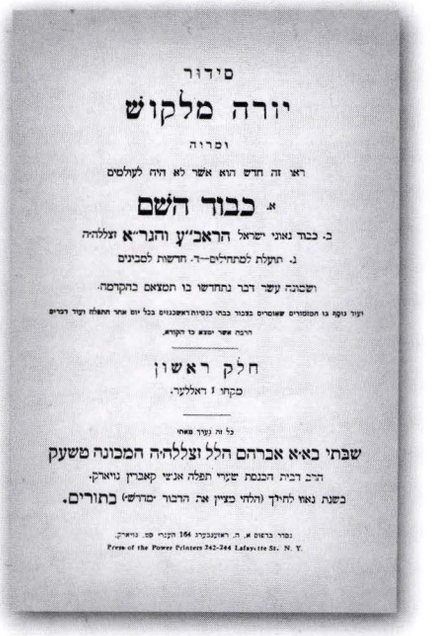
COMPLETE DAILY PRAYERS With A Revised Translation According to the Custom of Ashkenasim



5-735, [2] pp. 12mo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Title page (p. 5): border; English.
Includes: copyright, 1906, by publisher (p. 5); table of contents (p. 7).
Other languages: English (translation); Yiddish (some instructions).
Pointed text.
Wachs #703.
Copies: *YGC (gilt edges; design embossed in gold on the f.b.).

This Orthodox prayer book is a stereotype of the Roedelheim edition (*KA*). Wachs records that the title reads "of the Ashkenasim." The title on the spine is "The Form of Daily Prayers." Some pages are misnumbered. There is no imprint date on the title page and we record it based on the publisher's address. For a Brooklyn, 1906 edition, see *KA* #936; Wachs #702.

100 סידור יורה מלקוש ...
חלק ראשון



Author: Sabbath Check שבתי טשעק
Author's father: אברהם הלל
[2], 12, 42, 10, 335, <[2], 8> pp. 8vo
New York, 5668/1908
Chronogram: נאוו לחיך (הלחי מציין את הדבור "מדרש") בתורים
Printer: A. H. Rosenberg, 164 Henry St.
Printer: Press of the Power Printers, 242-244 Lafayette St.
Title page #1 (p. [1]): extended writing.
Title page #2 (p. <[1]>): English only; extended writing; "The Newly Improved Prayer Book Entitled Yoreh-Malkosh U'Marveh an Improved Guide for the teaching to young and old the art of properly reading The Hebrew Language."
Includes: table of contents (p. [2]); copyright, by Check, 1902 (p. [2]); introduction in Yiddish (pp. 1-12); grammatical treatise (pp. 1-42); errata (pp. 9-10); copyright (p. <[2]>); English introduction (pp. <1-8>).
Other languages: English (pp. <1-8>); Yiddish (pp. 1-12).
Rashi type (introductions and instructions).
KA #934; Wachs #748.
Copies: LUB; *YGC.

Check was born in Kobrin, Russia, in 1854. He studied in the yeshivah of Kovno and was ordained by a number of rabbis, including R. Isaac Elhanan Spektor. He immigrated to America in 1888. Check was a kashruth supervisor and *dayyan* before becoming the rabbi of Sha'arei Tephilah Anshei Kobrin of New York in 1896. He lectured in New York synagogues between 1910 and 1926.

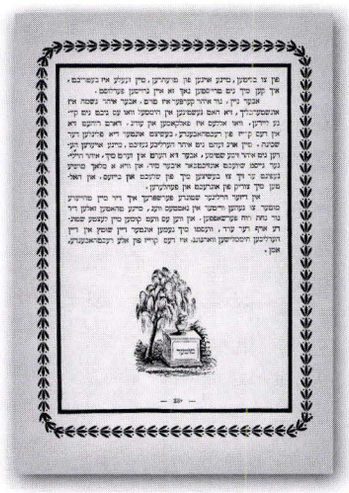
This Ashkenazic prayer book was designed to facilitate the proper reading of the Hebrew text. Special signs alert the reader to penultimate stresses, vocalized schwas, etc. Preceding the text of the prayer book is a lengthy introduction on the various laws pertaining to the proper reading of Hebrew. Certain words in the text are marked with numbers that refer back to the rules explained in the introduction. The type was probably set by Rosenberg and the printing executed by Power Printers (t.p. #1). The work cost one dollar (t.p. #1). No other volumes were published. Check planed to publish a manuscript on the prayer book entitled "בקורת ותקון", but he was unable to do so because his time and financial resources were limited (p. 10); see pp. 1-10 for the preface of this work.

Other works: #312.
References: *CDAJB*, 1:91; *WWIAJ* (1938), 163.

101 יאהרצייטס מעמאריאל אלבום
צום אנדענקען פון מיין זעליגער מוטער



Author (p. 1): [Hayyim Isaac Jacob Rachlin] רחלין [יעקב] יצחק [חיים]
Author's father: צבי
[2], 28 pp. 4to
[New York], [1908]
Publisher/printer: *s.n.*
Title page #1 (p. [2]): art.
Title page #2 (p. 1): caption title; "יאהרצייט געדאנקען, פארשריפטען, און געבעטע פערפאסט פון הרב יצחק ב"ר צבי רחלין".
Other languages: Yiddish.
Rashi type (footnotes).
Pointed text.
Copies: *YGC.

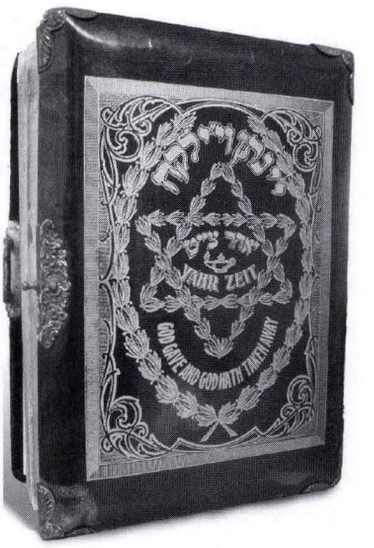


Rachlin lived in Voroshilovgrad, Dnepropetrovsk Province (Lugansk, Yekaterynoslav). Praised for his contributions to the Hebrew encyclopedia *האשכול*, he decided to dedicate his life to studying Talmudic personalities and he contributed studies on the subject to *המליץ*. He also authored *ארץ ירדן* at the behest of leaders of the Zionist movement. Rachlin was left impoverished after Voroshilovgrad was ravaged by a pogrom in 1905. He immigrated to America the following year. (This Isaac Rachlin may be the printer of the same name who was active in New York ca. 1907-8.)

In 1908 Isaac Rachlin published separate memorial books for a deceased mother and a deceased father. Whereas t.p. #1 of the edition for a mother specifies "יאהרצייטס מעמאריאל אלבום ... מוטער", t.p. #1 of the edition for a father specifies "יאהרצייטס מעמאריאל אלבום ... פאטער". Also, the prayers on pp. 16, 19, 20 specify whether the deceased is a father or the mother and the text of the prayer to be recited when visiting the grave is different in each edi-

tion (pp. 19-20). The editions for both the father and the mother each contain: an empty picture frame for a picture of the deceased (p. [1]); a blank space on t.p. #1 to insert the name and date of the deceased (p. [2]); Rachlin's "יאהרצייט גאטהייט און (pp. 1-11); "געדאנקען, פארשריפטען, און געבעטע אונשטערבליכקייט (עראינערונגען אם יאהרצייטס טאג)" (pp. 12-13); "מאראל און ליידענשפט" (p. 13); "קדיש" (pp. 14-15); a memorial prayer (p. 16); "געבעטטע. אויפ'ן הייליגען ארט אם יאהרצייטס טאג" (pp. 17-18); a prayer by the grave (pp. 19-20); "יזכור געבעט" (pp. 21-23);"אויף קבר אבות אם מאנאט אלול און עשרה ימי תשובה" (p. 24); "מצבות זכרון" (pp. 25-27); and "געבעט בי'ס שטעלען א מצבה אויף קבר אבות" (pp. 27-28). The imprint date of the volume for a mother is recorded based on the edition for a father [#102].

The YGC copy of ... *יאהרצייטס מעמאריאל אלבום מוטער* was issued as a deluxe edition. The text was printed on heavy cardboard (the pages were taped to one another) and the boards were bound in velvet. The front board also has a plastic cover and metal corners; the boards are fitted with a clasp. The YGC copy was used by "Chevrah Massoth Benjamin Anshei Podhaja [Podgaytsy, Poland] K.U.V." In the picture frame is a picture of the society's building with a title (printed) that reads "יאהר-צייט בוך פון די גאטזעלטיגע ברודער און שוועסטער דער חברה משאת בנימין אנשי פאדהייצע". On the reverse side of the frame is a memorial prayer (printed) for the deceased invoking the merit of R. Benjamin Aaron Slonik [Salnik] and R. Jacob Slonik [Salnik], who served as rabbis in Podgaytsy in the sixteenth and seventeenth centuries. Seven extra bordered cardboard leaves are taped into p. [2v], 7, 17, 18, 21, 24, 26; some of the leaves contain the names of deceased men and women (printed and ms.). On Chevrah Massoth Benjamin Anshei Podhaja, a Lower East Side synagogue founded in 1895, see *JCR*, 217.



Other works: #102, #528; *ארץ ירדן* (Warsaw: Alpin, 5656/1896); biography of R. Joshua ben Levi in *ארבע מאמרים* (St. Petersburg: Berman and Rabinowitz, 1893) and *המליץ*. Edited *סדר עולם* as "תקון הסדר" in *הכרם* (5647 [1887]). The title page of #528 also lists a work by Rachlin titled *מועד ירח*, though this may have been a journal article or a ms. References: #528, pp. III-IV.

102 יאהרצייטס מעמאריאל אלבום
צום אנדענקען פון מיין זעליגער פאטער

Author (p. 1): [Hayyim Isaac Jacob Rachlin] רחלין [יעקב] יצחק [חיים]
Author's father: צבי
[2], 28 pp. 4to
[New York], [1908]
Publisher/printer: *s.n.*
Title page #1 (p. [2]): art.
Title page #2 (p. 1): caption title; "יאהרצייט געדאנקען פארשריפטען און געבעטע פערפאסט פון הרב יצחק ב"ר צבי רחלין".
Other languages: Yiddish.
Rashi type (footnotes).
Pointed text.
Copies: *LUB.



Courtesy of the Lubavitch Library

For more on this memorial book for a deceased father, see the edition published for a deceased mother [#101]. LUB has two copies. One was published as a deluxe edition in the same manner as the YGC copy of יאהרצייטס מעמאריאל אלבום ... מוטער; in this copy the picture frame is bound to the rear of the volume. The second copy was printed on regular paper and bound with plain boards; it has one extra page on the *verso* of t.p. #1 (*i.e.*, the collation is [3], 28 pp.) with a table ("יאהרצייטס טאבעלע בירגער דאטום") listing the civil dates of the anniversary of the death for 5669 [1909] through 5693 [1933]. The imprint date is recorded based on this page and a manuscript notation on t.p. #1 of the non-deluxe copy at LUB that reads, "copyright 1908 by I. Rachlin."

For biography, other works and references: see #101.

103 מחזור

... עם פירוש מטה לוי ... ועם פירוש עברידייטש

New York, 1908
Publisher: Hebrew Publishing Co., 83-85 Canal St.
Other languages: Yiddish (translation).
BHB2; Wachs #739.
Copies: HAR (vol. 1); HUC (vol. 1); JNUL; LUB; *YGC.



VOL. 1 (High Holidays)
464 pp. 8vo
Title page (p. 1): art; Cyrillic; extended writing; Yiddish; "מחזור ראש השנה ויום הכפורים כמנהג אשכנז עם פירוש מטה לוי בו יפרש כל הפיוטים בסדר נכון ועם פירוש עברידייטש לבאר פירוש המלות וכוונת המאמרים".

VOL. 2 (Festivals)
432 pp. 8vo
Title page (p. 1): art; Cyrillic; extended writing; Yiddish; "מחזור שלש רגלים חלק שני כמנהג אשכנז עם פירוש מטה לוי בו יפרש כל הפיוטים בסדר נכון ועם פירוש עברידייטש לבאר פירוש המלות וכוונת המאמרים".

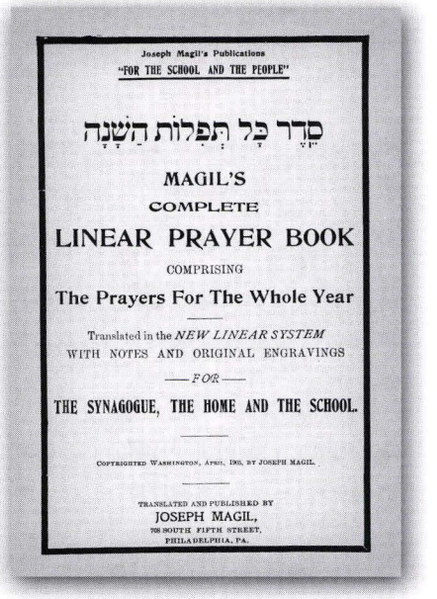
This *mahzor* for the High Holidays and festivals contains a Yiddish translation and the "מטה לוי" commentary; it has a Russian title and the type is Russian. *KA* #468 catalogues "*Mahzor.* Ashkenazic Rite, with English translation (printed by photography from a Vienna imprint) 2 vols. New York, 1908. 8°"; we could not find a record of such an edition.

104 סדר כל תפלות השנה

MAGIL'S COMPLETE LINEAR PRAYER BOOK Comprising the Prayers for the Whole Year Translated in the New Linear System with Notes and Original Engravings for the Synagogue, the Home and the School.







Author: [Joseph {Josep} Magil {Magilnicki}] [יוסף {יוזל} מאגיליצקי {מאגיל}]
Author's father: יהודה
[9], 192, 272, [4] pp. 8vo
Philadelphia, [1908]
Publisher: Joseph Magil, 708 S. 5th St.
Printer: [Joseph Magil]
Title page #1 (p. [1]): border; English
Title page #2 (p. 1): border; English; "סדר כל תפלות השנה Magil's Complete Linear Prayer Book Comprising the Prayers for the Whole Year Translated in the New Linear System with Notes and Original Engravings Second Part Services for Sabbath and Festivals."
Includes: copyright, by author, 1905 (p. [1]); table of contents (p. [2]); dedication to parents (p. [3]); preface (Mar. 1908) (p. [4]); note to teachers and students (p. [5]); musical arrangement (p. [9]); footnotes.
Other languages: English (translation).
Pointed text.
Graphics: illustrations (pp. [6-8]).
BHB2; Wachs #746.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"After a period of more than six years of hard labor and research, I am, for the first time, enabled to present to the devout Hebrew public my Complete Linear Prayer Book for the use in the Synagogue, the Home and School" (p. [4]). This volume contains a linear English translation and the footnotes display a scholarly knowledge of the origins of the prayers. The illustrations depict young boys donning phylacteries. The "Prayer for Rulers" (*ha-Noten Teshu'ah*) specifically refers to Theodore Roosevelt (part 2, p. 153; see Sarna [1998], 219). Magil also published an edition with a Yiddish translation; the main collation is identical, but the Yiddish edition has an extra thirty-seven pages of Sabbath prayers.

For references, biography and other works: see #20.

105 Evening and Morning Service for Week Days
Reprint from the Union Prayer Book

64 pp. [E.p.] 12mo
New York, 1913
Publisher: Bloch Publishing Co.
Printer (p. 2): Bloch Publishing Co.
Title page (p. 1): English only.
Includes: copyright, by CCAR, 1895 (p. 2).
Other languages: English.
Pointed text.
KA #972; Wachs #863.
Copies: HAR; HUC; *YGC.

The title page of this prayer book containing the weekday liturgy states that it is a reprint of the *Union Prayer Book*. Some of the pages are identical in text, lay-out and format to the weekday liturgy of the 1895 *Union Prayer Book* [#90], but others are completely different. The "reprint" actually contains much more Hebrew text (see #119). "Pamphlet I" is printed on the top of the title page. For an earlier edition, see Wachs #631.

106 Sabbath Morning Service for the Synagogue
According to the Union Prayer Book

Author: James Rogers [ג'יימס רוג'רס]
[2], 32 pp + wrappers 4to
Boston, [1913]
Publisher: Oliver Ditson Company (Boston)
Publisher: Chas H. Ditson & Co. (New York)
Publisher: Lyon & Healy (Chicago)
Front wrapper: art; border; English only.
Title page (p. [1]): border; English only.
Includes: table of contents (p. [2]); musical arrangements; advs. (b.w.).
Other languages: English.
KA #570 (?), 833; Wachs #868.
Copies: *JTSA.

This volume of musical arrangements was to be used in conjunction with the *Union Prayer Book* [#90]. It contains no Hebrew characters, only English and Hebrew transliterated into English. The work is most likely identical to *KA* #570, which *KA* records as a New York imprint. The imprint date is recorded based on the copyright date (p. 1).

Other works: see Wachs.

107 סדור תפלות לשבת ויום טוב

באותיות גדולות ומאירות. עם דגושים ומתגים, ועם ציונים לשוא-נע וסמני-הפסקה, בהוראות אנגלית ... עם עשרים ושמונה נומרים תוי-נגינה

Author: [Abraham Hayyim {Hyman, Hayman, B. Joseph} Charlap {Harlap}] [חרל"פ, חרלאפ, בן יוסף] [חיים] היימאן .[אברהם]
Author's father: יוסף
Author: Henry A. Russotto [Russoto] [הנרי א. רוסוטו]
288, <31> pp. 8vo
New York, 5674/1914
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page #1 (p. 1): extended writing.
Title page #2 (p. <1>): English only; "Music for Sabbath and Festival Services Containing Traditional Selections ... by Rev. Henry A. Russotto."
Includes: table of contents (p. 2); copyright, 1914, by publisher (p. <1>); table of contents (p. <2>); musical arrangements (pp. <2-31>).
Other languages: English (p. 2); English transliteration (pp. <3-31>).
Pointed text.
KA #952; Wachs #903.
Copies: HAR; *HUC.

Russotto was born in 1867 (or 1869). He "was a self-taught immigrant musician who became the most well-known Yiddish music arranger of his time. His photograph adorned numerous editions of the works of other composers, including ... albums of several of Goldfaden's operettas. Russotto's skills as a transcriber and editor were indispensable to the early publishers, especially to Katzenelenbogen and Rabinowitz Company and the Hebrew Publishing Company. His own compositions, however, were not at all successful" (Heskes [1994], 199). Russotto was involved in efforts to aid European Jews during World War I. He died in 1925.

This Sabbath and festival prayer book, arranged by Charlap, contains musical arrangements by Russotto (pp. <3-31>).

Other works (Russotto): #164, #165. Also see *BHB1*; Heskes (1992), index; Yudlov.
References (Russotto): *AJHQ* 57.1 (Sept. 1967), 57 (portrait); Heskes (1994), 199, 205.
For biography, other works, approbations granted and references (Charlap): see #25.

108 מחזור ...

כמנהג פולין מוגה ומדויק היטב כפי מחזור של החכם וואלף היידנהיים ז"ל וכתבי יד ישנים ... עם תרגום אנגלית

Author: [Arthur Davis] יעקב דעויס
Author's father: יצחק
Author: [Herbert M. Adler] נפתלי אדלר הכהן
Author's father: מרדכי
New York, [5675 {1915}]
Publisher: Jewish Premium Publishing Co.
Other languages: English translation.
BHB2; *KA* #464; Wachs #921 (*cf.* #797?).
Copies: HAR; HUC; JNUL; LUB; *YGC.

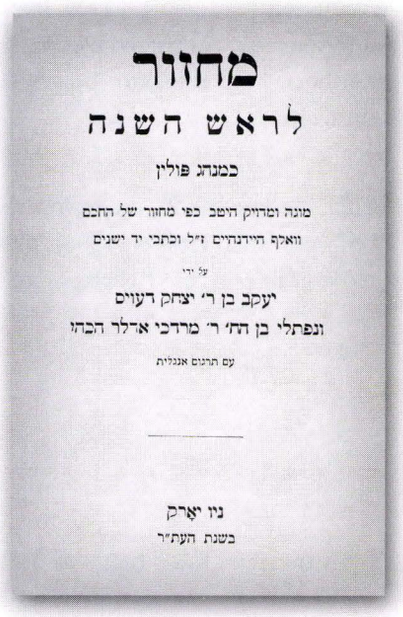
VOL. 1 (New Year)
vii, 263/263, 264-269, [3] pp. 8vo
Title page #1 (p. I): English only; half title; "New Year."
Title page #2 (p. iv): extended writing; "מחזור לראש השנה כמנהג פולין מוגה ומדויק היטב כפי מחזור של החכם וואלף היידנהיים ז"ל וכתבי יד ישנים ... עם תרגום אנגלית".
Title page #3 (p. v): English only; extended writing; "Service of the Synagogue New Year A New Edition of the Festival Prayers with an English Translation in Prose and Verse Reprinted from the Latest and Best London Edition."
Includes: preface (p. vii); table to determine the civil date of the Jewish New Year (p. 269); table of translators of poetic sections (pp. [1-2]); table of contents (p. [3]).

VOL. 2 (Day of Atonement)
ix, 76/76, 77-82, [2], 287/287, 288-289, [3] pp. 8vo
Title page #1 (p. i): half title; "Day of Atonement."
Title page #2 (p. iv): extended writing; "מחזור ליום הכפורים כמנהג פולין מוגה ומדויק היטב כפי מחזור של החכם וואלף היידנהיים ז"ל וכתבי יד ישנים ... עם תרגום אנגלית".
Title page #3 (p. v): English only; extended writing; "Service of the Synagogue Day of Atonement A New Edition of the Festival Prayers with an English Translation in Prose and Verse Reprinted from the Latest and Best London Edition."
Includes: preface (pp. vii-viii); endnotes (pp. 77-81); table to determine the civil date of the Day of (p. 82); table of translators of poetic sections (p. 82); table of contents (p. [1); endnotes (pp. 288-9); table of translators of poetic sections (pp. [1-2]); table of contents (p. [3]).

Adler was born in London in 1876 and was educated at St. John's College, Cambridge. At first a barrister, he later devoted his life to Jewish education.

Davis (1846-1906) lived in England.

Davis and Adler (the editor) prepared the Hebrew text of this High Holiday *mahzor* using Heidenheim's edition and late medieval manuscripts. They relied heavily on S. Singer's *Daily Prayer Book* in translating prose. Some of the poetry was translated by Israel Zangwill, Nina Davis [Salaman], Elsie Davis and Lady Magnus. A number of prayers were excised with the approval of the Chief Rabbi. The second volume was published first (vol. 1, p. vii; vol. 2, pp. vii-viii). This work was originally published in England. A blank space in vol. 1, p. 222 most likely contained a prayer for the monarch in the original British edition. "Jewish Morning Journal" is embossed on the bottom of the spines. The imprint date can be read as 5670 [1910] or 5675 [1915]. *KA* does not have "היטב" in the title. For an edition published jointly in London (G. Routledge) and New York (H. D. Buegeleisen) in 1907-9, see Wachs #723.


מחזור
לראש השנה
כמנהג פולין
מוגה ומדויק היטב כפי מחזור של החכם
וואלף היידנהיים ז"ל וכתבי יד ישנים
על ידי
יעקב בן ר' יצחק דעוים
ונפתלי בן הח' ר' מרדכי אדלר הכהן
עם תרגום אנגלית
ניו יארק
בשנת העת"ר

Other works (Adler): *A Summary of the Law Relating to Corporations* (London, 1903); *Jewish Prayer Book* (1922).
References (Davis):
References (Adler): *UJE*, 1:94.

109 זמירות ותפילות ישראל

Z'MIROTH UT'FILOTH YISROEL A Synagogue Hymnal for Sabbath and Festivals Comprising Songs for Religious Schools and Junior Services Compiled, and Adapted for the Use of Cantor, Choir, and Congregation ... Author's Edition

Author: M[ax]. Halpern [Halper] [{מ[קס]. הלפרן {הלפר]
xii, [140] pp. 8vo [E.p.]
Boston, [1915]
Publisher: Boston Music Company
Title page (p. i): border; color (red); extended writing; English.
Includes: copyright, by publisher, 1915 (p. ii); preface, by P. Israeli (July 1915) (p. iii); preface, by Halpern (July 1915) (p. v); table of contents (pp. vii-xii).
Other languages: English (transliterated Hebrew and translation).
Musical arrangement (entire work).
KA #287; Wachs #920
Copies: HAR; HUC; *YGC.

Halpern was the cantor of Boston's Cong. Adath Jeshurun (p. i). (He should not be confused with Moses Leib Halpern, a Yiddish poet).

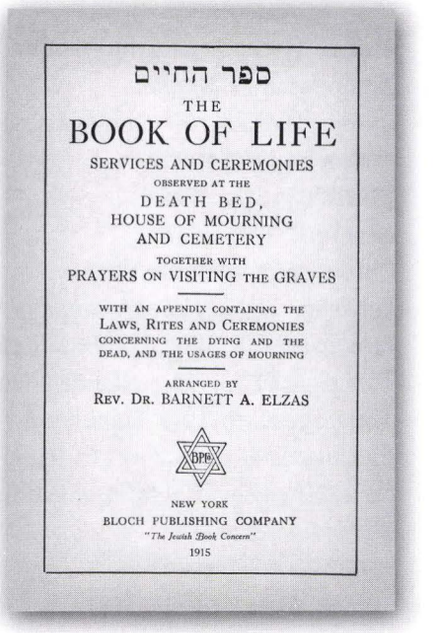
This hymnal, with musical arrangements, was published to encourage congregational singing at Adath Jeshurun of Boston (pp. iii, v). Most of the text is Hebrew transliterated into English, with some English. (Wachs misrecords, "Hebrew text with music"; this is coroborated by three copies at JTSA and NYPL). Selections were chosen from the traditional liturgy and also include Zionist and patriotic American songs. Most of the compositions are Halpern's, though some were arranged by S. Sulzer, L. Lewandowski and others (pp. v, xii). The English selections were chosen by the rabbi of Adath Jeshurun, P[ineas?]. Israeli. Among the rabbis consulted to endorse the work were R. [Henry Pereira] Mendes, R. [Bernard] Drachman and R. [Charles Isaiah] Hoffman, as well as other rabbis from Boston (p. iii). The title page also list G. Schirmer, Inc. (New York), G. Schirmer, Ltd. (London) and Paling & Co., Ltd. (Sydney) as publishers.

References: Heskes (1994), 210.

110 ספר החיים

THE BOOK OF LIFE Services and Ceremonies Observed at the Death Bed, House of Mourning and Cemetery Together With Prayers on Visiting the Graves ... Arranged by Rev. Dr. Barnett A. Elzas

Author: Barnett A[braham]. Elzas [ברנט אברהם אלזס]
Author's father: אברהם
86, [4], <53> pp. 16mo
New York, 1915
Publisher: Bloch Publishing Company
Title page #1 (p. 1): English; extended writing.
Title page #2 (p. <1>): English only; extended writing; "Appendix דינים Laws, Rites and Ceremonies Concerning the Dying and the Dead and the Usages of Mourning."
Includes: copyright, by publisher, 1915 (p. 2); preface (p. 3); table of contents (pp. 5-6, <3>); blank memorial pages (pp. [1-4]); index of laws (pp. <49-53>).


ספר החיים
THE
BOOK OF LIFE
SERVICES AND CEREMONIES
OBSERVED AT THE
DEATH BED,
HOUSE OF MOURNING
AND CEMETERY
TOGETHER WITH
PRAYERS ON VISITING THE GRAVES
WITH AN APPENDIX CONTAINING THE
LAWS, RITES AND CEREMONIES
CONCERNING THE DYING AND THE
DEAD, AND THE USAGES OF MOURNING
ARRANGED BY
REV. DR. BARNETT A. ELZAS
NEW YORK
BLOCH PUBLISHING COMPANY
"The Jewish Book Concern"
1915

Other languages: English.
Pointed text.
KA #309; Wachs #936.
Copies: HUC; *YGC.

Elzas was born in Eydtkuhnen, Prussia (Chernyshevskoye?) in 1867 and he moved with his parents to Holland and then to London, where he studied at Jews' College and the University of London. In 1890 he immigrated to Toronto, where he served as a congregational rabbi and graduated from the University of Toronto. He later served congregations in Sacramento, Charleston, New York and Long Branch, NJ. While in Charleston he published a communal history of the city's Jews and attended the Medical College of South Carolina. In New York he was the rabbi of the Hebrew Congregation of the Deaf, the Jewish chaplain for the Department of Correction and the State Mental Hygiene Department and the president of the New York Board of Rabbis. Elzas was a member of the CCAR, the Eastern Council of Reform Rabbis and the Society of Jewish Social Workers. He was also a member of academic societies and he published historical studies and liturgical works. He died in 1939.

"In issuing a new edition of The Book of Life, adapted to the needs of American Israel, the Publishers have taken the opportunity of including several features not incorporated in any other published edition of this work. They have thereby made accessible in a single volume much important material, thus enhancing its value as a practical handbook for the purpose for which it was intended. Their thanks are cordially tendered to the Rev. Dr. F. DeSola Mendes, for permission to use material contained in the 'Jewish Home Prayer Book,' [Wachs #370] and to Mrs. J. Mayor Asher for similar permission in the case of 'Evening Prayers for the House of Mourning,' [#752] edited by the late Rev. Dr. Joseph Mayor Asher" (p. 3). For a funeral sermon, see pp. 58-62. For devotional readings and personal prayers, see pp. 63-86. For "Laws, Rites and Ceremonies Concerning the Dying and the Dead and the Usages of Mourning," see pp. <5-47>. For a prospectus, see Wachs #937.

Other works: #121. Also see *UJE*, *JA* and Wachs.
References: *AJYB* 5 (1903-4), 52; *CDAJB*, 1:136; CCARY 47 (1937), 225-9; *EJ*; *JCR*, index; *JE*, 5:145; Reznikoff and Engelman, index; *UJE*, 4:93; *WWIAJ* (1926), 141; *WWIAJ* (1928), 157.

111 ספר מקור חיים

סדר לבית אבל כפי מנהג הספרדים ... ודיני אבלות ומנהגי תנחומין לק"ק שארית ישראל בניו יורק

Author: H[enry]. [Hayyim] Pereira Mendes חיים פרירא מינדיז
Author's father: אברהם
Author: David de Sola Pool דוד די סולה פול
Author's father: אליעזר
[3], 135, [1] pp. 16mo
New York, 5676/1915
Chronogram: **בלע המות לנצח**
Publisher: Hebra Hased Va-amet of Shearith Israel
Printer (p. [3]): Bloch Publishing Co. (New York)
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): English only; extended writing; "The Fountain of Life for Those Who Mourn."
Includes: table of contents (p. 1); preface (pp. 3-5); footnotes.
Other languages: English translation and English-only text (pp. 86-134).
Pointed text.
BHB2; *KA* #535; Wachs #923.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Mendes was born in Birmingham, England, in 1852 and he studied at Northwick College, his father's private religious school. He earned an M.A. from University College in London and then left for New York to study medicine. In 1874 he returned to England to become the rabbi of a Manchester synagogue. In 1877 he assumed the pulpit of New York's Shearith Israel. Mendes was "an energetic and outspoken champion of a modern, Americanized Orthodoxy" (Sherman, 150). He was a founder of JTSA and the OU. He later withdrew his support for JTSA and became the first instructor of pedagogy and homiletics at RIETS. Mendes was also a founder of the New York Board of Ministers and the American Federation of Zionists, was involved in various charitable organizations and promoted Sabbath observance. He authored many books, ranging from serious scholarship to juvenile literature. In 1888 he delivered the prayer at the opening of a Congressional session (see the text in *המליץ* [5648], no. 202). He died in 1937. His brother was R. Frederic de Sola Mendes of New York and his cousin was David de Sola Pool.

De Sola Pool, the descendant of a number of rabbis, was born in London in 1885. He studied at the Universities of London, Berlin and Heidelberg, earning a Ph.D. at the latter, and at Jews' College and the Rabbinerseminar of Berlin. In 1907 he immigrated to New York to become the rabbi of Shearith Israel. In America he was active in many religious, educational, Zionist, communal, historical and civic organizations. His publications include liturgical works, books on various subjects and studies on American Jewish history. De Sola Pool retired in 1956 and he died in 1970. His father-in-law was R. Hayyim Hirschensohn of Hoboken and his cousin was H. Pereira Mendes.

This volume contains the final confession, the burial service and other prayers pertaining to death and memorial services. It also includes a summary of the laws for these occasions according to the custom of New York's Shearith Israel congregation. The front board is titled "Makor Hayyim Mourners' Hand-Book." For an earlier mourner's manual published by Shearith Israel and on its Hebra Hased Va-amet, see #35. See De Sola Pool and De Sola Pool, 199, 205.

Other works (Mendes): contributed to #1206. Also see Sherman.
Other works (De Sola Pool): see *EJ*; *UJE*.
Approbations granted (Mendes): #203, #210, #229, #319, #587.
References (Mendes): *CDAJB*, 2:432; Markovitz; *NYT* (21 Oct. 1937), p. 23; *OY*, 6:187; *OZ*, 41-2, 59, 76, 102 (portrait); De Sola Pool and De Sola Pool, index (portrait); Sherman, 150-2; #900, vol. 3, no. 45 (11 Mar. 1892), p. 3 (on a pauper who demanded additional charity from Mendes and shot him when he refused to give it).
References (De Sola Pool): *CDAJB*, 1:494; *EJ*; Mendes (1969); De Sola Pool and De Sola Pool, index (portrait); *UJE*, 8:586-7(portrait).

112 סדור שפת אמת החדש
Daily Prayer with English Directions

Author: A[braham]. [Hayyim, Hayman, B. Joseph, Charlap, Harlap] Hyman [{אברהם היימאן {חיים} {חרל"פ, חרלאפ, בן יוסף}]
Author's father: יוסף
[2], VI, 312 pp. 8vo
New York, 1916
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. [1]): English.
Includes: table of contents (p. [2]); copyright, by Hebrew Publishing Co., 1916 (p. [2]); alphabet and vowel tables (pp. I-VI).
Other languages: English (instructions).
KA #973; Wachs #958.
Copies: *YGC (lacking pp. 271-2).

This Ashkenazic prayer book was "revised and arranged" by Hyman. The English title on p. [2] is "Sidur Sfath Emeth Hechodosh." For a miniature version, see #113. For other editions, see Wachs.

For biography, other works, approbations and references: see #25.

113 סדור שפת אמת (הקטן)
Daily Prayer with English Directions


סדור

שפת אמת

(הקטן)

כולל

כל תפלות ישראל לכל השנה

מונה ומסודר על ידי

א. היימאן

DAILY PRAYER

With English Directions

Revised and Arranged by

A. HYMAN

HEBREW PUBLISHING COMPANY

50-52 Eldridge St., New York

Author: A[braham]. [Hayyim, Hayman, B. Joseph, Charlap, Harlap] Hyman [{אברהם היימאן {חיים} {חרל"פ, חרלאפ, בן יוסף}]
Author's father: יוסף
VI, 314 pp. 18mo
New York, 1917
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (I): border; English.
Includes: table of contents (p. II); copyright, by Hebrew Publishing Co., 1917 (p. II).
Other languages: English (instructions).
KA #974; Wachs #981.
Copies: HAR; *YGC.

The main text of this Ashkenazic prayer book, "revised and arranged" by Hyman, is identical in type and layout to #112. It is in a smaller format.

For biography, other works, approbations and references: see #25.

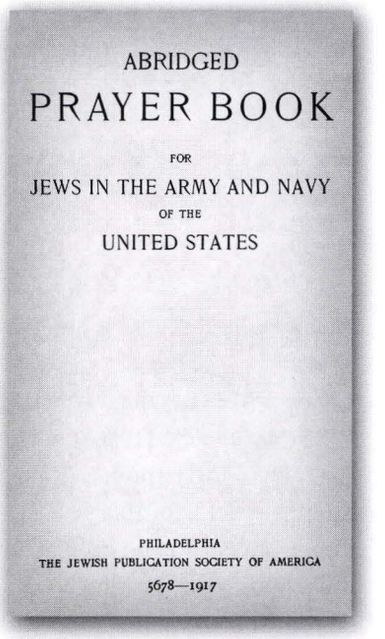
114 סדור תפארת יהודה
נוסח אשכנז

Author: Abraham Hayyim [Hyman, Hayman, B. Joseph] Charlap [Harlap] [{אברהם חיים חרל"פ {חרלאפ, היימאן, בן יוסף}]
Author's father: יוסף
[6], X, 584 pp. 8vo
New York, [ca. 1914-25]
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. [1]): extended writing.
Includes: copyright, by publisher, 1912 (p. [2]); preface (pp. [3-4]); table of contents (pp. [5-6]).
Other languages: English (instructions).
Pointed text.
KA #902; Rappel (1993) #343; Rappel (1995) #א105; Wachs #846.
Copies: HUC; *JTSA.

The Hebrew text of this prayer book is based on the works of R. Jacob Emden, R. H. Mecklenburg and S. Baer. "Lucid in its [English] directions and explanations of rite and ceremonial, it will be appreciated by the young English-speaking generation who have so often found other prayer books unintelligible and uninviting" (p. [3]). The prayer for government refers to federal, state and local officials, as well as the Supreme Court (pp. 299-300). An English title appears on p. [2] ("Sidur Tifereth Jehudah"). A reviewer predicted that the publication of this prayer book would "herald a new era for [the instruction] of reading Hebrew in our schools and we will be free from the era of the 'gargling'" (*הדבורה* 1.8 [June 1912], p. 15 [#922]). In 1912 this volume cost twenty-five cents, or thirty-five cents on deluxe paper (adv. in *הדבורה* 1.7 [May 1912], p. 15 [#922]). There is no imprint date in the JTSA copy; it is recorded as ca. 1917-25 based on the publisher's address.

For biography, other works, approbations granted and references: see #25.

115 Abridged Prayer Book
for Jews in the Army and Navy of the United States



Author: [William Rosenau] [ו'ילים רוזנו]
Author's father: Nathan
Author: [Bernard Drachman] [דוב דרכמן {דראכמאן}]
Author's father: בנימין
Author: [Cyrus Adler] [שירוס אדלר]
Author's father: שמואל
IV, [2], 2/2-80/80, 81-85 pp. 16mo
Philadelphia, 5678/1917
Publisher: Jewish Publication Society of America
Title page (p. I): English only.
Includes: copyright, by publisher, 1917 (p. II); preface (Aug. 1917) (pp. III-IV); table of contents (p. [1]).
Other languages: English (translation).
Pointed text.
Bloch, 119; *KA* #955; Wachs #967.
Copies: HAR; HUC; *YGC.

Drachman was born in New York City in 1861 to immigrants from Bavaria and Galicia. After he had studied in the Hebrew Preparatory School of Temple Emanu-El and earned a B.A. from Columbia College, Emanu-El granted him a scholarship to study in a European rabbinical seminary. Instead of enrolling in the Reform Berlin Lehranstalt as expected, he attended the Jewish Theological Seminary of Breslau. After being ordained there and earning a Ph.D. at the University of Heidelberg, Drachman returned to America and pronounced himself an Orthodox rabbi. He left his first congregation, in Newark, NJ, after mixed seating was introduced, and he thereafter occupied various pulpits in New York. While Drachman faced great difficulties early on as an American-born, English-speaking, university-trained rabbi committed to Orthodoxy, he later found favor in the eyes of the children of immigrants from Eastern Europe who wanted to Americanize without abandoning tradition. Drachman was active in many communal organi-

zations, including the Kehillah of New York, the Jewish Sabbath Alliance and the Jewish Endeavors Society. He was also a founder of the Vaad Harabbonim Mahzike Hadath and the president of the OU for more than a decade. At first a professor at JTSA, he moved to RIETS when the heterodoxy of the former became more pronounced. A Zionist and a Hebraist, Drachman was involved in Mizrahi, Ohole Shem and the Va'ad ha-Lashon ha-Ivrit (Academy of the Hebrew Language). He was also a co-proprietor of the Zion Etrog Co., which was founded to support agriculture in the Land of Israel (see #937). He died in 1945. For verse composed on his honor, see #443 and #1121. For a sermon in his honor, see #739.

Adler was born in 1863 in Van Buren, AR. He was raised by his widowed mother in Philadelphia, where he studied Hebrew with Sabato Morais and other private tutors. He earned a Ph.D. in Semitics from Johns Hopkins University in 1887, becoming the first to receive this degree from an American institution. In addition to teaching at his *alma mater* and his important work at the Smithsonian Institution, Adler was "a leading member of the 'Philadelphia Group' of scholars and intellectuals who were the great architects of many of the leading institutions of the American Jewish community" (Nadell, 28). These included JPS (see #487), the American Jewish Historical Society, Gratz College, Dropsie College, JTSA, *JE*, *JQR*, the American Jewish Committee, the Joint Distribution Committee and the Jewish Welfare Board. He served in a leadership capacity in most of these, and of many he was a founder. Adler served as the president of JTSA from 1915 until his death and he attempted to steer it along a traditional path. Adler, "the preeminent native-born Jew of his era" (Nadell, 28), died in 1940.

This prayer book for Jewish soldiers was edited by representatives from each denomination: Cyrus Adler, William Rosenau and Bernard Drachman. "The Hebrew text and English translation of Singer's Prayer Book have been followed, except that all extracts from the Bible have been made to conform to the new [JPS] translation ... Passages omitted in the Union Prayer Book [#90] ... have been indicated by a star ... The festival services are adopted from the 'Prayer Book for Jewish Sailors and Soldiers' prepared for the British Navy and Army. This volume ... is not intended in any way to supersede existing books of prayer, and is designed solely for the emergency for which it is being published" (pp. III-IV). For a *Haggadah*, see pp. 70-74. "This Prayer Book has been reprinted again and again as the need arose, especially during World Wars I and II ... It was distributed by the National Jewish Welfare Board" (Bloch, 119).

Other works (Drachman): #599, #1120; "The Jewish Sabbath Association," *JCR*, 330-3; *הגלות בתוך הגאולה* (Jerusalem: Y. Sh. Segal, 5680 [1920]). Contributed to #460, #911, #913, #1139, #1140, #1206; David Miller, *סוד האושר* (Oakland: *s.n.*, 5698/1937) (preface). Co-publisher of #228. Translated R. Samson Raphael Hirsch's *Nineteen Letters*. Also see *JA*; Sherman; Schwab, 102.

Other works (Adler): #249, #250. Preface to #89. Contributed to the publication of #625. Assisted with #1048. Intro. to #89. Also see Schwab, 3.

Approbations granted (Drachman): #30, #198, #229, #319, #539, #587, #612, #790. Also see *BHB1* (with English name).

References (Drachman): *AJYB* 5 (1903-4), 50-1; *AJYB* 75 (1974), 520-1; M. Davis (1963), 335-6; *EJ*; Gurock (1988), index; Gurock (1996), index; Hunnicutt; *HYBA*, 32, [3] (portrait); *JCR*, 298, 330, 1191, 1202; *JE*, 4:647; Kabakoff (1966), index; Kabakoff (1978), index; Kaplan (2002), 141, 186, 193-4; Klaperman, index; Kressel, 2:565-6; Markovitz, 375; *NYT* (13 Mar. 1945), p. 23; *OT1*, [15] (portrait); *OT2*, 15 (portrait); *OZ*, 59; Rephael, 1:664-5 (portrait); Sherman, 51-3; *UJE*, 3:593; *WWIAJ* (1926), 125; *WWIAJ* (1928), 141; *WWIAJ* (1938), 217.

References (Adler): C. Adler (1941); *AJH* 78.3 (Mar. 1989), 351-98; *AJYB* 6 (1904-5), 54-5; *AJYB* 24 (1922-3), 113; *AJYB* 42 (1940-1), 23-144, 476; *CDAJB*, 1:9; *EJ*, 2:271-4 (portrait); *Fifty Years' Work of the Hebrew Education Society*, 62; *JE*, 1:193-4; *HYBA*, 9; Nadell, 27-31; Neuman; *NYT* (4/8/1940), p. 1:3; Orlinsky (1955), 390-1; *OZ*, 24, 105 (portrait); *PAJHS*, 33 (1934), 17-42; *PAJHS* 37 (1947), 451-4; Sarna (1989), index; *UJE*, 88-9 (portrait); Wisemon, 45-6; *WWIAJ* (1926), 13; *WWIAJ* (1928), 13; *WWIAJ* (1938), 10-3 (portrait).

For biography, other works and references (Rosenau): see #158.

116 סדר זמירות דוד

והוא באור נכון על סדר התפלה מכל השנה הבנוי על הקדמות אמיתיות מדברי חז"ל מאת אבי מורי הרב הגאון המפורסם מו"ה שלום דוד בהמופלג ר' מאיר מאיראוויטץ, אב"ד ק"ק וועגער, זאגער ויורבורג ... ונלוה לו עם איזה באורים אשר בארתי בקצת משענת שכלי. מאת הרב החו"ב מו"ה שלמה מאיראוויטץ ... תפלה של חול חלק ראשון

Author: [Shalom David Meirowitch?] שלום דוד מאיראוויטץ [מאירוביץ]
Author's father: מאיר
Author: [Solomon Meirowitch?] שלמה מאיראוויטץ [מאירוביץ]
Author's father: שלום דוד
32 pp. + wrapper 8vo
New York, 5678 [1918]
Printer: Teigman Press, 192½ Delancey St.
Front wrapper: extended writing; *shaar.*
Title page (p. 1): identical to f.w.
Includes: warning against duplication (p. 2); preface, by R. Shalom David Meirowitch (3 Apr. 1878) (p. 4); preface, by author (19 June 1917) (p. 5); omission (pp. 6-32).
Approbations (p. 3): R. Shalom [Solomon] Elhanan Jaffe of New York (21 May 1917).
BHB1.
Copies: HAR; HUC; JNUL; *YGC.

Shalom Meirowitch served as a rabbi in the Lithuanian towns of Vegeriai, Zagare and Jurabarkas (#743, t.p.). His son was Solomon Meirowitch.

Solomon Meirowitch was a preacher (#743, p. 4) and he was at least in his very late thirties by 1913 (see #752, p. 4, which refers to a married son).

This work contains Shalom Meirowitch's commentary on the liturgy with some glosses by Solomon Meirowitch. The commentary originally appeared as *סדר זמירות דוד והוא באור ... על סדר התפלה מכל השנה ... והוא חלק שלישי מספרי אהבת דוד* (Vilna: Judah Leib Metz, 5679 [1879]).

Other works (Shalom Meirowitch): see *BHB1.*
Other works (Solomon Meirowitch): #743, #752.
References (Shalom Meirowitch):
References (Solomon Meirowitch): Caplan (2002), 149, 156, 359; *SLTYBA*, 35.

117 ספר שיר ושבחה

בקשות ופזמונים לשבתות ולמועדים

Author: [Raphael Hayyim Hacohen] רפאל חיים הכהן
49 pp. 18mo
New York, 5679 [1919]
Chronogram: עטרת
Publisher: Hevrat Ezrat Ahim Anshei Suriyah
Printer: Samuel Shapira, 110 Norfolk St.
Title page (p. 1): border; extended writing.
Includes: table of contents (pp. 3-4).
KA #796; Wachs #1019.
Copies: *YGC.

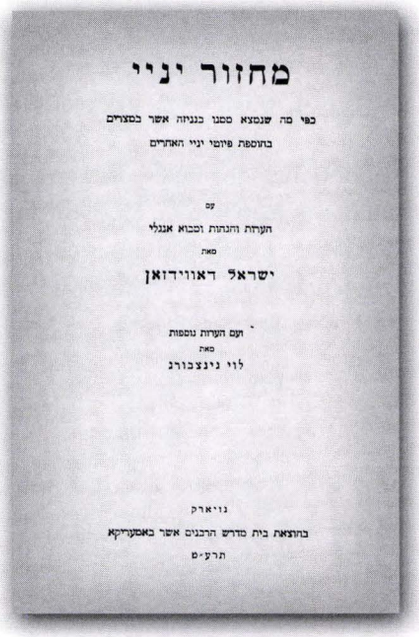

ספר
שיר ושבחה
בקשות ופזמונים
לשבתות ומועדים
מנאונים קדמונים הנהגים לאומרם בכל
אשמורת שבת קודש.
וכדי למנוע מלשורר שירי עגבים הדפסנו גם
פזמונים ושירים נחמדים, חדשים וישנים, עם
שם כל הנגונים, לכל שמחות וחגים.
נקבצו ובאו לביה"ד מאת
רפאל חיים הכהן
בעה"ק ירושלם תו"ב. שנת בזמירות לפ"ק.
וכעת נדפס ויצא לאור על ידי
חברי חברת עזרת אחים
אנשי סוריה, בניויורק.
שנת עטרת לפ"ק.
שמואל שפירא מדפיס, 110 רחוב נורפולק, נויורק.

Hacohen was born in Shiraz, Persia, in 1883 and he moved with his family to the Land of Israel in 1890. He was a printer, communal leader and rabbi in Jerusalem. He was also active in Zionist affairs. He died in 1954.

This volume of Sabbath and holiday hymns was originally published by Hacohen in Jerusalem (Jerusalem: A. M. Lunz, 1905; 2nd ed., Jerusalem: Raphael Hayyim Halevi, 1921). The American edition was published by the Hevrat Ezrat Ahim Anshei Suriyah with the assistance of Hayyim Abraham Halevi and Elijah Abud Mali'ah (p. 2). Hevrat Ezrat Ahim Anshei Suriyah was presumably a synagogue/mutual aid society for Syrian Jews (see Angel, 102?).

Other works: see *EJ.*
References: *EJ.*

118 מחזור ינייי


מחזור ינייי

כפי מה שנמצא מסנו בגניזה אשר במצרים
בתוספת פיוטי ינני האחרים

עם
הערות והגהות ומבוא אנגלי
מאת
ישראל דאווידזאן

ועם הערות נוספות
מאת
לוי גינצבורג

ניו־יארק
בהוצאת בית מדרש הרבנים אשר באמעריקא
תרע־ט

Author: Yannai ינייי
Author: Israel Davidson [Moshovitz, Movshovitz] ישראל דאווידזאן [דוידסון, דוידזון, דודזון, דאוידזון, דווידזאהן, מושוביץ]
Author's father: דוד זאב
Author: Louis Ginzberg לוי גינצבורג
Author's father: יצחק
[3], IV, 55 pp. <[3], viii, [1], ix-xlix> pp. 8vo
New York and Norwood, MA, 5679/1919
Publisher: Jewish Theological Seminary of America (New York)
Printer (p. <ii>): Plimpton Press (Norwood, MA)
Title page #1 (p. [1]): extended writing.
Title page #2 (p. <[1]>): English only; half title.
Title page #3 (p. <i>): English only; extended writing; "Mahzor Yannai A Liturgical Work of the VIIth Century Edited from Genizah Fragments with Notes and Introduction by Israel Davidson ... and Additional Notes by Louis Ginzberg."
Includes: table of contents (p. [3]); Hebrew preface, by Davidson (pp. I-IV); endnotes, by Ginzburg (pp. 46-55); adv., with prices, for other JTSA publications (p. <[2]>); facs. of ms. (p. <[3]>); memorial to Wolf Heidenheim (p. <iii>); English preface, by Davidson (13 Mar. 1919) (pp. <v-viii>); table of contents (p. <[1]>); introduction (pp. <ix-xlix>); footnotes, by Davidson.
Graphics: facs. of ms. (p. <[2]>).
Other languages: English.
BHB2; B. Cohen (1933) #56; B. Cohen (1945) #56; *KA* #463.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Yannai, who lived in the Land of Israel some time between the fourth to seventh centuries, was one of the earliest liturgical poets. Little was known about him until the beginning of the twentieth century when scholars began to discover and publish his works.

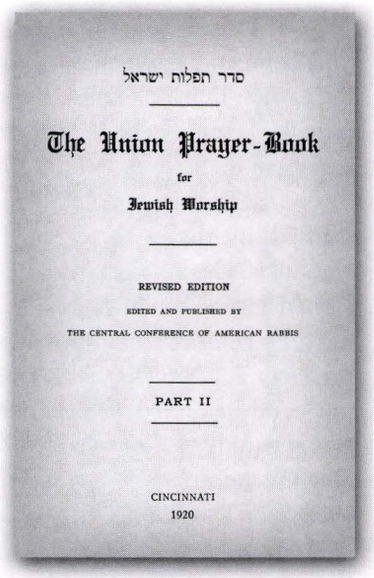
Born in Jonava, Lithuania, in 1870, Davidson studied in the yeshivot of Jonava, Volozhin and Slobodka. He immigrated to New York in 1888 and earned a living in a number of occupations before earning a Ph.D. from Columbia University and becoming a professor at JTSA. He was also interested in Jewish social work and he served as a chaplain in Sing Sing prison. (For a parody of *Akdamut* that M. Y. Rosengarten, a Sing Sing inmate, composed in Davidson's honor on 14 Nov. 1902, see JTSA MS 8250). Davidson, who has been recognized as one of the "leaders in the Science of Judaism" and as one "of the leading [American Hebrew] writers" of his period (*USJ*, 3:527; Waxman, 4:1050), published many articles and books on Hebrew literature, Karaite-rabbinic polemics, parody and other subjects. He died in Great Neck, NY, in 1939 and his library was donated to his undergraduate alma mater, the City College of New York. It was the largest such donation to a public college until that time.

Ginzberg, a great-grandnephew of R. Elijah of Vilna [Vilna Gaon], was born in Kovno in 1873. He studied in the yeshivot of Kovno and Telz before enrolling in the Universities of Berlin, Strasbourg and Amsterdam. He later returned to Lithuania to be ordained. He immigrated to America in 1899 and he was appointed professor of Talmud at JTSA in 1903. "For more than fifty years Ginzberg was the reigning *halachic* expert of Conservative Judaism ... [and] one of the principal architects of Conservatism" (Nadell, 100). His seminal works on *halakhah*, *aggadah*, geonic literature and *genizah* studies "vastly expanded the stature of the Science of Judaism in the eyes of Jew and non-Jew alike" (S.R. Schwartz [1997], 316). He died in 1953.

"The texts, [by Yannai, discovered in the Cairo Genizah and] edited for the first time in this volume, represent the remains of a large work of religious poetry, composed for every Sabbath of the year and grouped about the weekly portions of the Pentateuch, according to the Triennial Cycle" (p. <V>). Other poems by Yannai are also included. "Until Davidson's discovery, none of Yannai's works had been identified" (S.R. Schwartz [1997], 311; *EJ* [s.v. "Yannai"]). This work was no. VI in the Texts and Studies of the Jewish Theological Seminary of America series (p. <I>); it cost two dollars (p. <[2]>). Plimpton was probably only the printer for the English section. The Hebrew typesetter, Moses Alperovich (p. [2]), was associated with the Lord Baltimore Press in 1921 (#1048) and, afterwards, with JPS's Hebrew press (see #487). Though the Hebrew type is similar to that in אוצר השירה והפיוט [#244], which was certainly printed by Alperovich on JPS's press, the JPS press was not yet in operation when מחזור יניי was published (see #487). For reviews by Benzion Halper, see "Recent Orientalia and Judaica," *JQR* 15.2 (Oct. 1924), 273-5; #932 (vol. 2, pp. 141-5). See S. R. Schwartz (1997), 310-11.

Other works (Ginzberg): #605, #606, #1177. Also see B. Cohen (1933); B. Cohen (1945); Nadell.
Other works (Davidson): #244, #429, #487, #502, #1199; *Parody in Jewish Literature*, Columbia University Oriental Studies II (New York: Columbia University Press, 1907; rpt., 1967); *The Genesis of Hebrew Periodical Literature* (Baltimore: Kohn & Pollock, Printers, 1900) [*JA* #5719]. Contributed to #913, #930 (vol. 2), #1206. Trans. in #544. Also see *BHB1*; Schwab, 91; *WWIAJ* (1938).
Approbations granted (Ginzberg): #218, #528.
References (Davidson): *AJYB* 6 (1904-5), 80; *AJYB* 24 (1922-3), 131; *AJYB* 41 (1939-40), 35-56, 420; *BHB1*; Cates; *CDAJB*, 1:112; Chomsky (1957), 263; C. Davidson; *DA2*, 276-8; *EJ*; *HYBA*, 31; Kabakoff (1966), 20, 232, 237; Kaganoff (1990-1), 83; Kressel, 1:535-6; Nadell, 65-6; *NYT* (28 June 1939), p. 21:3; *OZ*, 163-4; Schapiro (1927), 56-7; S. R. Schwartz (1997), 311-2; *UJE*, 3:489; *USJ*, 3:527, 4:359; Waxman, 4:1050, 1152-6; *WWIAJ* (1926), 117; *WWIAJ* (1928), 130; *WWIAJ* (1938), 202.
References (Ginzberg): *CDAJB*, 1:198; Druck (portrait); *EJ*; E. Ginzberg (portrait); So. Goldman (portrait); Kaganoff (1990-1), 74; Nadell, 98-102; Orlinsky (1955), 411; Sarna (1998), 217; S. R. Schwartz (1997), 316; Waxman, 4:1118-22 (portrait); Wertheimer, index.
References (Yannai): *EJ*.

119 סדר תפלות ישראל
Union Prayer-Book for Jewish Worship ... Revised Edition ... Part II


סדר תפלות ישראל

The Union Prayer-Book

for

Jewish Worship

REVISED EDITION

EDITED AND PUBLISHED BY

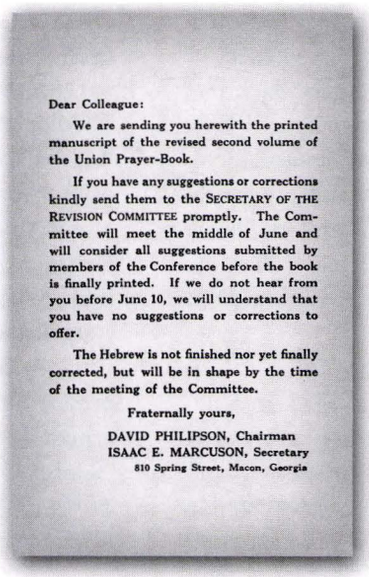
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

PART II

CINCINNATI

1920

3-353 pp. + wrappers 16mo [E.p.]
Cincinnati, 1920
Publisher: Central Conference of American Rabbis
Front wrapper: English.
Title page (p. 3): English; copyright (p. 4); table of contents (p. 5).
Includes: note to readers (b.w.v.).
Other languages: English.
Pointed text.
KA #917; Wachs #1078.
Copies: HUC; *YGC.


Dear Colleague:

We are sending you herewith the printed manuscript of the revised second volume of the Union Prayer-Book.

If you have any suggestions or corrections kindly send them to the SECRETARY OF THE REVISION COMMITTEE promptly. The Committee will meet the middle of June and will consider all suggestions submitted by members of the Conference before the book is finally printed. If we do not hear from you before June 10, we will understand that you have no suggestions or corrections to offer.

The Hebrew is not finished nor yet finally corrected, but will be in shape by the time of the meeting of the Committee.

Fraternally yours,

DAVID PHILIPSON, Chairman
ISAAC E. MARCUSON, Secretary
810 Spring Street, Macon, Georgia

This draft edition of part two of the new revised edition of the Union Prayer Book was distributed to members of the CCAR for review. "If you have any suggestions of corrections kindly send them to the secretary of the Revision Committee promptly. The Committee . . . will consider all suggestions submitted by members of the Conference . . . The Hebrew is not finished nor yet finally corrected, but will be in shape by the time of the meeting of the Committee. Fraternally yours, David Philipson, Chairman [and] Isaac E. Marcuson, Secretary" (b.w.v.).

The *Union Prayer Book*, published by the CCAR in 1894-5 [#90], was criticized by CCAR members as early as 1904. The CCAR established a committee to consider a revised edition in 1912. The following year the CCAR published *Evening and Morning Service for Week Days Reprint from the Union Prayer Book* [#105]. Although the title states that it is a reprint, in fact it contains various changes and much more Hebrew text and it may reflect the calls for revision in those years. A "provisional" draft version of the revised edition was printed for review by members of the CCAR in 1918 [Wachs #1013], and it was followed by an edition for circulation [Wachs #1014]. (According to Silberman, an initial printing was "unsatisfactory and had been withdrawn so that the plates could be recast.") A second draft edition of part two was distributed to CCAR members in 1920, but publication for general distribution was delayed until 1922 [#120] due to the need for various corrections and renewed debate over the nature of the revision. The revised edition of the *Union Prayer Book* includes much more Hebrew and many more selections from extra-Biblical sources than the original edition. See Friedland (1967), 125-6; Silberman, 61-5.

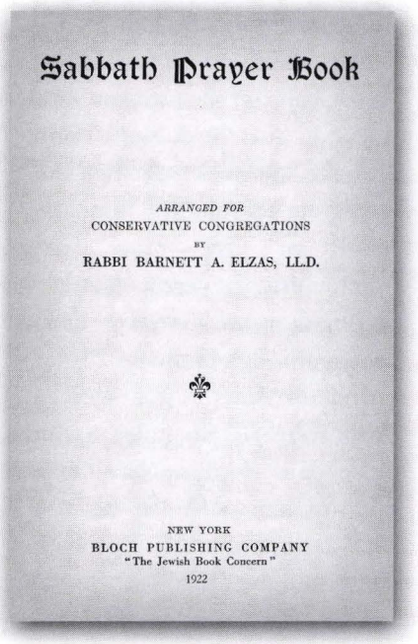
120 סדר תפלות ישראל
The Union Prayer=Book for Jewish Worship Revised Edition ... Part II

370 pp. 12mo [E.p.]
Cincinnati, 1922
Publisher: Central Conference of American Rabbis (Cincinnati)
Printer (p. 2): Conat Press (Philadelphia)
Title page (p. 1): English.
Includes: copyright, by author, 1922 (p. 2); table of contents (p. 3).
Other languages: English.
Pointed text.
BHB2; *KA* #925; Wachs #1014.
Copies: HAR; JNUL; *YGC.

This Reform prayer book, containing the services for the High Holidays, is a revised edition of #90, vol. 2. It includes much more Hebrew and many more selections from extra-Biblical sources that the original edition. *KA* miscollates 470 pp. For more on the revised edition and for an earlier version that circulated as a draft for consideration by members of the CCAR, see #119. Part I, which was originally published in 1918, was reissued in 1922 [Wachs #1135]. For the new *Union Hymnal* (1924), see Heskes (1994), 209-10.

121 Sabbath Prayer Book
Arranged for Conservative Congregations

Author: Barnett A[braham]. Elzas [ברנט אברהם אלזס]
Author's father: אברהם
3, 2/2-127/127, 65-72 pp. 12mo
New York, 1922
Publisher: Bloch Publishing Company
Title page (p. 1): English only.
Includes: copyright, by Bloch, 1919 (p. 2).
Other languages: English translation on opposite pages and English-only text.
Copies: *YGC.


Sabbath Prayer Book

ARRANGED FOR
CONSERVATIVE CONGREGATIONS
BY
RABBI BARNETT A. ELZAS, LL.D.

NEW YORK
BLOCH PUBLISHING COMPANY
"The Jewish Book Concern"
1922

This prayer book, which incorporates moderate reforms, was originally published in 1919 [*KA* #915; Wachs #1034]. See Friedland (1967), 139; Wachs, 27.

For biography, other works and references: see #110.

122 הגיונות והשתפכות הנפש הישראלית לפני אביה שבשמים ...
והוא פירוש מלבב על תפילת "אבינו מלכנו"

Author: A[braham]. Resnick [אברהם רעזניק [רזניק] [רבי עזרקם ספרא, הרב א"נ עזריקם]
Author's father: מאיר שאול
32 pp. 8vo
[Brooklyn?], [1924]
Publisher/printer: *s.n.*
Title page (p. 1): border; English; extended writing.
Includes: a.a. (c/o Mr. H. Abrotsky, 374 Bristol St., Brooklyn) (p. 1); preface (pp. 3-4); prohibition of *hassagat gevul* (p. 5).
Approbations (pp. 2, 5): R. M[ordekhai]. Nurock [Nuroka] (facs. of typed letter; in English); R. Menahem Mendel Sack.
BHB2; *KA* #248.
Copies: HAR; JNUL; LUB; *YGC.


הגיונות והשתפכות הנפש

הישראלית לפני אביה שבשמים

(מעם מזעיר מכתבי אשר הגני ה')

והוא פירוש מלבב על תפילת „אבינו מלכנו"

מאת אברהם באא"מור מאיר שאול ז"ל רעזניק

בעל מלי אורות על תהלים, וספרי אבני שהם, ואבני מלואים על מסכתות, ושרת להלכה, ועל כל פרשיות התורה,

ועוד, המסובנה בירחוני הרבנים שבכל ארצות פזורנו

בשמו הספרותי

„הרב א"נ עזריקם"

רב בעיר קוקנר ומדינת פורקעסמאן, ולאחרונה רב

דעיר מאסקווא.

יחיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי (תהלים י"ט)

ואשפוך את נפשי לפני ה' (שמואל א' א')

RABBI A. RESNICK, c/o Mr. H. Abrotsky
374 BRISTOL STREET
Tel. Glenmore 4598 Brooklyn, N. Y.

Resnick, an only child, was born in 1867. He studied in וואראניץ [Vornonezh?], near פאלעצק [Polotsk?], until the age of ten, after which he studied with R. Abraham Zadok Bagin of Druya, Byelorussia, and in other yeshivot. He moved to Kiev in 5661 [1901] and was befriended by R. Hillel David Hacohen. While in Kiev he began to contribute to Hebrew periodicals. He later served as a rabbi in Ashkhabad (on the Caspian Sea), Kokand (in Turkestan) and Moscow. Resnick decided to immigrate to America from the "land of the reds [*i.e.*, Communists?]" to escape material and spiritual distress and because his life was in danger (#122, p. 5). After passing through Latvia ca. 29 Nov. 1923 (#122, p. 2), he arrived in America ca. 1924. At first he resided in Brownsville. He attempted to find a pulpit in Brooklyn or New York (#122, p. 5), but he instead accepted a position in Quincy, MA (he was in Quincy in 1924 and in 1929 according to his approbation to Eisenstadt, *דברו על לב* and the t.p. to his *הנותן אמרי שפר*; *cf.* his preface in #880, which is dated Middle Village [Long Island, NY], 18 Aug. 1925). Resnick was also in Lowell, MA, ca. 1931 (see approbations) and in Rochester by ca. 1938-40 (see the broadside *שנו!! והתבוננו!! קראו!!*). Resnick contributed to many European Hebrew periodicals (see list in #122, p. 3) and upon arriving in America he publicized his desire to publish his articles and manuscripts (#122, pp. 3, 5). He was only able to publish an anthology of his articles (*אמרי שפר הנותן*) and shortly before his death he made one last desperate plea for contributions to subsidize the publication of his manuscripts (see the broadside *שנו!! והתבוננו!! קראו!!*). He died in 1942 in Rochester.

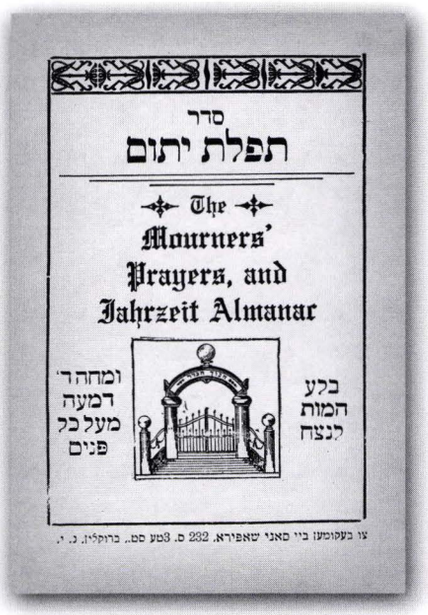
Resnick published this short commentary on the "*Avinu Malkenu*" litany in an effort to secure a pulpit in New York, Brooklyn or Brownsville (p. 5; the approbations do not refer to the book, but were written as letters of introduction to American Jewry on Resnick's behalf; Sack's letter is specifically addressed to Agudath Harabbonim). For Resnick's praises of Agudath Harabbonim, see pp. 3-4. *KA* records the imprint place as Brooklyn, probably because the title page lists the author's address there. The title page does not identify the printer, but #880, which was printed by The Idishe Licht for Resnick, contains similar type (in this case the imprint place would be New York). The imprint date is recorded based on

KA and the fact that it was published during Resnick's second week in America (p. 3). He planned to use the proceeds from sales to publish an anthology of his articles and his correspondence with rabbis around the world (p. 3; Sack's approbation called on a publisher to come forward and help Resnick print it). *והשתפכות הגיונות* cost thirty cents (p. 4). Resnick thanked the scores of rabbis who purchased it, although he later noted that "many hundreds" had not yet remitted payment (#880, p. 3).

Other works: #880; *הודאה ובקשה ... הספר "טללי אורות"* ([Berdichev: Hayyim Jacob Sheftil?], 5667 [1907]) [on Psalms]; *למען אחי ורעי* (Vilna: Shraga Feivel Garber, 5672 [1912]); *כתבי הרב א"נ עזריקם* (Poltava: Rabinowitz, 5673 [1913]); *הנותן אמרי שפר* (Bacia: Otzar Hahayyim, 5689 [1929]). Two additional titles, "אבני השהם" and "אבני מלואים", are mentioned on p. 9.
Approbations granted: Ben-Zion Eisenstadt, *דברו על לב* (Brownsville, 5687 [1927]); Judah Leibush Shifman, *ספר אמרי בינה* (Jerusalem: Hayyim Zuckerman Halevi, 5691 [1931]).
References: *AJYB* 44 (1942-3), 343; *CDAJB*, 2:512; *DA1*, 332-5; *UJE*, 9:46; *קראו!! שנו!! והתבוננו!!* (broadside, ca. 1938-40) [JTSA Karp Collection].

123 סדר תפלת יתום
The Mourners' Prayers, and Jahrzeit Almanac

[8] pp. 16mo
S.l., s.a.
Publisher/printer: *s.n.*
Title page (p. [1]): art; border; English.
Includes:
Other languages: English; Yiddish (p. [6]).
Copies: *YGC.


סדר
תפלת יתום
The
Mourners'
Prayers, and
Jahrzeit Almanac
בלע המות לנצח
ומחה ד' דמעה מעל כל פנים
צו בעסטמען ביי מאני שאפירא, 232 ס. 3טע סט., ברוקלין, נ. י.

This pamphlet contains: the "Mourners' *Kaddish*," in Hebrew and English (pp. [2-3]); "*Kaddish*," in Hebrew and English (pp. [4-5]); a Yiddish letter from Menahem Mendel Margolies of Iasi ("אבל כבד ליהודים"; 21 Aug. 1879) (pp. [6]); a page to list the dates of death of deceased parents (p. [7]); and the "Scholars' *Kaddish*," in Hebrew (p. [8]). *סדר תפלת יתום* could be obtained from Sony Shapira [סאני שאפירא], 232 S. 3rd St., Brooklyn (p. 1).

124 ספר עקדת יצחק
ביאור נפלא על פרשת העקדה שאנו מזכירים אותה בכל יום ויום בתפילתנו ...

Author: [Solomon Janowski] שלמה יאנאווסקי
Author's father: חיים חייקיל
40 pp. 8vo
S.l., s.a.
Publisher/printer: *s.n.*
Title page (p. 1): extended writing; Yiddish.
Includes: preface (pp. 2-4).
Other languages: Yiddish (translation).
BHB1.
Copies: JNUL; *YGC.

Janowski was born in 1853 in זעלעוו [Zelwa?], near Lodz, Poland. He received a traditional education and became a merchant after his marriage. He lost all his possessions in 1892 and he became a preacher in Piotrkow. He also served as a preacher in Warsaw before he immigrated to America in 1911. Janowski was a teacher in New York and he lived on the Lower East Side (p. 6). He later served as a synagogue beadle in Chelsea, MA. Janowski published numerous commentaries on the liturgy. He died in Chelsea in 1924.

ספר עקדת יצחק contains a commentary on the Biblical account of the binding of Isaac, which is included in the morning liturgy.

Other works: *ספר זאת נחמתי* (Warsaw: Jacob Unterhendler, 5658/1897; rev., Piotrkow: Solomon Belkhatowsky, 5660/1899; rpt., Warsaw: Jacob Wegmeister, 5683 [1923]); *ספר גן בשמים ביאור על מגילת שיר השירים ... מהגאון אליהו ז"ל מווילנא ... עם ביאור גן בשמים ... וגם ביאור על שמונה שירים מספר תהילים ונקרא לוית חן מאתי שלמה ב"ר חיים חייקיל יאנאווסקי* (Piotrkow: Solomon Belkhatowsky, 5661/1901; rev., Piotrkow: Abraham Isaac Rosenwald, [5662/1902]); *ספר קנין טוב* (Piotrkow: Abraham Rosengarten, 1904; rpt., Piotrkow: Abraham Rosengarten, 5664/1904; rpt., Piotrkow: Mordekhai Zederbaum, 5668/1908; rpt., Piotrkow: Jacob Liebeskind, 1910); *ספר קבלת שבת* (Piotrkow: Abraham Rosengarten, 5667/1906; rev., Piotrkow: Jacob Liebeskind, 1909; Piotrkow: Jacob Liebeskind, 5671/1911); *ספר מנחה ליעקב* (Piotrkow: Mordekhai Zederbaum, 5670 [1910]); *סדור תפלת ישראל מכל השנה עם פרוש נפלא "דברי שלמה" עם העתקה לעברי טייטש* (Piotrkow: Mordekhai Zederbaum, 5681 [1921]); *ספר לקח טוב* (Jerusalem: Samuel Halevi Zuckerman, 5686 [1926]); *ספר סדר העבודה* (Tel Aviv: M. Shohet, 5687 [1927]).
References: *LFDNYL*, 4:189.

Haggadah

CHAPTER THREE

The first American *Haggadah* was published in 1837 by Solomon Henry Jackson, a pioneer printer in New York about whom very little is known (#125).[1] An immigrant from England, he settled in Pike County, Pennsylvania, and married the daughter of John Miller, a local Presbyterian minister. It is unknown what his involvement with Jewish life was in Pennsylvania. In the 1820s, after the death of his wife, Jackson moved to New York, raised his children as Jews and was active in the local community. He established the city's first Hebrew printing press, the output of which included congregational literature, as well as a slew of American firsts: in 1823, the first Jewish periodical, devoted to anti-Christian polemics (*The Jew*); in 1826, the first Hebrew prayer book (with an English translation); and in 1837, the first *Haggadah* (with an English translation originally published by David Levi in London).

Shortly after Jackson published his *Haggadah*, Isaac Leeser included one with his own translation as part of his Passover *mahzor* (#36).[2] His *Haggadah*, however, was never reprinted separately and Levi's translation became the standard one for many American publishers in the nineteenth and early twentieth centuries. Jackson may thus be credited with transmitting Levi's text to America. Unlike Jackson, however, later publishers neglected to cite Levi as their source.

As in Europe, American printers used illustrations to enrich the *Haggadah*. The first to do so was Henry Frank, whose 1850 edition contains one illustration: an elegantly dressed father and son holding hands (#127). The following year Frank published a *Haggadah* with three additional illustrations.[3] In 1857 he printed an edition containing ten illustrations from Amsterdam *Haggadot* bound into the text on separate plates (#129). Nine years later he published his first octavo *Haggadah*, which incorporated the same Amsterdam illustrations into the text itself (#133). The first original illustrations in America were included in the *Haggadah* edited by Hayyim Liberman and published by J. H. Kantrowitz in 1878 (see #138). The artist, H. Senior (?), sought to provide not just a novel graphical presentation, but also one that was "in accordance with the views of our sages, of blessed memory."[4] Whereas the illustrations of the Amsterdam *Haggadot* were themselves borrowed from Christian publications, Senior looked back to the legends of the Midrash for his inspiration. While rooted in ancient sources, however, Senior's art did not escape the influence of his contemporary environment and American influences can be detected.

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[1] The most informative sketch on Jackson appears in *UJE*, 6:4. It is unsigned and contains no references.

[2] Although the imprint date in vol. 5 (Passover) is 5597 [1837], a colophon states that it was completed on 1 Jan. 1838.

[3] Reproduced in Yerushalmi, plate 99.

[4] Only the last illustration (p. 68) is signed by Senior. The others are unsigned, but we assume he was the artist for them as well.

The leaders of Reform Judaism in America were interested from the outset in tailoring the liturgy of the synagogue to suit their theological convictions. On the other hand, like their colleagues of a similar persuasion in Europe, they exhibited little interest at first in the *Haggadah.* Only in 1875, two decades after the first Reform prayer book was published for general circulation, did Marcus Jastrow include the first Reform *Haggadah* in a liturgical volume that he issued for domestic use (see #63). Three years later he issued it as a separate work with an English translation (#137). Jastrow abridged the Hebrew text, but he generally did not introduce any Reform elements into it. He did, however, emend the text in a few places to reflect the relative freedom that American Jews of the period enjoyed. It was not until 1895 that another Reform *Haggadah* was published. This edition, authorized by the Central Conference of American Rabbis and included in its *Union Prayer Book* (#86), contains little Hebrew text and deviates greatly from the traditional version. Finally, in 1907 the Conference published a book form edition of its *Haggadah* (#160).

By the end of the nineteenth century, enterprising publishers in America were printing *Haggadot* to sell advertising space. (Earlier they had done so with the Jewish calendars they printed.) As early as 1889, J. Rosenbaum of New York included advertisements on the front and rear boards for a kosher restaurant and a Jewish periodical.[5] A number of editions were distributed at the beginning of the twentieth century with the "compliments of the State Bank" of New York (#159, #170). Some of these editions contained advertisements urging recipients to save money by joining the bank's "Passover Club."

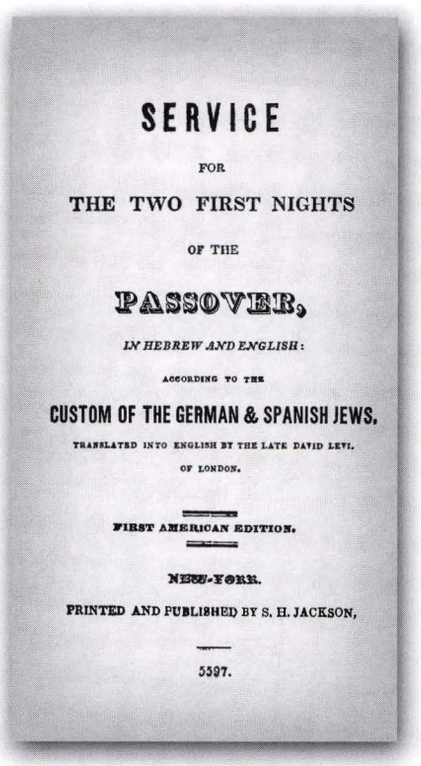
For much of the nineteenth century, *Haggadot,* like Bibles and prayer books, generally included a German or English translation. Not until 1892 did Jacob Saphirstein publish the first "traditional" edition—*i.e.,* modeled on the *Haggadot* of Eastern Europe—containing just the Hebrew text with a standard commentary (by the Maggid of Dubno).[6]

[5] *Form of Service for the Two First Nights of the Feast of Passover* (New York: J. Rosenbaum, 1889). A copy is in a private collection.

[6] No copy of this edition, which is recorded as *KA* #216, could be located. We instead catalogued an 1895 edition (#149).

Haggadah

125 סדר הגדה של פסח מתורגם מלשון הקודש ללשון ענגלאטירא


SERVICE

FOR

THE TWO FIRST NIGHTS

OF THE

PASSOVER,

IN HEBREW AND ENGLISH:

ACCORDING TO THE

CUSTOM OF THE GERMAN & SPANISH JEWS.

TRANSLATED INTO ENGLISH BY THE LATE DAVID LEVI,

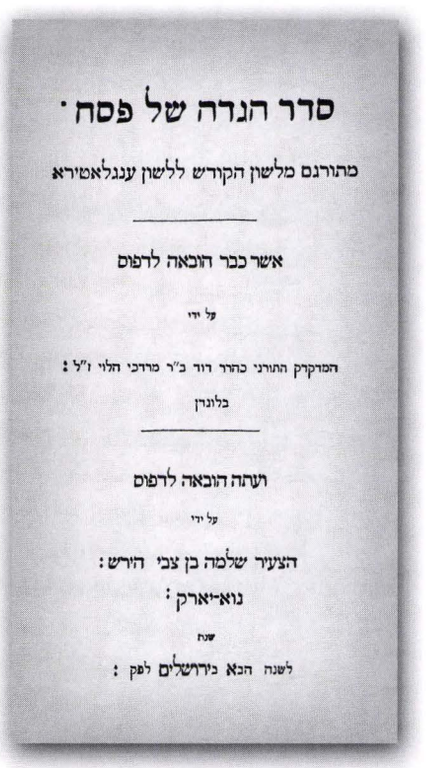
OF LONDON.

FIRST AMERICAN EDITION.

NEW-YORK.

PRINTED AND PUBLISHED BY S. H. JACKSON,

5597.


סדר הגדה של פסח

מתורגם מלשון הקודש ללשון ענגלאטירא

אשר כבר הובאה לדפוס

על ידי

המדקדק התורני כהרר דוד ב"ר מרדכי הלוי ז"ל:

בלונדן

ועתה הובאה לדפוס

על ידי

הצעיר שלמה בן צבי הירש:

נוא-יארק:

שנת

לשנה הבא בירושלים לפק:

Author: David Levi דוד לוי
Author's father: Mordekhai
39, [4] ff. 16mo
New York, 5597 [1837]
Chronogram: לשנה הבא בירושלים
Publisher: S. H. Jackson
Printer: S. H. Jackson
Title page #1 (f. 1a): plain.
Title page #2 (f. 1b): English only; "Service for the Two First Nights of the Passover, In Hebrew and English: According to the Custom of the German & Spanish Jews ... First American Edition."
Includes: instructions (f. 2a).
Other languages: English translation.
Pointed text.
BHB1; *JA* #631; *KA* #229, 231; Rosenbach #418; Yaari (1961) #562; Yudlov #779.
Copies: HAR; HUC; JNUL; *YGC.
First American Haggadah.

While struggling as a common laborer, David Levi of London (1742-1801) excelled in his Jewish studies to the extent that he emerged as the greatest Anglo-Jewish apologist and translator of Hebrew texts of his time. His six-volume English translation of the liturgy served as the foudation for later editions published both in England and in America.

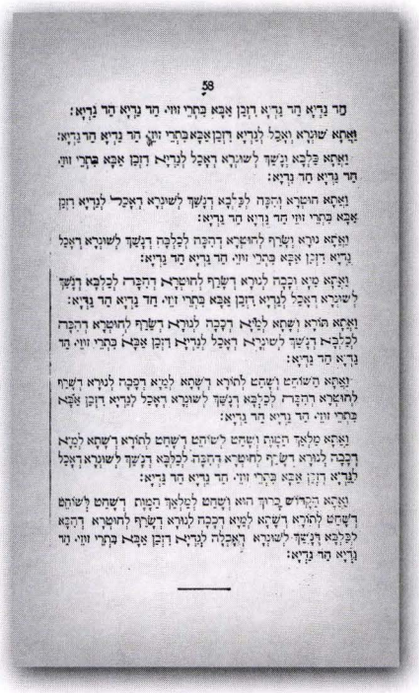
This *Haggadah*, the first published in America, contains the Hebrew text and an English translation. Jackson based it on David Levi's *Haggadah*, which was originally published in 1794 in London; Jackson omitted the German translations for "*Had Gadya*," "*Adir Hu*" and "*Ehad Mi Yode'a*". Jackson included both the Ashkenazic and Sephardic versions of the Grace After Meals. In the passage of the "Four Sons," the question of the wise son is based on a rare variant reading. In Jackson's text it reads "אתנו", whereas most *Haggadot* read "אתכם". A second edition was published by Jackson's son in 1850 [*JA* #1129; Marcus {1954} #225; Yudlov #941]; it also contains the variant reading. Later American *Haggadot* published by Henry Frank and his successors used the English translation from this edition without attributing it to Levi or Jackson. These *Haggadot* lack the Sephardic version of Grace After Meals and the rare variant reading. See Karp (1975), 37-40; Karp (1991), 307; Yerushalmi, 93.

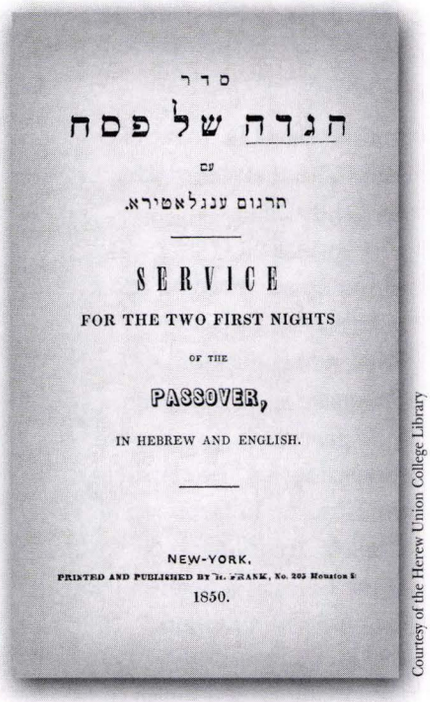
Other works: #125, #126, #129, #130, #132, #133, #134, #135, #136, #138, #140, #141, #142, #144, #146, #147, #150, #156, #164, #170. See Ruderman.
References: *EJ*; Popkins; Ruderman.

126 סדר הגדה של פסח עם תרגום ענגלאטירא.

SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, in Hebrew and English.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
58 pp. 12mo
New York, 1850
Publisher: H. Frank, No. 205 Houston St.
Printer: H. Frank, No. 205 Houston St.
Title page (p. 1): English.
Other languages: English (translation); Yiddish (instructions).
BHB1; *JA* #1128; *KA* #206; Marcus (1954) #224; Yaari (1961) #692; Yudlov #943.
Copies: HUC; JNUL; *JTSA.


58

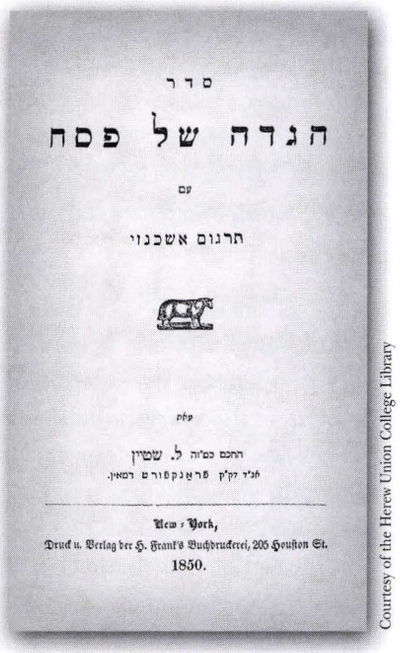

סדר
הגדה של פסח
עם
תרגום ענגלאטירא.
SERVICE
FOR THE TWO FIRST NIGHTS
OF THE
PASSOVER,
IN HEBREW AND ENGLISH.
NEW-YORK,
PRINTED AND PUBLISHED BY H. FRANK, No. 205 Houston S.
1850.

Courtesy of the Herew Union College Library

This is Frank's first Hebrew-English *Haggadah*. For an advertisement, see #1014, p. [1]. Other Hebrew-English editions published by Frank (or his son) include: 2nd ed., 1853 [Yudlov #979]; 3rd ed., 1855 [Yudlov #1008]; 4th ed., ill., 1857 [#129]; 6th ed., 1860 [#130]; 7th ed. (1863) [#132]; "new ill. ed.," 1866 [#133]; 9th ed., 1867 [#134]; "new ill. ed.," 1869 [#135]; 9th ed., 1870 [Yudlov #1367]; 10th ed., 1872 [Yudlov #1399]; "new ill. ed.," 1874 [Yudlov #1436]; stereotype ed., 1875 [Yudlov #1456]; "new ill. ed.," 1876 [Yudlov #1470]; stereotype ed., 1878 [Yudlov #1507]. The English translation in Frank's editions is David Levi's (from #125), except that Frank's editions lack the translations for the final grace after wine, "*Nirtzah*" and the counting of the *omer*. None of the editions acknowledge Levi as the translator. Frank's Hebrew-English edition was subsequently used as the basis for the ones issued by his successors, *e.g.*, Lewine & Rosenbaum, J. Rosenbaum, Joseph Werbelowsky and Hebrew Publishing Co. For Frank's Hebrew-German editions, see #127, #131.

For biography, other works and references: see #125.

127 סדר הגדה של פסח
עם תרגום אשכנזי


סדר

הגדה של פסח

עם

תרגום אשכנזי

New York,
Druck u. Verlag der H. Frank's Buchdruckerei, 205 Houston St.
1850.

Courtesy of the Herew Union College Library

Author: L[eopold]. Stein שטיין .ל[יופולד]
60 pp. 12mo
New York, 1850
Publisher: H. Frank's Buchdruckerei, 205 Houston St.
Printer: H. Frank's Buchdruckerei, 205 Houston St.
Title page #7 (p. 2): plain.
Title page #2 (p. 3): German only; "Die Pessach-Hagada oder kurzgefasste Erzaehlung."
Graphics: illustration (p. 1).
Other languages: German (translation).
Pointed text.
BHB1; *JA* #1127; *KA* #196; Yaari (1961) #691; Yudlov #942.
Copies: HUC; JNUL; *JTSA.
First German translation of the Haggadah in America.

Stein (1810-1882), the rabbi of Frankfurt on the Main from 1844 to 1862, "was especially prominent as one of the leaders of the Reform movement" (*JE*).

The German translation in this *Haggadah* is from the Frankfurt, 1841 edition [Yudlov #854]. The notes and translations to the concluding sections are omitted here. The illustration on p. 1, which depicts "a father and his son dressed in the height of mid-nineteenth-century elegance," also appears on the title page of the 1851 Frank edition (reproduced in Yerushalmi, plate #99).


מה נשתנה הלילה הזה מכל הלילות?

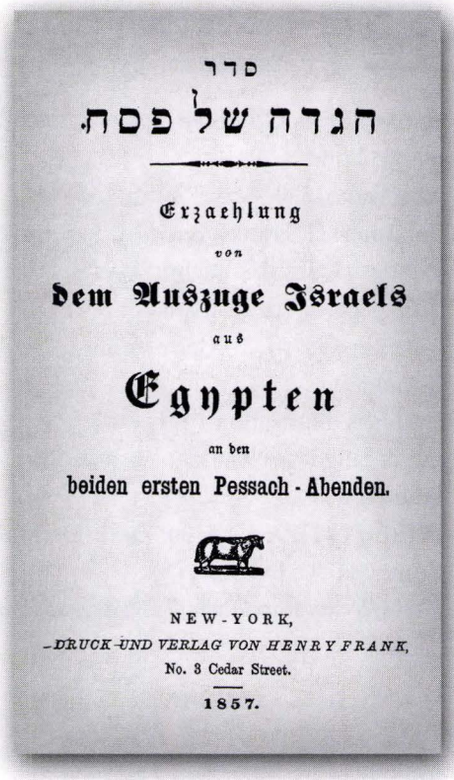
Courtesy of the Herew Union College Library

Other works: see *JE*.
References: *JE*, 11:540.

128 סדר הגדה של פסח
Erzaehlung von dem Auszuge Israels aus Egypten an den beiden ersten Pessach-Abenden

[1], 72 pp. + 10 plates 12mo
New York, 1857
Publisher: Henry Frank, no. 3 Cedar St.
Printer: Henry Frank, no. 3 Cedar St.
Title page (p. 1): German.
Includes: copyright (p. [1]).

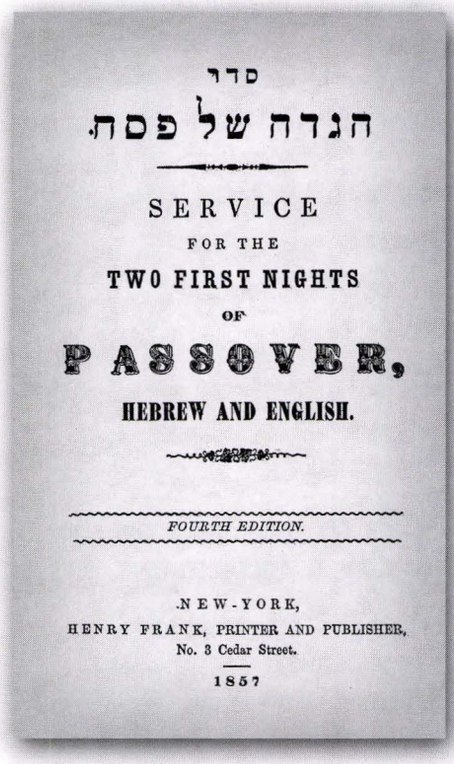
Graphics: illustrations (10 plates).
Other languages: German (translation).
Pointed text.
BHB1; *JA* #1490; *KA* #198; Yaari (1961) #771; Yudlov #1042.
Copies: *AJHS; HUC; JNUL.
First illustrated American Haggadah.


סדר
הגדה של פסח
Erzaehlung
von
dem Auszuge Israels
aus
Egypten
an den
beiden ersten Pessach-Abenden.
NEW-YORK,
DRUCK UND VERLAG VON HENRY FRANK,
No. 3 Cedar Street.
1857.
Courtesy of the Hebrew Union College Library

The German translation in this *Haggadah* is different from the one by Leopold Stein, which Frank had used in his earlier German edition (see #127). The illustrations in this *Haggadah* are from the Amsterdam edition. They are not incorporated into the text but are bound in on separate plates. For a Hebrew-English edition with the illustrations that Frank published the same year, see #129. The German edition was reprinted frequently (*JA*); for other editions published without the illustrations, see #131, #139.

129 סדר הגדה של פסח
SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, Hebrew and English. Fourth Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
[1], 71, [1] pp. + 10 plates 12mo
New York, 1857
Publisher: Henry Frank
Printer: Henry Frank
Title page (p. 1): English.
Includes: copyright, by Frank, 1859 (p. [1]).
Other languages: English (translation)
Graphics: illustrations (10 plates).
Rashi type (instructions).
Pointed text.
BHB1; *KA* #197; Yaari (1961) #772; Yudlov #1043.
Copies: HUC; JNUL; *LUB.


סדר
הגדה של פסח
SERVICE
FOR THE
TWO FIRST NIGHTS
OF
PASSOVER,
HEBREW AND ENGLISH.
FOURTH EDITION.
NEW-YORK,
HENRY FRANK, PRINTER AND PUBLISHER,
No. 3 Cedar Street.
1857
Courtesy of the Lubavitch Library

The English translation in this *Haggadah* is David Levi's (from #125), though his name is not mentioned here. The Hebrew text is identical in type, layout and format to the one in a Hebrew-German edition issued by Frank the same year [#128], except that it contains a Judeo-German translation for "*Adir Hu*" in place of the German one. *KA* miscollates 22 pp. Yudlov records only nine plates of illustrations. The same illustrations appear in the German edition.

For biography, other works and references: see #125.

130 סדר הגדה של פסח

SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, with an English Translation. Sixth (Stereotype) Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
70, [1] pp. 12mo
New York, 5621/1860
Publisher: L. H. Frank, Publisher and Printer, nos. 3 Cedar & 185 Division Sts.
Printer: L. H. Frank, Publisher and Printer, nos. 3 Cedar & 185 Division Sts.
Title page (p. 1): English.
Includes: instructions in English (p. [1]).
Other languages: English (translation); Judeo-German (translation; p. 69).
Rashi type (instructions).
Pointed text.
BHB1; *KA* #199; Yaari (1961) #841; Yudlov #1135.
Copies: *AJHS; HAR; HUC; JNUL.

The English translation of this *Haggadah* is from #125. This format and layout was frequently stereotyped (*e.g.*, see #132, #134, #136, #140).

For biography, other works and references: see #125.

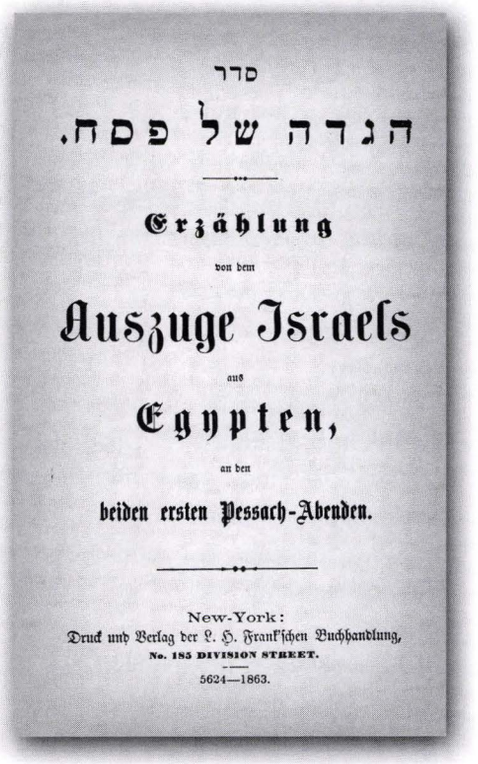
131 סדר הגדה של פסח

ERZÄHLUNG VON DEM AUSZUGE ISRAELS AUS EGYPTEN

an den beiden ersten Pessach-Abenden.

69, 68-70 pp. 12mo
New York, 5624/1863
Publisher: L. H. Frank's Buchhandlung, no. 185 Division St.
Printer: L. H. Frank's Buchhandlung, no. 185 Division St.
Title page (p. 1): German.
Other languages: German translation on facing pages (pp. 3-69).
Rashi type (instructions).
Pointed text.
Glanz #1151; *JA* #1782; *KA* #205; Yaari (1961) #910; Yudlov #1227.
Copies: HUC; LUB; *YGC.

This *Haggadah*, with a German translation, is a stereotype of #128. It lacks the illustrations.

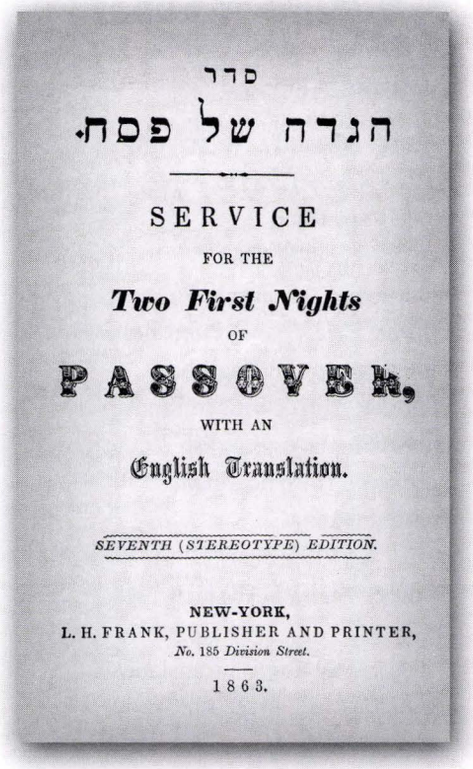

סדר
הגדה של פסח.
Erzählung
von dem
Auszuge Israels
aus
Egypten,
an den
beiden ersten Pessach-Abenden.
New-York:
Druck und Verlag der L. H. Frank'schen Buchhandlung,
No. 185 DIVISION STREET.
5624—1863.

132 סדר הגדה של פסח
SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, with an English Translation. Seventh (Stereotype) Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
70, [1] pp. 12mo
New York, 1863
Publisher: L. H. Frank Publisher and Printer, no. 185 Division St.
Printer: L. H. Frank Publisher and Printer, no. 185 Division St.
Title page (p. 1): English.
Includes: instructions in English (p. [1]).
Other languages: English (translation); Judeo-German (translation; p. 69).
Rashi type (instructions).
Pointed text.
BHB1; *KA* #200; Yaari (1961) #881; Yudlov #1189.
Copies: HUC; LUB; *YGC.

This *Haggadah* is a stereotype of #130.

For biography, other works and references: see #125.


סדר
הגדה של פסח.

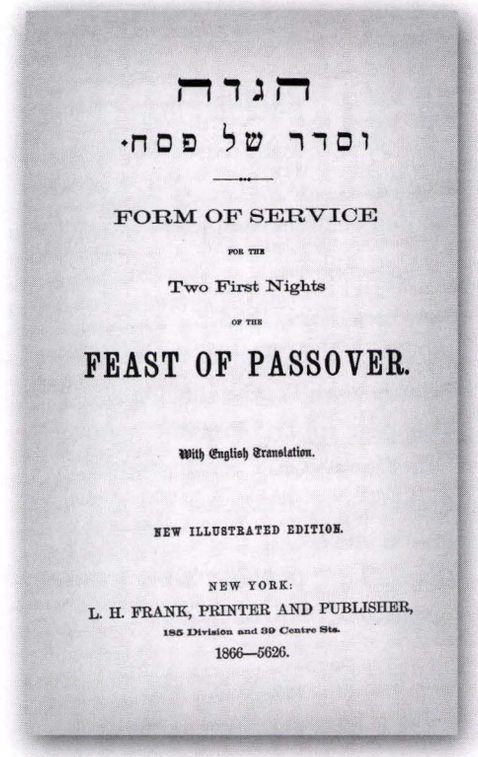
SERVICE
FOR THE
Two First Nights
OF
PASSOVER,
WITH AN
English Translation.

SEVENTH (STEREOTYPE) EDITION.

NEW-YORK,
L. H. FRANK, PUBLISHER AND PRINTER,
No. 185 *Division Street.*
1863.

133 הגדה וסדר של פסח
FORM OF SERVICE FOR THE TWO FIRST NIGHTS OF THE FEAST OF PASSOVER.
With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
New York, 5626/1866
Publisher: L. H. Frank, 185 Division and 39 Centre Sts.
Printer: L. H. Frank, 185 Division and 39 Centre Sts.
Title page (p. 1): plain.
Includes: copyright, by publisher, 1859 (p. 2).
Graphics: illustrations.
Pointed text.
BHB1; *KA* #201; Yaari (1961) #948; Yudlov #1283.
Copies: HUC; JNUL; *YGC.


הגדה
וסדר של פסח.

FORM OF SERVICE
FOR THE
Two First Nights
OF THE
FEAST OF PASSOVER.

With English Translation.

NEW ILLUSTRATED EDITION.

NEW YORK:
L. H. FRANK, PRINTER AND PUBLISHER,
185 Division and 39 Centre Sts.
1866—5626.

The English translation in this *Haggadah*, rendered by David Levi, originally appeared in #125; he is not acknowledged in this edition. The illustrations are from the Amsterdam *Haggadah*. This is the first American octavo *Haggadah* and the first with illustrations incorporated into the text (as opposed to appearing on separate plates, as in #129). Later stereotypes contain minor variations (see #135, #142, #147, #150, #156, #164, #165, #170). For a review, see *Occident* 23.12 (Mar. 1866), 565.



For biography, other works and references: see #125.

134 סדר הגדה של פסח

SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, with an English Translation. Ninth (Stereotype) Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
70, [1] pp. 12mo
New York, 1867
Publisher: L. H. Frank Publisher and Printer, no. 432 Broome St.
Printer: L. H. Frank Publisher and Printer, no. 432 Broome St.
Title page (p. 1): English.
Includes: instructions (in English) (p. [1]).
Other languages: English translation on opposite pages (pp. 3-63); Judeo-German translation (p. 69).
Rashi type (instructions).
Pointed text.
BHB1; *KA* #202; Yaari (1961) #961; Yudlov #1295.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This *Haggadah* is a stereotype of #130. Another ninth edition appeared in 1870 [Yudlov #1295].

For biography, other works and references: see #125.

135 הגדה וסדר של פסח.
FORM OF SERVICE FOR THE TWO FIRST NIGHTS OF THE FEAST OF PASSOVER.
With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
New York, 5629/1869
Publisher: L. H. Frank, 432 Broome St.
Printer: L. H. Frank, 432 Broome St.
Title page (p. 1): English.
Includes: copyright, by publisher, 1859 (p. 2).
Graphics: illustrations.
Pointed text.
BHB1; *KA* #204; Yaari (1961) #1000; Yudlov #1346.
Copies: HUC; JNUL; LUB; *YGC.

This *Haggadah* is a stereotype of #133.

For biography, other works and references: see #125.

136 סדר הגדה של פסח
SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER,
with an English Translation. Tenth (Stereotype) Edition.

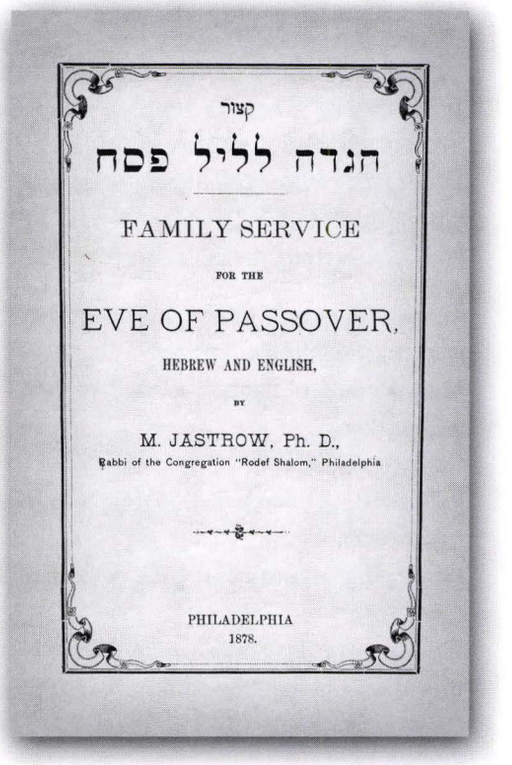
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
70, [1] pp. 12mo
New York, 1872
Publisher: L. H. Frank Publisher and Printer, no. 687 Broadway
Printer: L. H. Frank Publisher and Printer, no. 687 Broadway
Title page (p. 1): English.
Includes: instructions (in English) (p. [1]).
Other languages: English translation on opposite pages (pp. 3-63); Judeo-German translation (p. 69).
Rashi type (instructions).
Pointed text.
KA #203; Yaari (1961) #1041; Yudlov #1399.
Copies: HAR; HUC; LUB; *YGC.

This *Haggadah* is a stereotype of #130.

For biography, other works and references: see #125.

137 קצור הגדה לליל פסח
Family Service for the Eve of Passover, Hebrew and English

Author: M[arcus]. [Mordekhai] Jastrow [מרדכי {מרקוס} יאסטראוו]
Author's father: אברהם
27, [1] pp. + wrappers 12mo
Philadelphia, 1878
Printer (p. [1]): S. Kauders, Baltimore and Albermarle Sts. (Baltimore)
Front wrapper: border; English.
Title page (p. 1): identical to f.w., without border.
Includes: copyright, 1878, by Jastrow (p. 2); preface (pp. 3-4).
Other languages: English (translation/commentary).
BHB1; *JA* #2696; *KA* #227; Yaari (1961) #1135; Yudlov #1509.
Copies: HUC; JNUL; *YGC.
First Reform* Haggadah *in America.


קצור

הגדה לליל פסח

FAMILY SERVICE

FOR THE

EVE OF PASSOVER,

HEBREW AND ENGLISH,

BY

M. JASTROW, Ph. D.,

Rabbi of the Congregation "Rodef Shalom," Philadelphia

PHILADELPHIA
1878.

This Reform *Haggadah* contains an abridged text and an English translation. The Hebrew text originally appeared with a German translation in #63. "Now that we dwell in the bright sunshine of freedom, it becomes the more incumbent upon us to let joy be conspicuous in our home celebration of the Festival ... this, the oldest festival of deliverance which has taught the world the great ideal of liberty and equality. The following pages claim to be nothing more than a mere sketch ... We have tried to follow in our English paraphrase the train of thought contained in the old *Hagadah*, with the exception of such passages thereof as could not well be made intelligible to modern readers not initiated in the peculiar dialectical method of the *Talmud* ... For families in which the Hebrew word is more calculated to create solemn and devotional feelings, we have given an abridgment of the ancient ritual corresponding with its English paraphrase" (p. 4). Jastrow emended the text to reflect the relative freedom that American Jews enjoyed. He altered the text of "*Ha Lahma Anya*" so that "השתא עבדי" ("now we are slaves") reads "מי השתא עבדי" ("whoever is now a slave"). He also changed the text in "*ve-Hi she-Amda*" from "עומדים עלינו לכלותינו" ("they stand up to destroy us," *i.e.*, in the present) to "עמדו עלינו לכלותינו" ("in those days men stood up against us in order to destroy us," *i.e.*, in the past only). In the commentary he observed, "We who are now enjoying the sweet bread of freedom, will, with loving sympathy, think of our oppressed brethren in distant lands ..." (p. 7). Commenting on the "*Ma'aseh be-Rabbi Eliezer*" passage, Jastrow wrote, "this plain narrative is well adapted to suggest many a thought as to what duties are incumbent on the Israelites of our own days, and especially in countries like ours where the morn of religious liberty has already dawned and is shedding its roseate light over all inhabitants alike" (p. 10). For a "Song ... All abroad praise our God," see p. 27. Other editions of this Reform *Haggadah* are: New York: Press of Industrial School H.O.A., 1883 [Yudlov #1623]; Philadelphia [Baltimore]: Isaac Friedenwald Press, 1891 [#148; Yudlov #1849]; Philadelphia [Baltimore]: Lord Baltimore Press, 1901 [Yudlov #2179].

For biography, other works, approbations granted and references (Jastrow): see #57.

138 סדר הגדה לפסח.

עם ציורים חדשים מסכימים לדעת חכמינו
ז"ל. עם דיני בדיקה והגעלה ופי' על אחד מי יודע וחד גדיא.

SERVICES FOR THE TWO FIRST NIGHTS OF THE FEAST OF PASSOVER. With New Illustrations, In accordance with the instruction of the Talmud. To which are also added the neccessary [*sic*] Laws appertaining to this Feast

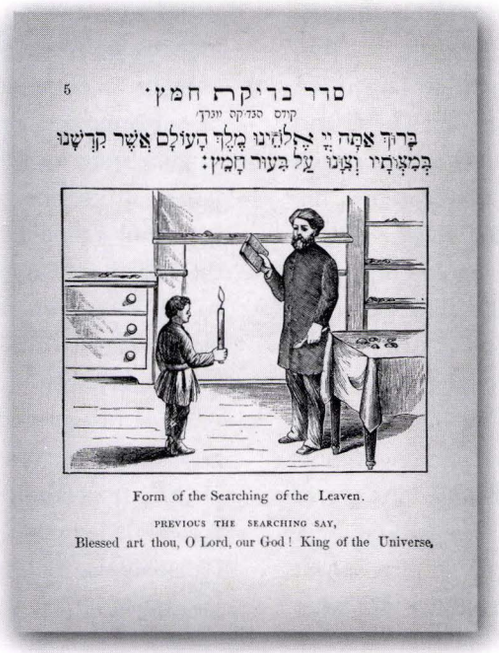

סדר
הגדה לפסח.
עם ציורים חדשים מסכימים לדעת
חכמינו ז"ל.
עם דיני בדיקה והגעלה ופי' על אחד מי יודע וחד גדיא.
חיים ליבערמאנן.

SERVICES
for the two first nights of the Feast of
PASSOVER.
WITH NEW ILLUSTRATIONS,
In accordance with the instruction of the Talmud.
To which are also added the neccessary Laws appertaining to this Feast
EDITED BY
Rev. H. LIBERMAN
1879. CHICAGO. 5639.
J. H. KANTROWITZ, HEBREW BOOKSELLER, 31 EAST BROADWAY, NEW YORK.

Author: H[ayyim]. Liberman חיים ליבערמאן
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
93 pp. 12mo
Chicago, 5639/1879
Publisher: J. H. Kantrowitz, Hebrew Bookseller, 31 East Broadway (New York)
Printer: J. H. Kantrowitz, Hebrew Bookseller, 31 East Broadway (New York)
Title page (p. 1): English; extended writing; Rashi type.
Includes: copyright, by author, 1878 (p. 2); "Laws appertaining to Passover," in English (p. 3); "Cleansing Dishes for Passover," in English (p. 4).
Other languages: English (translation).
Pointed text.
Graphics: illustrations (pp. 5, 18, 27, 29, 68).
BHB1; Mishkin #2; Yudlov #1530.
Copies: HUC; JNUL; *YGC.

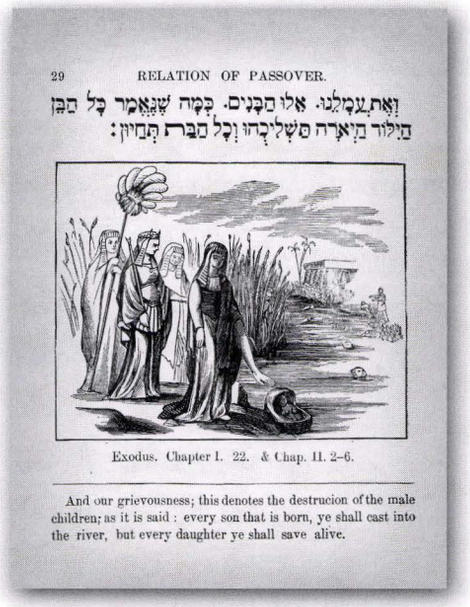
Liberman was titled "Rev." (p. 1).

This *Haggadah* contains "new illustrations, in accordance with the instruction of the Talmud" (t.p.), *i.e.*, Midrash and *aggadah*. The illustration of Pharaoh's daughter rescuing baby Moses from the sea, for example, depicts her arm as elongated, in accordance with the rabbinic legend that her arm miraculously stretched sixty ells so that she could reach Moses (p. 29; see Ginzberg, 2:267). The illustration of the Israelites crossing the Red Sea depicts the sea as split into twelve passages, one for each of the tribes (p. 68; see Ginzberg, 3:22). This *Haggadah* is also the first to contain illustrations influenced by the American environment. "A truly American note is found [in this *Haggadah*] ... An American family at the Seder table presents a new version of the depiction of the 'four sons' described in the Haggadah ... It shows a turbaned father and a prim mother ... the wise son, a *kippah* (skull cap) on head is looking at the Haggadah before him; the simple son, or the backward one, is thumbing his nose and getting his finger burned by the candle; and the wicked son, bareheaded, his chair titled back, is smoking a cigarette" (Karp [1991], 304). This is "perhaps the only illustration [of the Four Sons] in which they are together at the Seder meal ... Most striking is the contrast between the father


5 סדר בדיקת חמץ.
קדש הנר"ק ויגרך
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּעוּר חָמֵץ:
Form of the Searching of the Leaven.
PREVIOUS THE SEARCHING SAY,
Blessed art thou, O Lord, our God! King of the Universe,

and the Wicked son. Did the illustrator intend to hint at the generation gap in an immigrant family?" (Yerushalmi, 115). An illustration of the pyramids reflects the architecture and engineering of contemporary urban America; the pyramids have flat roofs and columns, and the slaves are using pulleys to move the bricks (p. 27). The final illustration is signed by H. Senior (p. 68). The illustration on p. 5 also appears in #147, p. 2. Some of the illustrations are reproduced in D. Geffen, 17, 26, 27, 75.

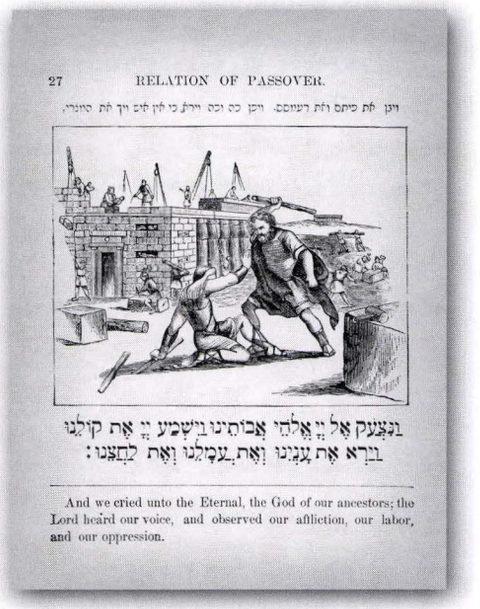
For the "publisher's" commentary on "*Had Gadya*" and "*Ehad Mi Yode'a*," see pp. 87-88, 90-92. The English translation is based on David Levi's (from #125); his name is not mentioned here. The first edition of this *Haggadah* was published as *סדר והגדה לפסח Form and Relation of the Two First Nights of the Feast of Passover* (New York: electrotyped by M. Crane, 5638/1878) [*JA* #2697; Yudlov #1508]. Later editions are: Chicago: Israelitisch Press, 5639 [1879] [*JA* #2789; Yudlov #1535]; Chicago, 5643 [1883] [*KA* #232; Yudlov #1631]; New York: J. H. Kantrowitz, 5646/1886 [#141; Yudlov #1699]; New York: J. H. Kantrowitz, 5647/1887 [#144; Yudlov #1727]; New York: J. H. Kantrowitz, 5649 [1889] [Yudlov #1778]). Yerushalmi misrecords the 1879 edition as the first. In later editions Kantrowitz, and not Liberman, is listed as the editor.


29 RELATION OF PASSOVER.

וְאֶת עָמְלֵנוּ. אֵלּוּ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר כָּל הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל הַבַּת תְּחַיּוּן׃

Exodus. Chapter I. 22. & Chap. II. 2–6.

And our grievousness; this denotes the destrucion of the male children; as it is said: every son that is born, ye shall cast into the river, but every daughter ye shall save alive.


27 RELATION OF PASSOVER.

וַיִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ וַיַּרְא אֶת עָנְיֵנוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ׃

And we cried unto the Eternal, the God of our ancestors; the Lord heard our voice, and observed our affliction, our labor, and our oppression.


הגדה של פסח.

וְאֶת עֲמָלֵנוּ. הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ. לְהָבִיא לִימוֹת הַמָּשִׁיחַ׃

בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה

denotes this time only; but ALL the days of thy life, denotes even at the time of the Messiah.

Blessed be the Omnipresent; blessed is he, blessed is he who hath given the law to his people Israel, blessed be he: the


68 הגדה של פסח

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ׃
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ׃
לְגוֹזֵר יַם סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ׃

And brought forth Israel from among them; for his mercy endureth for ever.

With a mighty hand and an outstretched arm; for his. &c.

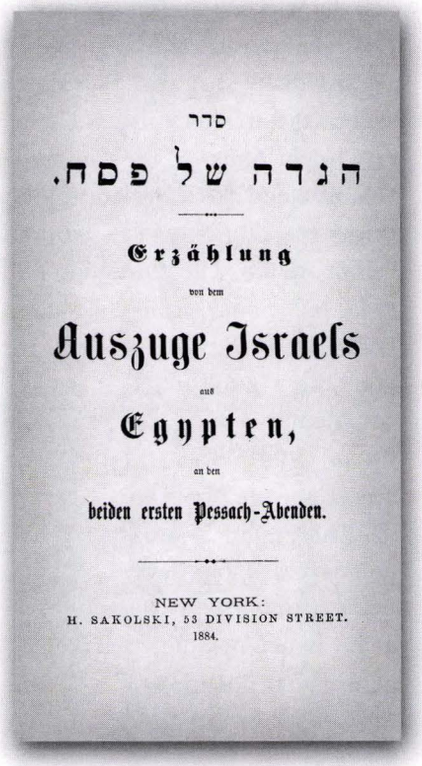
To him who divided the Red Sea in many parts; for his, &c.

Other works (Liberman): #141, #144; *ספר דרך ישראל Path of Israel, Contains Short Extracts from the Talmud ... Gathered into Jewish and English* (Cincinnati, 5659 [1899]) [*JA* #5414].

References (Liberman): *USJ*, 4:352.

For biography, other works and references (Levi): see #125.

139 סדר הגדה של פסח
ERZÄHLUNG VON DEM AUSZUGE ISRAELS AUS EGYPTEN, an den beiden ersten Pessach-Abenden.


סדר

הגדה של פסח.

Erzählung

von dem

Auszuge Israels

aus

Egypten,

an den

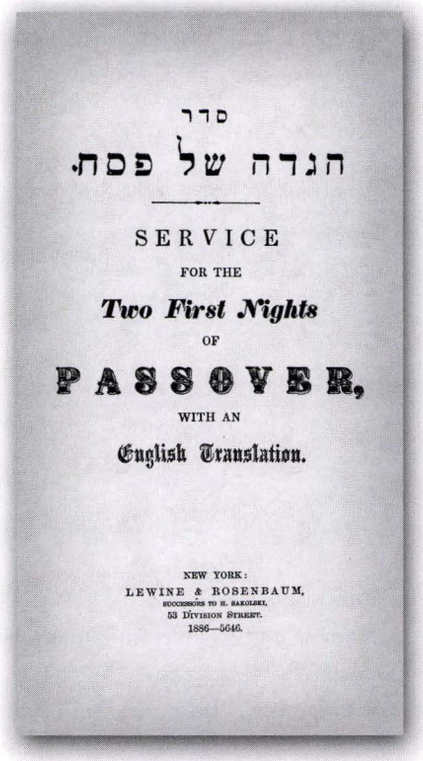
beiden ersten Pessach-Abenden.

NEW YORK:
H. SAKOLSKI, 53 DIVISION STREET.
1884.

69, 68-70 pp. 12mo
New York, 1884
Publisher: H. Sakolski, 53 Division St.
Printer: H. Sakolski, 53 Division St.
Title page (p. 1): German.
Other languages: German translation on facing pages (pp. 3-69).
Rashi type (instructions).
Pointed text.
BHB1; *JA* #3251; *KA* #245; Yaari (1961) #1237; Yudlov #1644.
Copies: HUC; LUB; *YGC.

This *Haggadah*, with a German translation, is a stereotype of #131.

140 סדר הגדה של פסח
SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, with an English Translation


סדר

הגדה של פסח.

SERVICE

FOR THE

Two First Nights

OF

PASSOVER,

WITH AN

English Translation.

NEW YORK:
LEWINE & ROSENBAUM,
SUCCESSORS TO H. SAKOLSKI,
53 DIVISION STREET.
1886—5646.

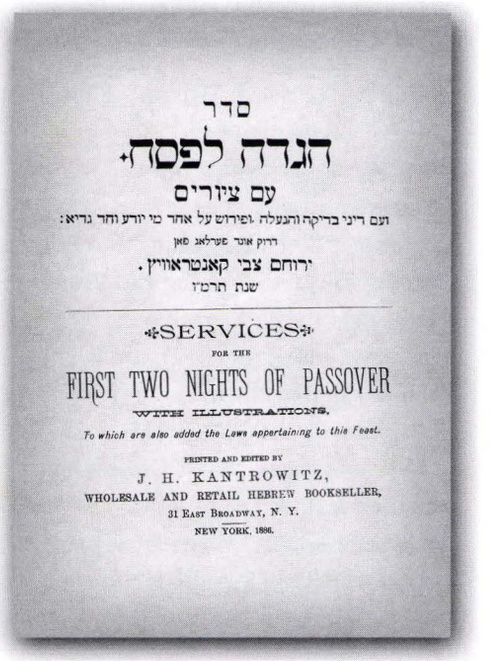
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
70, [1] pp. 12mo
New York, 5646/1886
Publisher: Lewine & Rosenbaum, Successors to H. Sakolski, 53 Division St.
Printer: Lewine & Rosenbaum, Successors to H. Sakolski, 53 Division St.
Title page (p. 1): English.
Includes: instructions in English (p. [1]).
Other languages: English translation on opposite pages (pp. 3-63); Judeo-German translation (p. 69).
Rashi type (instructions).
Pointed text.
BHB1; *JA* #3459; *KA* #209, 236; Yaari (1961) #1270; Yudlov #1696.
Copies: HUC; JNUL; LUB; *YGC.

This *Haggadah* is a stereotype of #130. *KA* miscollates 70, [2] pp. In *JA* #3456, an illustrated edition with 60 pp. is erroneously cross-referenced with #140.

For biography, other works and references: see #125.

141 סדר הגדה לפסח
ועם ציורים ועם דיני בדיקה והגעלה ופירוש על אחד מי יודע וחד גדיא

SERVICES FOR THE FIRST TWO NIGHTS OF PASSOVER with Illustrations, to which are also added the Laws appertaining to this Feast


סדר
הגדה לפסח
עם ציורים
ועם דיני בדיקה והגעלה ופירוש על אחד מי יודע וחד גדיא:
דרוק אונר פערלאג פאן
ירוחם צבי קאנטראוויץ.
שנת תרכ"ז

SERVICES
FOR THE
FIRST TWO NIGHTS OF PASSOVER
WITH ILLUSTRATIONS,
To which are also added the Laws appertaining to this Feast.
PRINTED AND EDITED BY
J. H. KANTROWITZ,
WHOLESALE AND RETAIL HEBREW BOOKSELLER,
31 East Broadway, N. Y.
NEW YORK, 1886.

Author: J. H. [Yeruham Zevi] Kantrowitz ירוחם צבי קאנטראוויץ
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
Author: [Hayyim Liberman] [חיים ליבערמאן]
93 pp. 16mo
New York, 5646/1886
Publisher: J. H. Kantrowitz, Wholesale and Retail Hebrew Bookseller, 31 East Broadway
Printer: J. H. Kantrowitz, Wholesale and Retail Hebrew Bookseller, 31 East Broadway
Title page (p. 1): English; extended writing.
Includes: copyright, 1878, by Kantrowitz (p. 2); "Laws appertaining to Passover," in English (p. 3); "Cleansing Dishes for Passover," in English (p. 4).
Other languages: English (translation) (pp. 5-87).
Pointed text.
Graphics: illustrations (pp. 5, 18, 27, 29, 68).
BHB1; *JA* #3458; *KA* #207; Yaari (1961) #1269; Yudlov #1699.
Copies: HUC; *YGC.

This is a stereotype of an earlier *Haggadah* [#138]. The editor is listed on the title page as Kantrowitz, though Liberman is listed as the editor in earlier editions (see #138); Kantrowitz also removed Liberman's reference in the title to "New Illustrations, In accordance with the instruction of the Talmud." The English translation is based on David Levi's (from #125); his name is not mentioned here.

For biography, other works and references (Liberman): see #138.
For biography, other works and references (Levi): see #125.

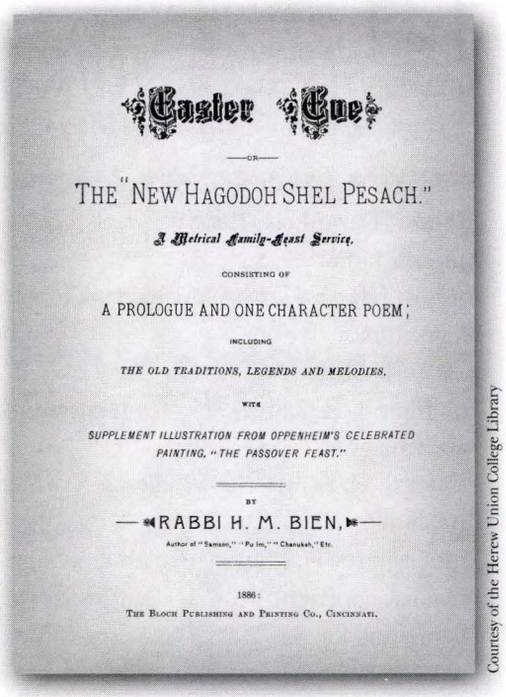
142 הגדה וסדר של פסח
FORM OF SERVICE FOR THE TWO FIRST NIGHTS OF THE FEAST OF PASSOVER. With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
New York, 1886
Publisher: Lewine & Rosenbaum, Successors to H. Sakolski, 53 Division St.
Title page (p. 1): English.
Includes: copyright, 1859, by L. H. Frank (p. 2).
Graphics: illustrations.
Pointed text.
BHB1; *JA* #3456; *KA* #210; Yudlov #1697.
Copies: HUC; LUB; *YGC.

This *Haggadah* is a stereotype of #133.

For biography, other works and references: see #125.

143 Easter Eve The "New Hagodoh Shel Pesach." A Metrical family-feast Service, Consisting of a Prologue and One Character Poem; Including the Old Traditions, Legends and Melodies, with Supplement Illustration from Oppenheim's Celebrated Painting, "The Passover Feast."


Easter Eve

—OR—

THE "NEW HAGODOH SHEL PESACH."

A Metrical Family-Feast Service,

CONSISTING OF

A PROLOGUE AND ONE CHARACTER POEM;

INCLUDING

THE OLD TRADITIONS, LEGENDS AND MELODIES,

WITH

SUPPLEMENT ILLUSTRATION FROM OPPENHEIM'S CELEBRATED PAINTING, "THE PASSOVER FEAST."

BY

RABBI H. M. BIEN,

Author of "Samson," "Purim," "Chanukah," Etc.

1886:

THE BLOCH PUBLISHING AND PRINTING CO., CINCINNATI.

Courtesy of the Herew Union College Library

Author: H[erman]. M[ilton]. Bien [הרמן מילתון בין]
Author's father: עמנואל
[1], 28, [1] pp. 8vo [E.p.]
Cincinnati, 1886
Publisher: Bloch Publishing and Printing Co.
Printer: Bloch Publishing and Printing Co.
Title page (p. 1): English only.
Includes: copyright (p. 2); preface (pp. 3-5); advs. for Purim and Hanukkah plays by Bien (p. [1]).
Graphics: illustration (p. [1]).
Other languages: mostly English text.
Pointed text.
JA #3408; *KA* #211; Yaari (1961) #1271; Yudlov #1701.
Copies: HUC; *JTSA; JNUL.

Bien was born in Naumberg, Germany, in 1831. He studied in the Cassel teachers seminary and among the positions he occupied after graduation was one under the direction of David Einhorn. Bien immigrated to America in 1854 and lived in San Francisco, Virginia City (NV), Port Henry (NY), Chicago, Dallas and Vicksburg (VA). He worked at various times as a rabbi, teacher, merchant and journalist. In 1863 he was elected to the Nevada state legislature. He also published poetry and was an amateur musician. Bien published the first printed American *ketubbah* in 1857 (see *JA* #1473; *JA* #1103 records that an undated *ketubbah* appeared in the 1850s, but its printer was not active until the 1860s). "The career of Bien is important historically because it is typical of the educated German Jewish immigrant who wandered everywhere, tried his hand at everything, and frequently succeeded at nothing ... [He] was a frustrated unhappy man; he committed suicide [in 1895 in Vicksburg]" (*USJ*, 2:64). His brother, Julius Bein, was the well-known lithographer and an international president of B'nai B'rith.

This Reform *Haggadah* was rearranged as a play. "In the course of time ... [the *Haggadah*] has to a large extent become obsolete and unintelligible, especially so for the younger generation; and there has been a long-felt want to substitute in its place, something more appropriate and timely. Several efforts in this direction have been made, but without any apparent success; no doubt for want of grasping the requisite elements of popularity ... In this new work, that which seems dear in the ancient Sedar [*sic*], as far as consistent with the purport, has been preserved. It is presented to the intelligent Hebrew and the general reader in a quasi dramatic form." With reference to the custom to welcome Elijah the Prophet to the seder table, Bien commented, "it is a pardonable fancy, certainly permissible, as a poet's license, to represent patriotically that the growing state of American civilization justifies the early arrival of him who is said to have ridden to Heaven on a chariot of fire" (pp. 3-4). See *USJ*, 3:575.

References: *CDAJB*, 1:55; *PAJHS* 5 (1897), 207-9; F. Rosenbaum, 27-8; Scharfman, 670; *UJE*, 2:350; *USJ*, 2:63-4, 3:575, 576; Voorsanger, 48, 51-2 (portrait).

144 סדר הגדה לפסח.
עם ציורים ועם דיני בדיקה והגעלה ופירוש על אחד מי יודע וחד גדיא

SERVICES FOR THE FIRST TWO NIGHTS OF PASSOVER
with Illustrations, to which are also added the Laws appertaining to this Feast

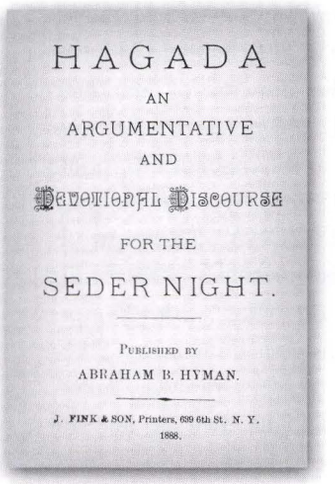
Author: J. H. [Yeruham Zevi] Kantrowitz ירוחם צבי קאנטראוויץ
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
Author: [Hayyim Liberman] [חיים ליבערמאן]
93 pp. 16vo
New York, 5647/1887
Publisher: J. H. Kantrowitz, Wholesale and Retail Hebrew Bookseller, 31 East Broadway
Printer: J. H. Kantrowitz, Wholesale and Retail Hebrew Bookseller, 31 East Broadway
Title page (p. 1): English; extended writing.
Includes: copyright, 1878, by Kantrowitz (p. 2); "Laws appertaining to Passover," in English (p. 3); "Cleansing Dishes for Passover," in English (p. 4); footnotes to concluding songs (pp. 87-8, 90-2).
Other languages: English (translation).
Pointed text.
Rashi type (instructions and footnotes).
Graphics: illustrations (pp. 5, 18, 27, 29, 68)
BHB1; *JA* #3458; *KA* #208; Yaari (1961) #1293; Yudlov #1727.
Copies: HUC; JNUL; LUB; *YGC.

This *Haggadah* is a stereotype of #141.

For biography, other works and references (Liberman): see #138.
For biography, other works and references (Levi): see #125.

145 HAGADA An Argumentative and Devotional Discourse for the Seder Night.

Author: Abraham B. Hyman [אברהם ב. היימן]
32 pp. + wrappers 12mo [E.p.]
New York, 1888
Printer: J. Fink & Son, 639 6th St.
Front wrapper: "סדר הגדה של פסח".
Title page (p. 1): English only.
Includes: preface (Nisan 1887) (pp. 3-4).
Other languages: English.
BHB1; *JA* #3672; *KA* #212; Yaari (1961) #1313; Yudlov #1753.
Copies: *AJHS; HUC; JNUL.


HAGADA
AN
ARGUMENTATIVE
AND
DEVOTIONAL DISCOURSE
FOR THE
SEDER NIGHT.
PUBLISHED BY
ABRAHAM B. HYMAN.
J. FINK & SON, Printers, 639 6th St. N. Y.
1888.


סדר
הגדה של פסה

Courtesy of the Herew Union College Library

Hyman lived in New York in 1887 (p. 4).

"As the contents of the Hagada now in use, on the Seder night, is not calculated to appeal to the heart and mind of our American Jewish youths, and in order to make the service somewhat more impressive, as well as entertaining, and instructive, I have concluded to come before the Jewish public, with this my compiled Hagada, embodying an argumentative and devotional discourse" (p. 3). The text is mostly in English. For a reference to the refuge that Jews found in America, see p. 17. HUC has a prospectus (*JA*). For an earlier edition, see *KA* #228.

146 הגדה של פסח

עם באור חדש (ועם העתקה אנגלית) הנקרא בשם "גבול ים"

Author: E[liezer]. [Lazar] S. [Zalman] Grayewsky [Grajewski, Grojewsky] אליעזר זלמן גראייעווסקי [גראייבסקי, גראיעווסקי]
Author's father: מרדכי יוסף
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
110, [1], 111-114, [1], 115-134, [1], 135-150, [2] pp. 12mo
New York, 5649 [1889]
Chronogram: בונה ירושלם
Publisher: Asher Lemil Germansky, Bookseller, 30 Canal St. (New York)
Printer (p. 2): Joh. Wirth (Mainz)
Title page (p. 1): extended writing.
Includes: preface (pp. 4-6); preface, in English (Dec. 1888) (pp. 7-8); postscript (p. [1]); footnotes.
Approbations (p. 3): R. Isaac Elhanan [Spektor] of Kovno; R. Jacob Joseph of New York (29 Oct. 1888).
Other languages: English (translation and commentary); Judeo-German (pp. 136-7).
Pointed text.
Rashi type (instructions and commentary).
BHB1; *JA* #3810; *KA* #213; Yaari (1961) #1335; Yudlov #1777.
Copies: HUC; JNUL; LUB; *YGC (gilt edges).

Grayewsky, born in Malat (near Vilna) in 1843, was the rabbi of Kletsk and Orsha, both in Byelorussia. In 1873 he traveled to the Land of Israel and, upon his return, became an advocate of Zionism (see his travel memoirs in *העברי*). In 1876 he went to England with the hope of being appointed the director of Mazkeret Moshe in the Land of Israel. Unable to secure the position, he remained in England as the rabbi of Liverpool. Grayewsky visited America in 1888 (p. 3) to rally support for the Zionist cause and in 1890 Ze'ev Wolf Schur wrote that Grayewsky offered to assist his *הפסגה* [#900] without receiving any remuneration (*הפסגה* 2.4 [25 Apr. 1890], 4; for a brief report of his preaching in New York, see *הפסגה* 1.2 [5 Oct. 1888], p. 4). Grayewsky immigrated to Jerusalem in 1890 and he died in 1899 in Europe while seeking medical treatment.

In 1887 Grayewsky and R. Dov Ber Spears [Spiers] published *הגדה ... הנקראת בשם גנזי כנסת ישראל* (London, 1887) [Yudlov #1483]. It contains: a *Haggadah* text based on a 5374 [1614] manuscript by R. Shabsi Sofer of Przemysl; commentaries by R. Jonathan Eibeschutz (from a ms. Grayewsky found in the London Bet Midrash) and R. Nathan Adler of London; and the parables of R. Jacob of Dubno ("called by great authors 'the Modern Aesop'"; p. 8), with an English translation by Spears and a commentary by Grayewsky. Grayewsky republished the *Haggadah* in 1889 with: "עין המים", a commentary by Grayewsky on references to the *Haggadah* in Talmudic, Midrashic and rabbinic literature; an anthology of the commentaries of R. Elijah of Vilna, R. Yehiel Heller of Suwalki and R. Moses Sofer; and other additions (including from Jacob

Lorbeerbaum's *סידור דרך חיים* and Barukh Heilprin's *ספר מצות השם*) (Yudlov). The anthology of commentaries is titled "*גבול ים*" because Grayewsky wrote and published it on the other side of the sea, *i.e.*, in America. Also, the Land of Israel borders on the sea and he hoped to use the proceeds from the sale of the work to move to Jerusalem (p. 6; the chronogram refers to the rebuilding of Jerusalem). Spektor's approbation is from Grayewsky's *גנת אגוז* (Yudlov). The typesetter was Zalomon Yohilzohn of Vilna (p. 2). Grayewsky apologized for any errors in the text, explaining that he was far from the printing site (p. [1]; a slip of paper correcting such an error is pasted onto p. 117). Grayewsky planned to publish more of his manuscripts (pp. 8, [1]). The front board is decorated and bears only an English title ("Hagadah for Passover"). The English translation of the main text is David Levi's [#125]; his name is not mentioned here. Tipped into the volume are small slips of paper with English transliterations of certain prayers (*e.g.*, see p. 111, 115, 135). The layout, type and format of the Hebrew text are identical to that in Cowen's *Haggadot* [#155]. *JA* misrecords the chronogram as 5650. For later editions, see Yudlov #1846, 2041, 2095, 2430.

Other works (Grayewsky): *Ginath Egos גנת אגוז ... דרושים ... חדושים בש"ס*[ו] (Berlin: Zevi Hirsch Itzkowsky, 5647 [1887]); *ספר קדיש שלם* (Jerusalem: Lunz, 5651 [1891]); *סדר הושענות, סליחות ויוצרות עם באור חדש שיח אליעזר* (Jerusalem: Samuel Halevi Zuckerman, 5656 [1896]). Commentary on liturgy in Shalom Jaffe, *סדור שיחה שלימה* (Jerusalem: Samuel Halevi Zuckerman, 5656 [1896]). Contributed to #901. Glosses in Shalom Jaffe, *ספר שואל כענין* (Jerusalem: Moses Lilienthal, 5655 [1895]).
References (Grayewsky): *BHB1*; *EJ*; *OT1*, [16] (portrait); *OT2*, 12 (portrait); Tidhar, 2:618-9 (portrait).
For biography, other works and references (Levi): see #125.

147 הגדה וסדר של פסח

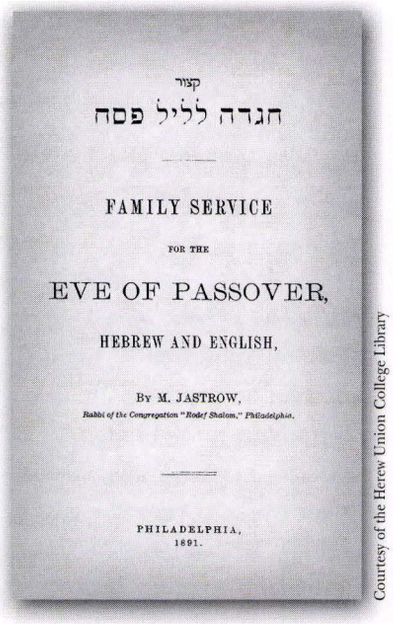
FORM OF SERVICE FOR THE TWO FIRST NIGHTS OF THE FEAST OF PASSOVER. With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
New York, 5650/1889
Publisher: J. Rosenbaum, Successor to H. Sakolski, 53 Division St.
Title page (p. 1): English.
Includes: copyright, 1859, by L. H. Frank (p. 2).
Graphics: illustrations (pp. 2, 9, 10, 12, 16, 18, 20, 21, 26, 29, 54).
Other languages: English (translation); Judeo-German (pp. 56-7).
Rashi type (instructions and captions to illustrations).
Pointed text.
BHB1; *JA* #3811; Yaari (1961) #1359; Yudlov #1817.
Copies: HUC; JNUL; LUB; *YGC.

This *Haggadah* is a stereotype of #133. This edition contains one extra illustration (p. 2; it originally appeared in #138, p. 5). The English translation is David Levi's (from #125); his name is not mentioned.

For biography, other works and references: see #125.

148 קצור הגדה לליל פסח
Family Service for the Eve of Passover, Hebrew and English


קצור
חגדה לליל פסח

FAMILY SERVICE
FOR THE
EVE OF PASSOVER,
HEBREW AND ENGLISH,
By M. JASTROW,
Rabbi of the Congregation "Rodef Shalom," Philadelphia.
PHILADELPHIA,
1891.

Courtesy of the Herew Union College Library

Author: M[arcus]. [Mordekhai]. Jastrow [מרדכי {מרקוס} יאסטראוו]
Author's father: אברהם
27, [1] pp. + wrappers 12mo
Philadelphia, 1891
Printer (p. [1]): Isaac Friedenwald Co. (Baltimore)
Title page (p. 1): English.
Includes: copyright, 1891, by Jastrow (p. 2); preface (pp. 3-4).
Other languages: English (translation/commentary).
BHB1; *KA* #215; Yaari (1961) #1378; Yudlov #1849.
Copies: *AJHS; HAR; HUC; JNUL.

This *Haggadah* is identical to #137.

For biography, other works and references: see #57.

149 סדר הגדה של פסח
עם עם פירוש משלי יעקב ... אין ריין יודיש דייטש


חגדה
של פסח
עם שיר השירים
בהעתקה עברי טייטש
עם פירוש
משלי יעקב
מחבר המגיד מדובנא זל
ניו יארק

Courtesy of the Lubavitch Library

Author: [Jacob Kranz] [Maggid of Dubno] [יעקב קראנז] מגיד מדובנא
Author's father: Wolf
30, [2] pp. + wrappers 8vo
New York, [1895]
Publisher: [Kantrowitz and Katzenelenbogen?]
Front wrapper: border; "הגדה של פסח עם שיר השירים בהעתקת עברי טייטש עם פירוש משלי יעקב".
Title page (p. 1): art.
Includes: advs. (f.w.v., p. [2], b.w.r./v.).
Graphics: illustration (pp. 1, [2]).
Other languages: Yiddish (instructions and commentaries).
Pointed text.
Yaari (1961) #1505; Yudlov #2010.
Copies: *LUB.

Kranz (1741-1804) served as a preacher in a number of Polish/Lithuanian cities before being appointed as the preacher of Dubno. As his fame spread during his eighteen-year tenure in that city, he became popularly know as the "the Maggid [Preacher] of Dubno."

This *Haggadah* contains the oft-reprinted Yiddish commentary of the Maggid of Dubno. The copy we saw at LUB has a damaged title page and lacks imprint information (see Liebermann #26). We record the imprint year based on an advertisement containing a certificate of kashruth from R. Jacob Joseph dated 2

Heshvan 5656 [20 Oct. 1895] and an advertisement for the serialized edition of Moses Seifert's קובא (*JA* #5267 records the complete edition in 1897). The publisher is recorded as Kantrowitz and Katzenelenbogen because of an advertisement for that firm on the back wrapper *recto* (there is also an adv. on p. [1] just for Katzenelenbogen, 66 Canal St.). The earliest American edition of a *Haggadah* with the Maggid of Dubno's commentary was issued in 1892 in New York by J. Saphirstein [*JA* #4358; *KA* #216; Yudlov #1874]. Other American editions are New York: published by Kantrowitz and Katzenelenbogen and printed by Eliakum Zunser, 5655/1895 (with an adv. on the wrappers for "the bookseller M. [*sic*] Germansky") [Yudlov #1963]; Vilna [*i.e.*, New York], 1896 (with an adv. on the wrappers for Meir Chinsky) [Yudlov #2009]. For other American editions, see Yudlov #2240, 2241, 2309, 2312a (published by Saphirstein), 2383, 2553, 2709a, 2751 (correct date is 1914, based on a copy we saw with wrappers), 3002, 3539, 3658, 3734, 4480. Some of the Maggid of Dubno's commentary on the *Haggadah* appeared in English in #146. For European editions, see Yudlov, index.

References: *EJ*.

150 הגדה וסדר של פסח
Form of Service for the Two First Nights of the Feast of Passover.

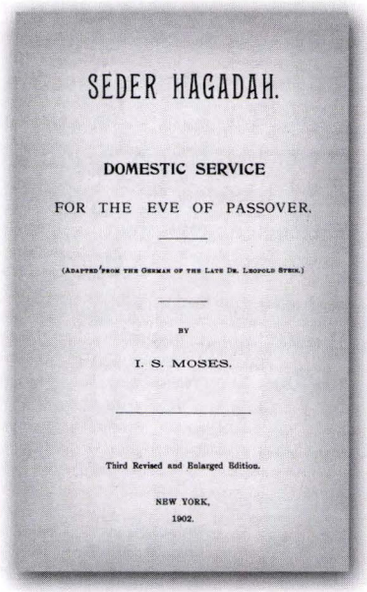
With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
New York, [1900?]
Publisher: Jos. L. Werbelowsky, 37 Canal St.
Title page (p. 1): English.
Includes: copyright, 1859, by L. H. Frank (p. 2).
Graphics: illustrations (pp. 2, 9, 10, 12, 16, 18, 20, 21, 26, 29, 54).
Rashi script (instructions and captions to illustrations).
Other languages: English (translation); Judeo-German (pp. 56-7).
BHB1; Yudlov #1824.
Copies: HAR; JNUL; *YGC.

This *Haggadah* is a stereotype of #147. This edition contains one extra illustration (p. 2; it originally appeared in #138, p. 5). The English translation is David Levi's (from #125); his name is not mentioned here. The title page is *s.a.*, but Werbelowsky only published books under his own imprint in 1899-1901 (*BHB1* records the imprint date as after 1890). For another *Haggadah* published by Werbelowsky in 5661 [1901], see *KA* #237; Yudlov #2176.

For biography, other works and references: see #125.

151 SEDER HAGADAH. Domestic Service for the Eve of Passover. (Adapted from the German of the Late Dr. Leopold Stein.) ... Third Revised and Enlarged Edition.


SEDER HAGADAH.

DOMESTIC SERVICE

FOR THE EVE OF PASSOVER.

(ADAPTED FROM THE GERMAN OF THE LATE DR. LEOPOLD STEIN.)

BY

I. S. MOSES.

Third Revised and Enlarged Edition.

NEW YORK,
1902.

Author: I[saac]. S. Moses [יצחק ש. מאזעס]
Author's father: ישראל ברוך
[2], 56 pp. + wrappers 12mo [E.p.]
New York, 1902
Front wrapper: border; English only.
Title page (p. 2): identical to f.w., without border.
Includes: copyright, 1902, by Moses (p. [2]); musical notation (pp. 29, 30, 32, 34, 39-42, 53-5).
Other languages: main text in English; Hebrew transliterated into English (pp. 32, 42, 47-8).
Pointed text.
BHB1; *KA* #217; Yaari (1961) #1612; Yudlov #2199.
Copies: HUC; JNUL; *YGC.

This Reform *Haggadah* deviates sharply from the traditional text and contains new material, including American patriotic songs and tunes (pp. 12, 53-5). The main text is in English, the only Hebrew being a few blessings and the concluding songs. For the differences between the various editions, see *BHB1*. "God of the Mighty Hand," a hymn sung to the tune of "America" (p. 12), was reprinted in #160, p. viii. Other editions are: Chicago, 1893; 2nd rev. ed., Chicago, 1898; 3rd rev. ed., New York, 1904 [#157]; 5th rev. ed., New York: Bloch Publishing Co., 1907.

For biography, other works and references: see #86.

152 אגדת אליהו
ביאור נפלא על הגדה של פסח


אגדת אליהו

ביאור נפלא

על הגדה של פסח

מאת הרב המאוה"ג מוה"

אליהו שרהזאהן

יצא לאור ע"י בנו מוה"

כתריאל צבי שרהזאהן

שנת תרס"ג לפ"ק

Author: [Elijah Sarasohn] [אליהו שרהזאהן [שרהסאן]
Author's father: יצחק
191 pp. 12mo
[New York], 5663 [1903]
Publisher: Kasriel Zevi [Hersch] Sarasohn
Title page (p. 1): extended writing.
Includes: preface, by publisher (16 Mar. 1903) (p. 2-3).
Approbations (pp. 4-5): R. Jacob Ettlinger of Altona (6 Oct. 1858); R. Meir Orbach of Kalisz (26 Feb. 1852); R. Zevi Hirsch Chajes of Kalisz (23 Jan. 1853); R. Dov Beirush Meisels of Warsaw (7 July 1856); R. Yehiel Heller (7 June 1855); R. Israel Salant [Lipkin] (17 July 1855).
BHB1; *KA* #9; Yaari (1961) #1636; Yudlov #2243.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Sarasohn was born in מיכיילשאק, Poland, (Mikhalishki, Byelorussia?) in 1800 and he served as a rabbi and preacher in various Polish towns. He immigrated to Jerusalem, where he was also a preacher, and he died there in 1879. He was never in America. His son was Kasriel Hirsch Sarasohn.

This *Haggadah* with Elijah Sarasohn's commentary was published by Kasriel Hirsch Sarasohn. On Kasriel Hirsch Sarasohn's family, see p. 3. The approbations were issued for the author's *ספר פרקי אבות* (Yudlov). *KA* misspells the title as "אגודת".

Other works: *ספר פרקי אבות עם שני באורים* (Amsterdam [Johannesburg], 5619 [1859]; 2nd ed., Jerusalem, 5673 [1913]); *משאת משה* (Jerusalem: [Nissim Bak], 1875); *חבת ירושלים* (Warsaw, 5641 [1881]).
Approbations granted: Ben-Zion Schlez, *ספר הציבי ציונים*, vol. 1 (Jerusalem: Joel Solomon, 5631 [1871]).
References: *DA2*, 271-2; *HYBA*, 108n.

153 שבט מיהודה

היסטארישע הגדה של פסח מיט אקאמוטאריום אור חדש



Author: [Judah Loeb Gordon {Hadash}] [חדש] יהודא ליב גארדאן
Author's father: מאיר
46, [2] pp. 8vo
Brooklyn, [1903]
Publisher: Hebrew Publishing Co., 122-128 Leonard St.
Printer (f.b.): Hebrew Publishing Co., 122-128 Leonard St.
Title page (p. 1): extended writing; *shaar*; Yiddish.
Includes: a.a. (c/o R. Aaron Gordon, 183 East Broadway, New York) (p. 2); preface in Yiddish (p. 2); preface in Hebrew (5 Feb. 1903) (p. 3); Song of Songs (pp. [1-2]).
Other languages: Yiddish (commentary and instructions).
Graphics: illustrations (pp. 18, 27, 17).
Pointed text.
Rashi script (instructions).
BHB1; *KA* #218; Yaari (1961) #1643; Yudlov #2237.
Copies: HAR; JNUL; *YGC.

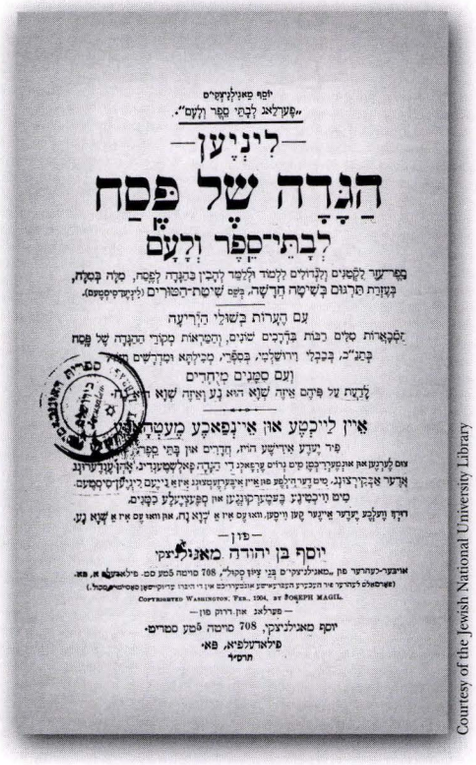
Gordon was born in Myadel (near Vilna) in 1860. He studied in various yeshivot, including in Volozhin, and taught in a modern *heder*. In 1900 he immigrated to America and served as a preacher in different synagogues. He was in Allentown, PA, in 1903 (preface to his *סדור בית יהודה*, p. IV). He died in 1927. Zausmer records that Gordon was in Philadelphia in the 1890s and that he died in 1925. Gordon's brother, Aaron, was a well-known rabbi in Rochester and New York (*HYBA*, 27).

The commentary in this *Haggadah* focuses on the development of the text and puts the statements of the various people mentioned in the *Haggadah* into their historical contexts. Gordon published the commentary in Yiddish so that all could read it (p. 3). The front board is illustrated and bears a variant title ("הגדה של פסח מיט אקאמוטאריום אור חדש"). The imprint date is recorded based on the preface.

Other works: *סדור בית יהודה* (Vilna: Y. Pirozshnikow, 5664 [1904]). Also see *LFDNYL*.
References: *LFDNYL*, 2:125-6; Rejzen (1926), 1:509-10; Zausmer (1957), 205.

154 ליניען הגדה של פסח לבתי ספר ולעם

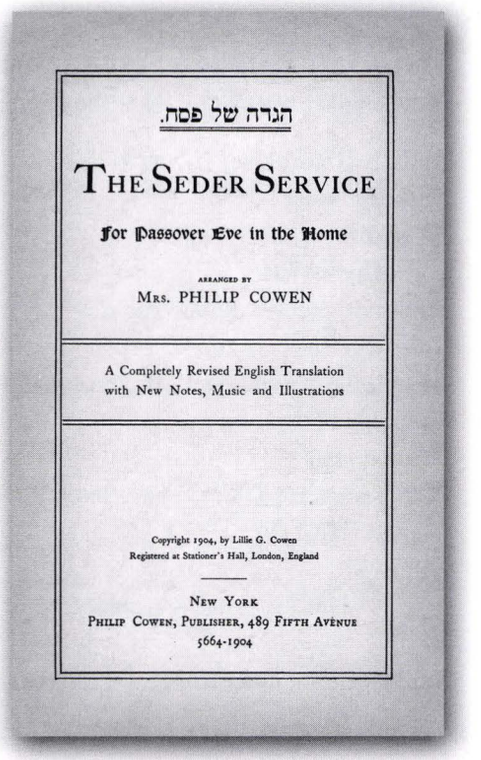
Author: [Joseph {Josep} Magil {Magilnicki}] יוסף [יוזל] מאגילניצקי [מאגיל]
Author's father: יהודה
36 pp. (two cols. per page) 8vo
Philadelphia, 5664 [1904]
Publisher: Joseph Magil, 708 S. 5th St.
Printer: Joseph Magil, 708 S. 5th St.
Title page (p. 1): English; extended writing; Yiddish.
Includes: copyright, by Magil, 1904 (p. 1); preface (Adar 1904) (p. 2); footnotes.
Other languages: Yiddish.
BHB1; *KA* #219; Yudlov #2284.
Copies: *JNUL; LUB.


—ליניען—
הַגָּדָה שֶׁל פֶּסַח
לִבְתֵּי־סֵפֶר וְלָעָם
עִם הָעֲרוּת בְּשׁוּלֵי הַדַּרְעָה
—פון—
יוסף בן יהודה מאגילניצקי
יוסף מאגילניצקי, 708 סאוטה 5טע סטריט.
פילאדעלפיא, פא.
תרס"ד
Courtesy of the Jewish National University Library

This *Haggadah* for schoolchildren contains a linear Yiddish translation. It cost five cents, or ten kopecks (adv. in #951, p. [17]). Parts of the *Haggadah* originally appeared in one of Magil's catalogues (see Yudlov #2245). For Hebrew-English editions, see #169.

For biography, other works and references: see #20.

155 הגדה של פסח
The Seder Service for Passover Eve in the Home ... A Completely Revised English Translation with New Notes, Music and Illustrations


הגדה של פסח.

THE SEDER SERVICE

For Passover Eve in the Home

ARRANGED BY
MRS. PHILIP COWEN

A Completely Revised English Translation with New Notes, Music and Illustrations

Copyright 1904, by Lillie G. Cowen
Registered at Stationer's Hall, London, England

NEW YORK
PHILIP COWEN, PUBLISHER, 489 FIFTH AVENUE
5664-1904

Author: Mrs. Philip Cowen [Lillie Goldsmith] [גב' פיליפ קאוון {לילי גולדסמיט}]
[ii]-xv, 12-107, [1] pp. + wrappers 12mo
New York, 5664/1904
Publisher: Philip Cowen, 489 Fifth Avenue
Printer (p. [1]): Press of Philip Cowen, "The American Hebrew and Jewish Messenger," 489 Fifth Avenue
Front wrapper: border; English; "הגדה של פסח The Seder Service for Passover Eve in the Home."
Title page (p. iii): border; English; extended writing.
Includes: copyright, by author, 1904; dedication to the *American Hebrew* (p. iv); table of contents, illustrations and music (in English) (pp. v-vi); preface (p. vii); publisher's foreword (p. ix-x); musical arrangements (pp. 50, 52-3, 71, 88-9, 94, 101, 106-7); footnotes.
Graphics: facs. of illustrations from rare *Haggadot.*
Pointed text.
Other languages: English (translation).
BHB1; *KA* #220; Yaari (1961) #1670; Yudlov #2277.
Copies: HUC; JNUL; *YGC.
First Haggadah translation by a woman.

Cowen, a descendant of a family of Jewish-Irish scholars, was born in London in 1851. She came to America at the age of eleven months. After working on the printing press of the *Jewish Messenger*, she moved to California to marry a cousin, Isaac Goldsmith. Following his death she became a social worker in New York and then a compositor at the press of the *American Hebrew*. In 1887 she married its publisher, Philip Cowen, and was closely associated with his activities as a communal activist. She died in New Rochelle, NY, in 1939.

"At a Seder service given to a number of friends ... the thought occurred to me that the service was marred because of typographical blunders, and bad grammar, and mis-translations which abounded in the books used, and, as I knew, in all the books obtainable in this country. I determined, if the Lord spared me, to issue in the near future a Haggada which would not cause derision among the younger generation, but which would be read with interest and with reverence. Passover is the festival which appeals to the *household* [*sic*] of orthodox and reformer alike. I have borne this in mind, and have endeavored to make this edition acceptable to all. My specific service in the editing of this book has been but a humble one—the improvement of the English diction ... In 'Who Knows' some liberty has been taken with numbers eight and nine [in the English translation], in view of the fact that this part of the service is especially designed for children" (pp. vii, ix-x; also see Cowen, 410). The Hebrew text is identical, in layout and type, to #146. "The English is based on the translation of the late Rev. A. [Abraham] Pereira Mendes [1st ed., London, 1862]." Translations of Psalms are from the JPS Bible and other Biblical quotes are from the KJV. The notes were written by Solomon Schechter and the music was arranged by Rev. S. Rappaport, cantor of the West End Synagogue, and Rev. H. L. Martin of New York (p. x). A second edition appeared the same year [*BHB1*; Yudlov #2278]. This *Haggadah* was reprinted at least twenty times by different publishers in various cities as late as 1953. It was distributed to Jewish soldiers in World War I and hundreds of thousands of copies were sold all over the world (*UJE*). For other editions, see #159, #163.

Other works: #159, #163.
References: *AJYB* 42 (1940-1), 477; *CDAJB*, 1:106; Cowen, 112-3, 410; *UJE*, 3:391.

156 הגדה וסדר של פסח
Form of Service for the Two First Nights of Passover.

With English Translation. New Illustrated Edition.

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
60 pp. 8vo
[Brooklyn], 1904
Publisher: Hebrew Publishing Co.
Title page (p. 1): English.
Includes: copyright, by L. H. Frank, 1859 (p. 2).
Graphics: illustrations.
Pointed text.
BHB1; *KA* #222; Yaari (1961) #1609; Yudlov #2276.
Copies: HUC; JNUL; *YGC.

This *Haggadah* is a stereotype of #133.

For biography, other works and references: see #125.

157 Seder Hagadah

Domestic Service for the Eve of Passover. (Adapted from the German of the Late Dr. Leopold Stein.) ... Third Revised and Enlarged Edition.

Author: I[saac]. S. Moses [יצחק ש. מאזעס]
Author's father: ישראל ברוך
[2], 56 pp. + wrappers 12mo [E.p.]
New York, 1904
Publisher/printer: *s.n.*
Front wrapper: border; English only.
Title page (p. 2): identical to f.w., without border.
Includes: copyright, 1902, by Moses (p. [2]); musical arrangements.
Other languages: main text in English; Hebrew transliterated into English (pp. 32, 42, 47-8).
Pointed text.
BHB1; *KA* #234, 235; Yaari (1961) #1671; Yudlov #2279.
Copies: HUC; JNUL; *YGC.

This Reform *Haggadah* is a stereotype of #151.

For biography, other works and references: see #86.

158 סדר הגדה
Home-Service for Passover Eve

Author: William Rosenau [ו'ילים רוזנו]
Author's father: Nathan
[4], 168 pp. 12mo
New York, 1905
Publisher: Bloch Publishing Co.
Title page (p. [1]): art; border; English
Includes: copyright, 1905, by Bloch (p. [1]); dedication to parents (p. [2]); preface (Feb. 1905) (p. [3]); table of contents (p. [4]); musical arrangement (pp. 5, 150-68).
Pointed text.
Other languages: English (translation).
BHB1; *KA* #223; Yaari (1961) #1693; Yudlov #2306.
Copies: HAR; HUC; JNUL; *YGC.

Rosenau was born in Wolsztyn, Poznan Province, in 1865 and he immigrated to America with his parents in 1876 (his father served as rabbi in a number of American cities). Educated at first in the public schools of Hirshberg (Silesia), Philadelphia and Cincinnati, Rosenau later earned a B.A. from the University of Cincinnati (1888) and a Ph.D. from Johns Hopkins (1900). He was also ordained by HUC (1889). He served as a rabbi in Omaha (1889-1892) and Baltimore (1892-1939, Oheb Shalom) and was on the faculty of Johns Hopkins (1898-1932). Rosenau was a radical Reformer regarding ritual and he was a member of the anti-Zionist American Council for Judaism. He was active in Jewish and civic communal organizations, Reform institutions and scholarly societies. He was an editor of the revised editions of the *Union Prayer Book* and the *Union Haggadah.* He was an early proponent of academic programs in Semitics. Rosenau died in 1943.

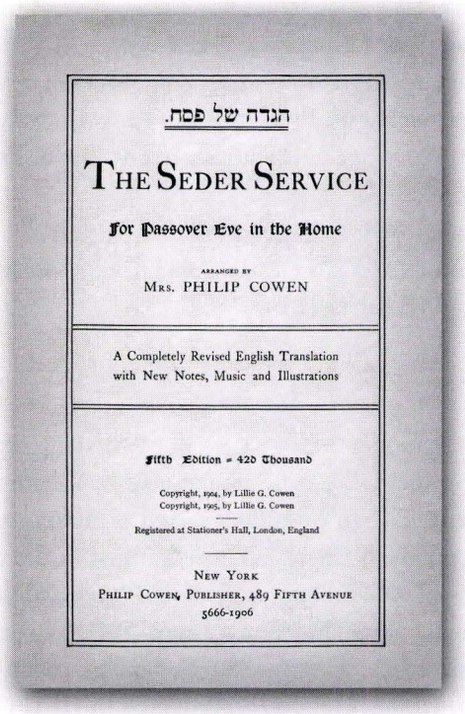
"Believing that the demand for a new English version of the Hagadah has existed for some time, I herewith take pleasure in presenting such a version ... I have retained the matter of the old Hagadah ... and have not subjected it to revision ... The translation of the component parts of the Hagadah is not always literal [*e.g.*, see "*Shefokh Hamatekhah*" on p. 71] ... The English text of the Psalms is that of the English version of the Polychrome Bible ... on account of its metrical rendering, discarding, however, all readings based on critical emendations of the text" (p. [3]). Instructions take into account that some families celebrate only one night of Passover (p. 96). For a commentary to "*Had Gadya,*" see pp. 148-9. The music was arranged by Alois Kaiser, the famed cantor and composer. Among the arrangements are "To Freedom" and "God's Help," with a note that "these are not in the old Hagadah, and have been added to increase the musical numbers and thus enhance the service. The traditional character of the melodies will be easily recognized" (pp. 5, 157-8). This *Haggadah* went through fifteen editions (see *BHB1*; Yudlov).

Other works: #115; "Semitic Studies in American Colleges," *CCARY* (1896), 99-113. Edited Reform liturgical publications (see #86, #168, #160). Also see *JA*; Olitzky, *et al.*; *UJE.*
References: *AJYB* 5 (1903-4), 90-1; *AJYB* 24 (1922-3), 194; *AJYB* 46 (1944-5), 344; *BEOAJ*, 444; *CDAJB*, 2:524; *EJ* (s.v. "Jewish Studies"); Fein, index; *HYBA*, 96-7; *JE*, 10:473; *NYT* (10 Dec. 1943), p. 27:2; Orlinsky (1955), 399; Olitzky, *et al.*, 174-5; William F. Rosenblum, *The Life and Work of Rev. Dr. William Rosenau* (Cincinnati, 1946); Sarna (1989), 107; *UJE*, 9:204-5 (portrait); *USJ*, 3:529, 649, 684, 698, 4:390; *WWIAJ* (1926), 508; *WWIAJ* (1928), 573; *WWIAJ* (1938), 871; www.americanjewisharchives. org/aja/FindingAids/Rosenau.com.

159 הגדה של פסח

THE SEDER SERVICE FOR PASSOVER EVE IN THE HOME ... A Completely Revised English Translation with New Notes, Music and Illustrations ... Fifth Edition=42d Thousand

Author: Mrs. Philip Cowen [Lillie Goldsmith]
[גב' פיליפ קאוען {לילי גולדסמיט'}]
[iii]-xv, 12-142, [1] pp. + wrappers 12mo
New York, 5666/1906
Publisher: Philip Cowen, 489 Fifth Avenue
Printer (p. 142): Press of Philip Cowen, "The American Hebrew and Jewish Messenger," 489 Fifth Avenue
Front wrapper: border; English "הגדה של פסח The Seder Service for Passover Eve in the Home 'Compliments of The State Bank'."
Title page (p. iii): extended writing; border; English.
Includes: copyright, by author, 1904, 1905 (p. iii); dedication to the *American Hebrew* (p. iv); dates of Passover Eve for 1911-46 (p. iv); table of contents, illustrations and music (in English) (pp. v-vi); preface in English (p. vii); publisher's foreword to the 3rd ed., in English (pp. ix-x); musical arrangements (pp. 50, 52-3, 71, 88-9, 94, 101-2, 108-13, 122-42); adv. for the State Bank (wrappers); footnotes.
Graphics: facs. of illustrations from rare *Haggadot.*
Pointed text.
Other languages: English (translation).
BHB1; *KA* #221; Yaari (1961) #1718; Yudlov #2360.
Copies: HAR; HUC; JNUL; LUB; *YGC.


הגדה של פסח.

THE SEDER SERVICE

For Passover Eve in the Home

ARRANGED BY
MRS. PHILIP COWEN

A Completely Revised English Translation with New Notes, Music and Illustrations
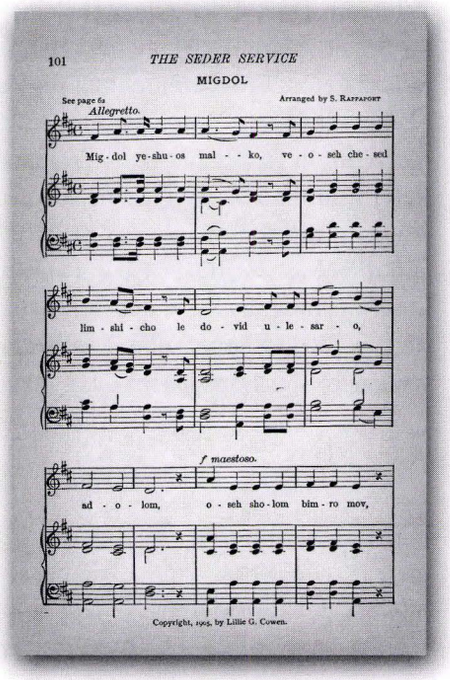
Fifth Edition = 42d Thousand

Copyright, 1904, by Lillie G. Cowen
Copyright, 1905, by Lillie G. Cowen

Registered at Stationer's Hall, London, England

NEW YORK
PHILIP COWEN, PUBLISHER, 489 FIFTH AVENUE
5666-1906

This *Haggadah* is a stereotype of the fourth edition published the same year. Added is the Sephardic Grace after Meals, with the translation of Hakham Moses Gaster of London (p. x). Advertisements for the State Bank appear on the wrappers. YGC also has a copy without the advertisements; Yudlov does not record them. For the first edition, see #155.


101 THE SEDER SERVICE

MIGDOL

See page 62 Arranged by S. RAPPAPORT

Allegretto.

Mig - dol ye - shu - os mal - - ko, ve - o - seh che - sed

lim - shi - cho le do - vid u - le - sar - o,

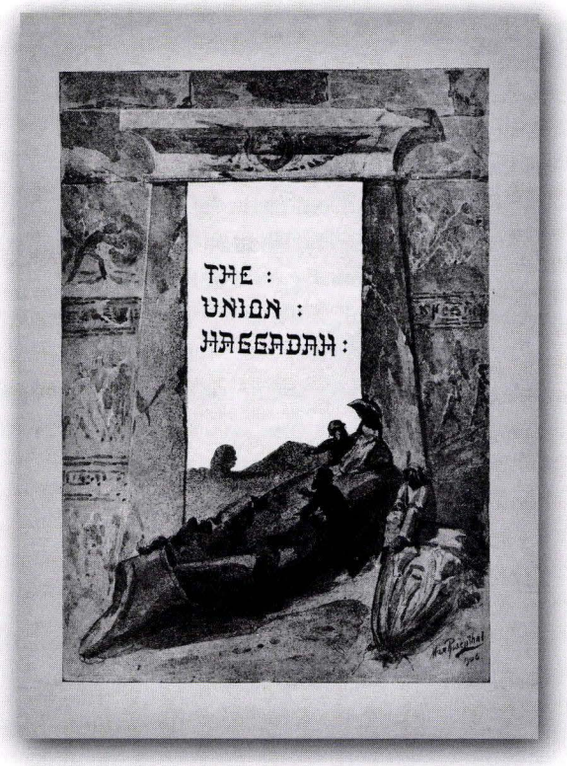
f maestoso.

ad - o - lom, o - seh sho - lom bim - ro mov,

Copyright, 1905, by Lillie G. Cowen.

For biography and references: see #155.

160 The Union Haggadah:
Home Service for the Passover Eve



[Cincinnati], [1907]
ix, 10-106 pp. 12mo [E.p.]
Publisher (p. ii): Central Conference of American Rabbis (Cincinnati)
Printer (p. 106): L. H. Cahan & Co. (Philadelphia)
Title page (p. i): art (by Max Rosenthal of Philadelphia); half title.
Includes: copyright, 1907 (p. ii); table of contents (p. iii-iv); preface (pp. v-ix); "Passover in Music and Song" (pp. 48-77); "Passover in History and Tradition" (pp. 78-89); "Passover in Literature" (pp. 90-100); "Rites and Symbols of the Passover" (pp. 101-6); footnotes; musical arrangements (pp. 14-5, 27, 37-9, 42-3, 46-7, 51-2, 58, 65-8, 74-75, 77).
Graphics: illustrations (pp. 10, 12, 16, 24-5, 31, 49, 79, 91, 100, 102, 106).
Other languages: English (translation).
Pointed text.
BHB1; Yaari (1961) #1735; Yudlov #2385.
Copies: HAR; HUC; *YGC.

Having already published a *Union Prayer Book* (1894-5) [#90] and a *Union Hymnal* (1897), the CCAR decided to issue a *Union Haggadah* because "the attitude of mind of the modern man has completely changed ... to the present generation, much of the old Pesach Haggadah is obsolete ... This work aims to supply the demand of those to whom the old form of the Haggadah no longer appeals. It will be observed that the really valuable contents of the Haggadah have been scrupulously preserved" (p. vii; an earlier CCAR *Haggadah* was included in #86, pp. 227-57). The first appendix (pp. 48-77) contains optional material for the seder liturgy (*e.g.* the concluding songs). The other appendices are didactic. The text was edited by the CCAR (p. ii). Some of the text and translations are based on the works of Prof. Max Margolis, Dr. Henry Berkowitz and Dr. Leopold Stein (pp. viii). The illustrations were prepared by Miss Katherine M. Cohen of Florence, Moritz D. Oppenheim and Max Rosenthal of Philadelphia. The Society of American Cantors edited the melodies, hymns and folksongs. Musical arrangements were supplied by Bloch Publishing Co., "God of the Mighty Hand" (p. 76), a hymn sung to the tune of "America," originally appeared in #151, p. 12. Three types of boards were available: green with a design, blue (with gilt edges) and soft brown (with gilt edges). The "sole selling agent" was Bloch Publishing Co., 738 Broadway, New York (p. ii). A variant edition published the same year contains 102 pp.; its text deviates even further from the traditional one [*KA* #238; Yudlov #2382]. Other editions are: draft ed., 1905; 1908 [#161]; rev. ed., 1923 [#168]. For more editions, see *BHB1*, Yudlov. *UJE*, 3:90 records that the first edition appeared in 1898, though no such edition is recorded in *BHB1*, *JA*, *KA* or Yudlov. The title page is reproduced in Yerushalmi, plate 126. See Bronstein, 10; Friedland (1967), 124-5; Friedland (1974), 331-2; Friedland (1997), 296; Sarna (Fall 1998-Winter 1999), 63.

161 The Union Haggadah
Home Service for the Passover Eve

[Cincinnati], [1908]
ix, 10-108 pp. 12mo [E.p.]
Publisher: Central Conference of American Rabbis (Cincinnati)
Printer (p. 108): L. H. Cahan & Co. (Philadelphia)
Title page (p. i): border; title only.
Includes: copyright, 1908 (p. ii); table of contents (p. iii-iv); preface (pp. v-ix); "Passover in Music and Song" (pp. 51-77); "Passover in History and Tradition" (pp. 79-90); "Passover in Literature" (pp. 91-101); "Rites and Symbols of the Passover" (pp. 103-8); footnotes; musical arrangements (pp. 14-5, 30, 39-41, 44-5, 48-9, 54-5, 59, 66-9, 75-6, 78).
Graphics: illustrations (pp. 10, 12, 16, 17, 26, 27, 28, 46, 52, 80, 88, 92, 104).
Other languages: English (translation).
Pointed text.
KA #240; Yudlov #2409.
Copies: HAR; HUC; *YGC.

This Reform *Haggadah* is a later edition of #160. The title page lacks Max Rosenthal's artwork. The "sole selling agent" was Bloch Publishing Co., 738 Broadway, New York (p. ii). We record the imprint date based on the copyright (the title page is *s.a.*). *KA* records that the additional readings by Reform rabbis (pp. 81-108) are not in previous editions, although these were already included in the 1907 edition [#160].

162 סדר הגדה של פסח
עם פירוש חדש הנקרא בשם קרבן פסח ... במשל ומליצה

Author: G[edaliah]. [George?] Silverstone
גדלי'[ה] סילווערשטאן [סילווערשטאן, סילברסטון, זילברשטיין]
Author's father: ישעיה מאיר
[8], 5-32, [2] pp. + [24] pp. of commentary inserted into regular pagination + wrappers 8vo
Washington, D.C., 5670/1910
Publisher: Hebrew Publishing Co. (New York)
Front wrapper: color (red); extended writing; *shaar.*
Title page (p. [1]): extended writing; *shaar.*
Includes: a.a. (925 4th St., Washington, D.C.) (f.w.r.); memorial to father (p. [2]); preface (p. [3]); Song of Songs (p. [1-2]).
Other languages: instructions in Yiddish.
Graphics: illustration (p. 17).
Rashi type.
Pointed text (main text only).
BHBI; *KA* #224; Yaari (1961) #1784; Yudlov #2472.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First Hebrew book published in Washington, D.C.


סדר
הגדה
של פסח
עם פירוש חדש הנקרא בשם
קרבן פסח
באור נחמד על סדר הגדת בפשוטו ומליצה,
עם כל הדינים הנצרכים לסדר של פסח,
בל זה חובר מאת
נדלי' בהרב הג' מוהר"ר ר' ישעי' מאיר ז"ל
מלפנים רב ואב"ד בעיר בעלטימאר, אירלאנד,
מחבר ספרי אבני' על מס' ברכות ו' ישרטה
מאוהל על מס' תרומין ועוכצין.
וואשינגטאן, ד. ק.
1910 —— תר"ע
RABBI G. SILVERSTONE,
925 4TH STREET, N. W.

Silverstone was born in 5631 [1871] in Jasionowka, Poland, where his maternal grandfather was the rabbi. At the age of two, he moved to Sakot, Kovno Province, where his father served as a rabbi. Silverstone studied in the yeshivot in Ruzhany and Telz until 1891, when his father moved his family to Liverpool. Silverstone was appointed the rabbi of the Orthodox Congregation of Belfast in 5661 [1901] (ms. autobiography; most secondary sources record that he was a rabbi there from 1891 to 1896). He visited America in 5665 [1905] to sell his books. The following year he decided to settle there because he could not support his large family in England and he was appointed rabbi of the Combined Congregations of Washington, D.C. (*UJE* records that he was the rabbi of Mt. Pleasant Congregation in 1921). Silverstone, a popular rabbi, was on good terms with his congregants. As opposed to other American rabbis of the period, his publishing endeavors were supported by the community at large and he issued pamphlets of sermons on an almost annual basis (for a critique, see Kotlar, 88-90). He had little difficulty in attracting benefactors to defray the publishing costs—R. Dov Ber Manischewitz of Cincinnati and Noah [Nathan?] Musher were among his patrons (#773, vol. 2, p. 2; #794, vol. 1, p. 9; on Musher, see #794, vol. 1, p. 30 and Sprecher, 144-8—and he repeatedly reported that his works were eagerly sought after by preachers (see the prefaces to his works; *KA*). He generally published only sermons because he knew that most American Jews would not read his more scholarly works and because "many rabbis and sages from other states [or countries?] write to me that my approach to *aggadah* is the only one that can be used to influence the masses and lure them to their Father in heaven" (#881, pp. 5-6). A vocal opponent of non-Orthodox synagogues, seminaries and rabbis, his sermons contain many polemical statements. Silverstone was a vice president of the Agudath Harabbonim, a director of the Hebrew Sanitarium of Denver and the Hebrew Home for the Aged of Washington, D.C., and a member of B'nai B'rith. He also founded the first talmud torah in Washington, D.C. and many of his sermons refer to the poor state of Jewish education. An active Zionist, Silverstone attended the Sixth Zionist Congress (1903) as a delegate from Belfast. He later sent two of his sons to study in Jerusalem (#738, vol. 1, p. 2) and, after visiting the Land of Israel ca. 1921, he announced that he would soon be immigrating there (#846, pp. 4, 6). Though he was unable to carry out his plans right away (#858, p. 5), he did visit again within a year, this time together with R. Zevi Hirsch Masliansky (#864, p. 6; #878, p. 19). He finally settled in Jaffa by Elul of 1923 (not Heshvan, as in Caplan [2002], 340) and he was invited to preach a number of times at the Neveh Tzedek synagogue. A few months later, however, he was compelled to return to Washington because his wife became ill (#869, p. 12; #663, pp. 5, 7-8). Attempts to settle in Safed in 1936 and in Jerusalem in 5698 [1938]-5699 [1939] failed as well and he returned to America each time. He returned once more a few years later, this time remaining until his death in 1944 (t.p.'s to his *ספר חבת הקודש* and *ספר קרבן פסח*; Caplan [2002], 341). Silverstone corresponded with R. Saul Yedidyah Shochet (#639). He was a grandson of R. Elijah Abramsky; a nephew of R. Hayyim Zevi Hirsch Braude (#217); the father of R. Dr. Harry Silverstone; a cousin of R. Zelig Reuben Bengis; and an in-law of R. Gershom Ravinson of Cleveland.

This *Haggadah*, with Silverstone's commentary, is the first book that he published in America. It is composed of the standard text of the Hebrew Publishing Co. edition of the *Haggadah*, with twenty-four unpaginated pages of commentary interspersed into the collation at the appropriate places. For a reference to the detractors of R. Jacob Joseph of New York, see the commentary that appears on the *verso* of p. 16 ("when I was in New York I heard that [those who attacked] ... the chief rabbi, R. Jacob Joseph OBM, admitted that R. Joseph of Vilna was a well-known sage and righteous person, but [they said] that this [person in New York] is not R. Jacob Joseph, but rather a simple person"). In his commentary to the passage of the "Four Sons," Silverstone lamented, "and to our great regret, not even one in a thousand boys born in this country is a complete [*i.e.*, fully-observant] Jew" (p. [8] of commentary). Most of the commentary was taken from Silverstone's sermons (p. [3]). The commentary on pp. [23-4] later appeared in #864, pp. 27-28. For a list of subscribers, see #738, vol. 1, pp. 38-40. This work was published before #738, vol. 1, which also appeared in 1910 (#738, v. 1, p. 2). A second edition with an additional commentary appeared as *ספר קרבן פסח על ההגדה של פסח ... בביאור הוספה על הראשונה בשם "חגיגת פסח"* (Jerusalem: Verker, 5699 [1939]) [Yudlov #3682]. On the impact of the different historical contexts on the commentaries of the two editions, see the absract proposal by Menachem Blondeheim (http://www.hum.huji.ac.il/american/he.ongoing_view.asp?id=9).

Other works: #663, #738, #773, #794, #822, #846, #858, #864, #869, #871, #878, #881, #883, #884, #889, #893; *ספר פרחי אביב* (London: Metzik and Co., 5661 [1901]); *ספר ישועה גדולה* (Belfast: Brill & Co., 5604/1903); *ספר שלהבת אש* (St. Louis: Moinester Printing Co., 5687 [1927]); *ספר גחלי אש* (St. Louis: Moinester Printing Co., 5688 [1928]); *קונטרוס חבלי מות* (Washington, D.C.: Jacob Benjamin Levin, 5689 [1929]); *ספר קול שופר* (St. Louis: Moinester Printing Co., 5690 [1930]); *ספר דרושים להגיד* ([U.S.]: *s.n.*, 5691 [1931]); *מסכת אבות עם פרוש לב אבות* (Jerusalem: Lipschitz, 5692 [1932]); *ספר חבת הקודש* (Jerusalem: Weingarten Printing, 5697 [1937]); *ספר קרבן פסח על ההגדה של פסח ... בביאור הוספה על הראשונה בשם "חגיגת פסח"* (Jerusalem: Verker, 5699 [1939]) (Yudlov #3682). Contributed to #1162. Published #217, #648.

Approbations granted: *ספר אהל משה* (Satu Mare: Jeremiah Halevi Horowitz, 5689 [1929]); Judah Leib Schifman, *ספר אמרי בינה* (Jerusalem: Hayyim Zuckerman Halevi, [5691/1931]).

References: *BEOAJ*, 508-9; Blondheim, 194; Caplan (2002), 339-41, index; *CDAJB*, 2:599; *DA1*, 145-6; *DRS*, 6:52-3; Kaganoff (1990-1), 80; Kotlar, 88-90; *OT1*, [22] (portrait); S. Rabinowitz, 306; Sarna and Klein, 126 (portrait); Sprecher, 144-8 (portrait); *SYSRO*, 174; *UJE*, 10:466; *WWIAJ* (1926), 572; *WWIAJ* (1928), 656-7; *WWIAJ* (1938), 997; ms. autobiography in the archives of the Jewish Museum of Maryland.

163 הגדה של פסח

THE SEDER SERVICE FOR PASSOVER EVE IN THE HOME ... A Completely Revised English Translation with New Notes, Music and Illustrations ... Hattikvoh Edition Ninth Edition=137th Thousand

Author: Mrs. Philip Cowen [Lillie Goldsmith] [{גב' פיליפ קאוען {לילי גולדסמיט']
xi, 12-128 pp. 12mo
New York, 5671/1911
Publisher: Philip Cowen, 520 West 122nd St.
Title page (p. i): extended writing; border; English.
Includes: copyright, by author, 1904, 1905 (p. I); dates of Passover Eve for 1911-46 (p. ii); adv. for books published by Philip Cowen (p. ii); table of contents, illustrations and Music (in English) (pp. iii-iv); preface to the "Hattikvoh Edition" (p. v); musical arrangements (pp. 50, 52-3, 71, 88-9, 94, 101-2, 108-25); adv. for the *יידישעס טאגעבלאט* (p. 128); footnotes.
Graphics: facs. of illustrations from rare *Haggadot.*
Pointed text.
Other languages: English translation on opposite pages.
BHB1; *KA* #225; Yaari (1961) #1798; Yudlov #2529
Copies: HUC; JNUL; *YGC.

"This work was prepared to supply a real want that long existed for a Passover Eve service in acceptable English. It is the contribution of a devoted daughter of Israel towards deepening the Jewish spirit that remains latent in many people simply because the means at hand for giving it expression do not appeal to them ... This is the first attempt, in an English Haggadah, to give adequate attention to the choral part of the service by liberal introduction of the necessary music ... It will be found that only traditional Jewish music has been utilized ... For some of these melodies, harmonized by Rev. S. Rappaport, we are under obligation to *Mrs. Solomon Schechter* [*sic*] and her daughter ... As it is customary at the end of the Seder, while seated about the table, to sing patriotic songs, it has been thought fitting to give in this edition 'The Hattikvoh,' which, though but recently written, has touched the Jewish heart the world over. The music, therefore, is also given, as well as an English version [by Henry Snowman]. Because of this we have named the present the 'Hattikvoh Edition'" (p. v). For other editions of Cowen's *Haggadah*, see #155. *KA* miscatalogues this as the sixth edition.

For biography and references: see #155.

164 סדר הגדה של פסח
Form of Service for the First Two Nights of Passover
with Illustrations. Revised and Edited

Author: [David Levi] [דוד לוי]
Author's father: מרדכי
Author: A. Th[eodore]. Philips [א. ט'{יודור}. פיליפס]
Author: H[enry]. A. Russoto [Russotto] [הנרי א. רוסוטו]
63, [1], <30> pp. 8vo
New York, 1912
Publisher: Hebrew Publishing Co., 83-85 Canal St.
Title page #1 (p. 1): English.
Title page #2 (p. <1>): English only; "Music for Passover Service Containing Traditional Selections for the Hagadah Composed, Selected and Arranged by Rev. Henry A. Russotto."
Includes: copyright, 1912, by Hebrew Publishing Co. (pp. 1, <1>); copyright, 1859, by L. H. Frank (p. 2); table of musical contents (p. <2>); musical arrangements (pp. <3-30>).
Other languages: English (translation); Judeo-German (p. [1]).
Graphics: illustrations (pp. 9, 10, 12, 16, 18, 20, 21, 26, 29, 54).
Rashi type (instructions).
Pointed text.
BHB1; *KA* #226; Yaari (1961) #1809; Yudlov #2550.
Copies: HAR; HUC; JNUL; LUB; *YGC (lacking pp. 27-8).

Philips was titled "Dr." (p. 1)

The main text (pp. 3-54) of this *Haggadah*, "revised and edited" by Philips (p. 1), is a stereotype of #133. The translation is David Levi's (from #125); his name is not mentioned here. This edition also contains an English translation for "*Adir Hu*," in place of the original Judeo-German one, and English translations for the concluding songs (pp. 56-63). For musical arrangements, by Russotto, see pp. <1-30>. Another edition bearing a 1912 imprint date on t.p. #2 only is a later edition, as it was issued once the publisher had moved to Eldridge St.

Other works (Philips): edited and translated *Daily Prayers* (New York: Hebrew Publishing Co, 1920). Also see *BHB1*; Yudlov.
For biography, other works and references (Levi): see #125.
For biography, other works and references (Russotto): see #107.

165 הגדה של פסח
The Seder Service for the First Two Nights of Passover With Illustrations

Author: Herman Klopper [הרמן קלפר]
Author: H[enry]. A. Russotto [Russoto] [הנרי א. רוסוטו]
61, [3] pp. 12mo
New York, [1915]
Publisher: L. Flohr, 259 Stanton St.
Printer: L. Flohr, 259 Stanton St.
Title page (p. 1): English.
Includes: copyright, 1915, by publisher (p. 1).
Graphics: illustrations.
Musical arrangements (pp. [1-3]).
BHB1; Yaari (1961) #1860; Yudlov #2639.
Copies: *AJHS; HAR; HUC; JNUL; LUB.

Klopper was titled "Dr." (p. 1).

This *Haggadah* was "edited and revised" by Klopper and contains illustrations from #133 and music arranged by Russotto. It was reprinted by Flohr a number of times. For an *s.a.* edition, see *KA* #233.

For biography, other works and references (Russotto): see #107.

166 סדר הגדה של פסח

הנקרא בשם אגדת אזוב כולל שני באורים ... גאולת אברהם ... [ו]גבורות אל

Author: Abraham אברהם
Author's father: [גר"א] אליהו
Author: G[abriel]. W[olf]. [Zev] Margolis גבריאל זאב מרגליות
Author's father: יחיאל יצחק
136 pp. 4to
New York, 5678 [1918]
Publisher/printer: *s.n.*
Title page (p. 1): extended writing; border.
Includes: a.a. (203 E. Broadway) (p. 136); preface (pp. 3-4); memorial to parents (p. 4); omissions and corrections (pp. 133-4); adv. for *חרוזי מרגליות* (p. 136).
BHB1; *KA* #230; Yaari (1961) #1888; Yudlov #2688.
Copies: HUC; JNUL; *YGC.

Abraham was born in Vilna in 1750. He was educated by his father, R. Elijah Gaon [Vilna Gaon/Gra], one the most influential scholars of modern times and the leader of the *Mitnaggedim.* Abraham published works on the Talmud (Babylonian and Jerusalem), Midrash, the geography of the Land of Israel and other subjects. He also published some of his father's works together with his brother. Abraham was active in the communal affairs of Vilna and served as a *parnas* (warden). He died in 1808.

Margolis, affectionately known as "Reb Velvele," was born in Vilna in 1847 and was ordained by R. Jacob Barit, R. Naphtali Judah Berlin [Netziv] and other leading rabbis. He taught and preached in Grodno before being invited to Vilna to assist R. Eizele Charif publish his commentary on the Jerusalem Talmud. He later served as the head of the rabbinical courts of Dobrava (Mogilev Province) and Jasionowka (near Bialystok) before returning to succeed his father as the rabbi of Grodno. Margolis adopted a strong public stance against Jewish socialists and in 1907, at the age of fifty-nine, he fled to America to escape their threats (as well as pogroms). He settled in Boston and served as the chief rabbi of seven local congregations. Margolis became involved in a dispute over kashruth supervision with a rabbi who had had preceded him in the city and in 1911 he left for New York to become the rabbi of Adath Israel. There too he was involved in disputes over kashruth supervision. An uncompromising traditionalist, Margolis opposed the Kehillah of New York, Yeshivah College, Zionism (although he was initially a supporter) and even Agudath Harabbonim. To counter the influence of this last organization, he founded the short-lived Agudath Hayehudim Haortodoksim (Federation of Orthodox Jews) in 1912 and the somewhat more successful Knesset Harabbonim in 1920 (see #1178). He was also a vocal opponent of the Kollel America Tiphereth Jerusalem. Despite Margolis's opposition to the above mentioned modernizing influences, he advertised his services in the journals of New York's Hebraists (see *הדבורה*, no. 2, p. 2 [#922]; *הדרור*, no. 6 [#923]). He died in 1935. He was the son-in-law of R. Nahum of Grodno.

This *Haggadah* contains commentaries by Abraham and Margolis. Margolis appended his own *hadranim* (pp. 2, 100-8), novellae (pp. 5-14, 108-12), additional commentary to the *Haggadah* (pp. 123-133) and sermons (pp. 113-23, 134-6). One sermon was delivered at Adath Israel of New York (pp. 135-6). Pp. 1-112 are photostats of the original Vilna edition (*BHB1*); the rest consists of new text. Two thousand copies were printed (3rd ed., p. 160). Other editions are Vilna: Judah Leib Metz, 5663 [1903]; rev. ed., New York: Ner Tamid, 5684 [1924].

Other works (Margolis): #215, #814, #1180; *ספר שם עולם* (Vilna: Dov b. Saul Zionsohn, 5665/1905); *ספר גנזי מרגליות* (Jerusalem: Levy and Partners, [1910]); *חומש ... ובאור חדש בשם תורת גבריאל*, 5 vols. (Jerusalem: Levy and Partners and Zion Press, 5670 [1910]-5685 [1925]); *ספר חרוזי מרגליות* (Jerusalem: Levy and Partners, 5672 [1912]). Contributed to #808. For correspondence, see #636. For responsa, see #626. Also see *BHB1*; Sherman.
Approbations granted (Margolis): #24, #627, #653, #658, #816, #845, #861, #894; Solomon Zlotolow, *ספר זכרון מנחם* (Warsaw, 5684 [1924]). Also see *BHB1*.
References (Abraham): *EJ*; *JE*, 1:106-7.
References (Margolis): Abramowitz, 32 (portrait); *AJYB* 38 (1936-37), 432; Caplan (2002), 336-9, index (portrait); *CDAJB*, 2:418; *DA1*, 241-2; Gastwirt, index; Gurock (1996), 28, 48-50, 55, 128-32; Kaganoff (1990-1), 80; Kotlar, 90; *NYT* (9 Sept. 1935), p. 19:3; *OT1*, [17] (portrait); *OT2*, 14 (portrait); *OZ*, 104; Sherman, 144-7; *WWIAJ* (1926), 416; *WWIAJ* (1928), 426-7; #784.

167 ספר מקור חיים

דרושים לכל חפציהם אשר דרשתי במקהלות, בשבת ראש חודש, דרוש שומר ישראל, ב' דרושים לשבת הגדול, פירוש חדש עם שנוי נוסחאות והערות יקרות על הגדה של פסח מאתי חיים יחיאל אשרי


כי עמך מקור חיים באורך נראה אור:
(תהלים ל"ו).

ספר

מקור חיים

דרושים לכל חפציהם אשר דרשתי במקהלות,
בשבת ראש חודש, דרוש שומר ישראל,
ב' דרושים לשבת הגדול, פירוש חדש
עם שנוי נוסחאות והערות
יקרות על

הגדה של פסח

— מאתי —

חיים יחיאל אשרי

מחבר מנחת עני, שומר אמונים, באר לחי, מים חיים,
מגיד משנה)
בן לאדוקי אבי הרבני המופלג מהור"ר יצחק מרדכי ז"ל

שנת תפאר לפ"ק.

אלפא פרעס, 138-40 סעקאנד סט., ניו יארק.

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
64 pp. + wrappers 8vo
New York, 5681 [1921]
Chronogram: תפאר
Printer: Alpha Press, 138-40 2nd St.
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: list of subscribers (p. 2); preface (pp. 3-7); footnotes.
Other languages: Yiddish-only text.
BHB1; Yudlov #2837.
Copies: HAR; LUB; *YGC.

Oshry was born in Kelme, Lithuania, in 1871 and he studied in the yeshivot of his native town (with R. Eliezer Gordon) and Taurage. At the age of fifteen he went to Germany for medical treatment. While there "his language became clear and sharp" and following his return to Lithuania a year later he preached wherever he traveled. Oshry immigrated to America via England in 1893. He traveled to various cities as an itinerant preacher until 1894, when he married a woman in Patterson, NJ. Two years later he left Patterson to once again travel as an itinerant preacher. In 1897 he visited Baltimore, which he referred to as the "Jerusalem of America" (#849, p. 6), and he remained there to serve as a rabbi. Oshry spoke at Zionist conventions and on behalf of the Jewish Colonial Bank. He was also a proponent of Jewish education and his many volumes of Yiddish sermons contain polemics against Zionists and Socialists for neglecting education. Oshry was an early advocate of establishing private schools to teach both religious and secular subjects.

This volume contains sermons for Passover that Oshry delivered between 5679/1919 and 5681 [1921] and commentaries on the *Haggadah*. The main text is in Yiddish; only the footnotes are in Hebrew.

Other works: #710, #719, #797, #815, #827, #849, #859, #870; *חומש ... ובאור חדש בשם תורת גבריאל*, 5 vols. (Jerusalem: Levy and Partners and Zion Press, 5670 [1910]-5685 [1925].
References: *BHB1*; *DA2*, 19; *LFDNYL*, 1:198; #849, pp. 5-8.

168 The Union Haggadah
Home Service for the Passover Eve

Author: [Samuel Solomon Cohon] [שמואל שלמה כהן?]
Author's father: שלמה
[Cincinnati], [1923]
xvi, 162 pp. 12mo [E.p.]
Publisher (p. iv): Central Conference of American Rabbis (Cincinnati)
Printer: [Jewish Publication Society, Philadelphia]
Title page (p. iii): art, by Max Rosenthal of Philadelphia; English.
Includes: copyright, 1923 (p. iv); table of contents (p. v-vi); preface (pp. vii-ix); "Rites and Symbols of the Passover" (pp. xi-xiii); "Passover in Literature, History and Art" (pp. 123-62); footnotes; musical arrangements (*passim*).
Graphics: *passim.*
Other languages: English translation on opposite pages.
Pointed text.
BHB1; *KA* #239; Yaari (1961) #1975; Yudlov #2920.
Copies: HAR; HUC; JNUL; LUB; *YGC.

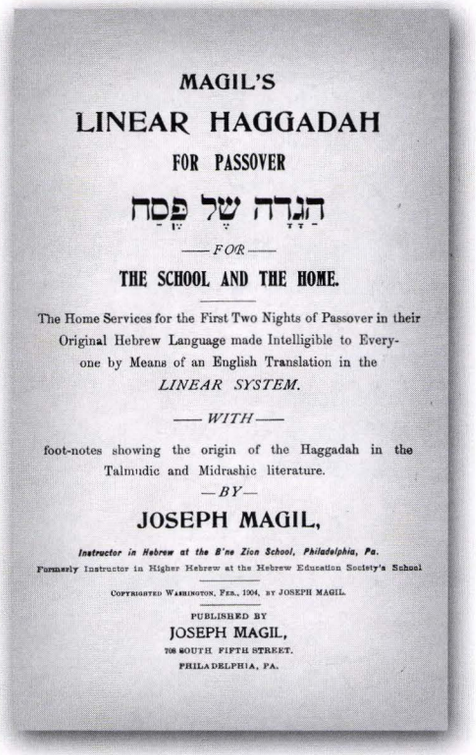
Cohon was born in Lohi, Minsk Province, in 1888. He immigrated to America in 1904 and was ordained at HUC in 1912. He served as a rabbi in Springfield (OH) and Chicago before becoming a professor of theology at his *alma mater.* He moved to Los Angeles in 1956 and taught at HUC's branch there. Cohon "was perhaps the central theological figure in Reform Judaism" for four decades (Meyer [1966], 319). He represented its more traditional wing and was, in large part, responsible for drafting the Columbus Platform. He also collaborated on a number of liturgical volumes published by the Reform movement. He died in 1959.

"It is necessary frankly to face and honestly to meet the needs of our own day. The old Haggadah ... contains passages and sentiments wholly out of harmony with the spirit of the present time. Hence the proper editing of the old material demanded much attention on the part of the editors of the first edition of the Union Haggadah [#168]. Benefiting by their labors, those entrusted with the task of its revision are able to present a work at once modern in spirit and rich in those traditional elements that lend color to the service" (p. viii). It contains the hymn "America" (p. 120). The committee in charge of issuing this *Haggadah* was comprised of Cohon (chairman), Solomon B. Freehof, Gerson B. Levi and William Rosenau. The content of the artwork, prepared by Isadore Lipton, is based on "modern historical science" and the music was arranged by R. Jacob Singer (*CCARY* 33 [1923], 41-3). Because the printer was "endlessly slow," the printing plates were not delivered until three weeks before Passover, and even then the music was in "unfortunate condition." A limited run of two thousand copies was issued on cheaper paper for immediate use. After the holiday these copies were to be replaced by an edition printed on "beautiful paper" from corrected plates (*CCARY* 33 [1923], 43, 47, 49). The front board is titled "Union Haggadah Revised." The printer is identified in *CCARY* 33 (1932), 47. For other editions, see #160. See Bronstein, 10; Friedland (1967), 124-5.

Other works: see http://huc.edu/aja/cohon.htm; Wiener (1956).
References: *CDAJB*, 1:103; *EJ*; M. Meyer (1966); *NYT* (23 Aug. 1959), p. 92:5 *UJE*, 3:90, 262; *WWIAJ* (1926), 108; *WWIAJ* (1928), 122; http://huc.edu/aja/cohon.htm (portrait).

169 Magil's Linear Haggadah for Passover
הגדה של פסח For the Schools and the Home ... Third Edition

Author: Joseph [Josep] Magil [Magilnicki] [{מאגיל} מאגילניצקי {יוזל} יוסף]
Author's father: יהודה
36 pp. + wrappers (four cols. per page) 8vo
Philadelphia, [1924]
Publisher: Joseph Magil, 708 South 5th St.
Printer: [Joseph Magil]
Front wrapper: English; border; "Magil's Linear Haggadah for Passover הגדה של פסח For the Schools and the Home ... Third Edition."
Title page (p. 1): English; extended writing; "Magil's Linear Haggadah for Passover הגדה של פסח For the Schools and the Home. The Home Service for the First Two Nights of Passover in their Original Hebrew Language made Intelligible to Everyone by Means of an English Translation in the Linear System. With foot-notes showing the origin of the Haggadah in the Talmudic and Midrashic literature."
Includes: copyright, Feb. 1904, by Magil (f.w.); price list for Magil's works (f.w.v.); adv. for Joseph Magil's Printing & Book Store (p. [2]); footnotes.
Other languages: Yiddish (advs., instruction on pp. 29-36); English (linear translation, instructions and footnotes on pp. 3-28).
Pointed text.
BHB1; *KA* #246 (?); Yaari (1961) #1996; Yudlov #2954.
Copies: HAR; LUB; *YGC (p. 35 is blank).



MAGIL'S

LINEAR HAGGADAH

FOR PASSOVER

הַגָּדָה שֶׁל פֶּסַח

— *FOR* —

THE SCHOOL AND THE HOME.

The Home Services for the First Two Nights of Passover in their Original Hebrew Language made Intelligible to Everyone by Means of an English Translation in the *LINEAR SYSTEM.*

— *WITH* —

foot-notes showing the origin of the Haggadah in the Talmudic and Midrashic literature.

— *BY* —

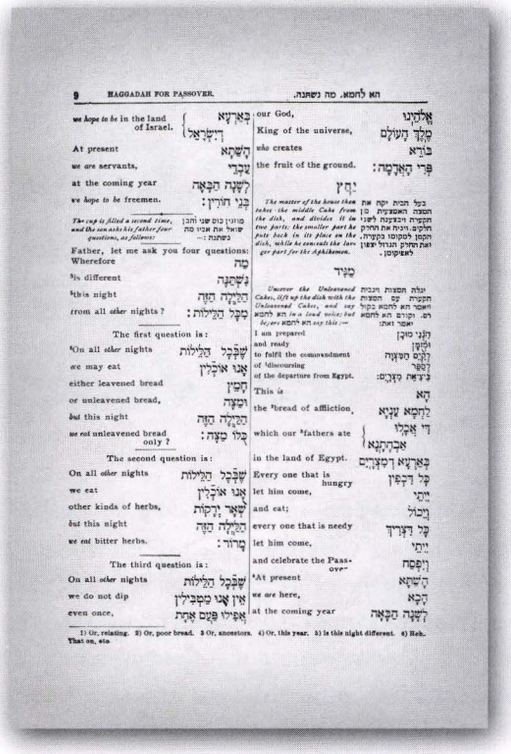
JOSEPH MAGIL,

Instructor in Hebrew at the B'ne Zion School, Philadelphia, Pa.

Formerly Instructor in Higher Hebrew at the Hebrew Education Society's School

COPYRIGHTED WASHINGTON, FEB., 1904, BY JOSEPH MAGIL.

PUBLISHED BY
JOSEPH MAGIL,
708 SOUTH FIFTH STREET.
PHILADELPHIA, PA.



9 HAGGADAH FOR PASSOVER. הגדה לפסח. מה נשתנה.

our God,	אֱלֹהֵינוּ
King of the universe,	מֶלֶךְ הָעוֹלָם
who creates	בּוֹרֵא
the fruit of the ground.	פְּרִי הָאֲדָמָה:
The master of the house then takes the middle Cake from the Dish, and divides it in two parts; the smaller part he puts back in its place on the dish, while he conceals the larger part for the Aphikomen.	כָּל חכות יקח את חמצה האמצעית מן חקערה והבצעה לשני חלקים. והגדל מהמקומו בקערה, חמצן למקומו בקערה, ואת חגדול יצפון לאפיקומן.
Uncover the Unleavened Cakes, lift up the dish with the Unleavened Cakes, and say	יגלה חמצות חבכות חקערה עם המצות ואמר הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול כל דצריך ייתי ויפסח.
I am prepared	הָגֵי מוכן
and ready	לְמֶיעְבַּד
to fulfil the commandment	לְקַיֵּם מִצְוַת
of discoursing	לְסַפֵּר
of the departure from Egypt.	בִּיצִיאַת מִצְרַיִם:
This is	הָא
the [2]bread of affliction,	לַחְמָא עַנְיָא
which our [3]fathers ate	דִּי אֲכָלוּ אַבְהָתָנָא
in the land of Egypt.	בְּאַרְעָא דְמִצְרָיִם
Every one that is hungry	כָּל דִּכְפִין
let him come,	יֵיתֵי
and eat;	וְיֵכוֹל
every one that is needy	כָּל דִּצְרִיךְ
let him come,	יֵיתֵי
and celebrate the Passover.	וְיִפְסַח
[4]At present	הָשְׁתָּא
we are here,	הָכָא
at the coming year	לְשָׁנָה הַבָּאָה
we hope to be freemen.	בְּנֵי חוֹרִין:
The cup is filled a second time, and the son asks his father four questions, as follows:	סוכוס כוס שני וחכן שואל את אבין מה נשתנה:
Father, let me ask you four questions: Wherefore	מַה
[5]is different	נִּשְׁתַּנָּה
[6]this night	הַלַּיְלָה הַזֶּה
from all other nights?	מִכָּל הַלֵּילוֹת:
The first question is:	
[7]On all other nights	שֶׁבְּכָל הַלֵּילוֹת
we may eat	אָנוּ אוֹכְלִין
either leavened bread	חָמֵץ
or unleavened bread,	וּמַצָּה
but this night	הַלַּיְלָה הַזֶּה
we eat unleavened bread only?	כֻּלּוֹ מַצָּה:
The second question is:	
On all other nights	שֶׁבְּכָל הַלֵּילוֹת
we eat	אָנוּ אוֹכְלִין
other kinds of herbs,	שְׁאָר יְרָקוֹת
but this night	הַלַּיְלָה הַזֶּה
we eat bitter herbs.	מָרוֹר:
The third question is:	
On all other nights	שֶׁבְּכָל הַלֵּילוֹת
we do not dip	אֵין אָנוּ מַטְבִּילִין
even once,	אֲפִילּוּ פַּעַם אַחַת
we hope to be	בְּאַרְעָא
in the land	
of Israel.	דְיִשְׂרָאֵל
At present	הָשְׁתָּא
we are servants,	עַבְדֵי
at the coming year	לְשָׁנָה הַבָּאָה
we hope to be freemen.	בְּנֵי חוֹרִין:

1) Or, relating. 2) Or, poor bread. 3) Or, ancestors. 4) Or, this year. 5) Is this night different. 6) Heb. That on, etc.

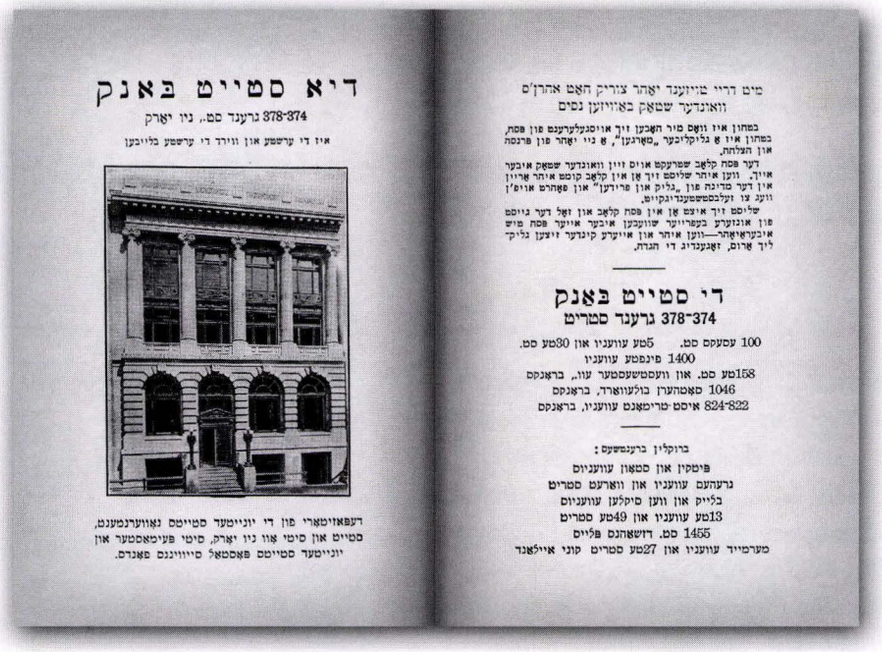
The English translation in this Hebrew-English interlinear *Haggadah* appears to have been an original one (*i.e.*, it was not based on David Levi's, as were other American editions). It was first published in 1904 [Yudlov #2285] and was then reprinted in 1905 [Yudlov #2316], 1909 [Yudlov #243]), 1913 [Yudlov #258]) and 1926 [Yudlov #3048]. The title pages of all the editions bear a 1904 copyright date with no further imprint information and they must be dated based on advertisements on the wrappers. *KA* #247 is catalogued as a 1904 edition, but it is not clear which edition Deinard actually saw. This *Haggadah* cost ten cents, or twenty kopeks, in 1906 (adv. in #729, p. [3]). For Hebrew-Yiddish editions, see #154.

For biography, other works and references: see #20.

170 הגדה של פסח
Form of Service for the Two First Nights of the Feast of Passover. With English Translation.



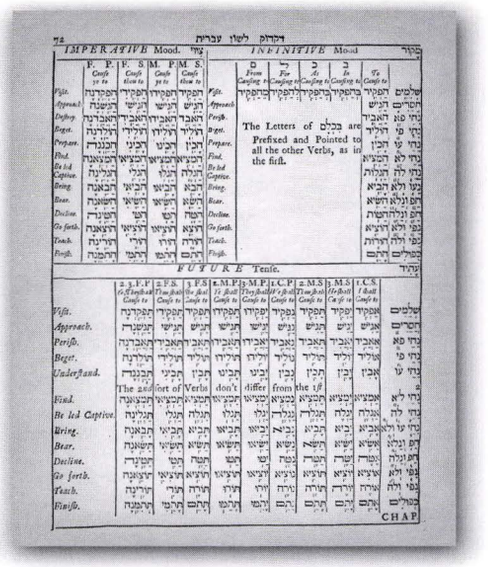
Author: [David Levi] [דוד לוי]
Author's father: מרדכי
[2], 63, [3] pp. + wrappers 18mo
New York, *s.a.*
Publisher: [Hebrew Publishing Co.]
Front wrapper: art; color.
Title page (p. 3): English.
Includes: advs. for The State Bank (pp. , [1-3]; wrappers).
Other languages: English (translation); advs. in English and Yiddish.
Graphics: illustrations (pp. [3], 2, 9, 10, 12, 16, 18, 20, 21, 26, 29, 54, [5]).
Pointed text.
Rashi type (instructions).
KA #241, 242.
Copies: HAR; *YGC.



This *Haggadah* was issued "Compliments of The State Bank 376-378 Grand St." (p. 3). The main text (pp. 3-54) is a stereotype of #133, though the text appears here in a smaller format. The translation is David Levi's (from #125); his name is not mentioned here. This edition also contains: an English translation for "*Adir Hu,*" in place of the original Judeo-German one; English translations for the concluding songs (pp. 56-63); and "Hatikvah" and "Star Spangled Banner" (p. 2). It lacks Frank's copyright, which appears in previous stereotype editions. See D. Geffen, 45.

For biography, other works and references (Levi): see #125.

171 דקדוק לשון עברי
DICKDOOK LESHON GNEBREET. A Grammar of the Hebrew Tongue


דקדוק לשון עבריה

IMPERATIVE Mood. צוי

INFINITIVE Mood

The Letters of בכלם are Prefixed and Pointed to all the other Verbs, as in the firſt.

FUTURE Tenſe.

Author: Judah Monis יהודה מוניש
[4], 94, [2] pp. 8vo
Boston, 1735
Printer: Jonas Green
Title page (p. [1]): border; English; extended writing.
Includes: note to reader (p. [2]); errata (p. [2]); dedication to Jonathan Belcher, Esq. (governor of Massachusetts-Bay), the overseers of Harvard, Benjamin Wadsworth (the president of Harvard) and the "rest of the ... corporation" of Harvard (p. [3]); preface (6 Mar. 1734) (p. [4]); post-script (on Hebraisms) (pp. 93-4); table of contents (pp. [1-2]); textual citations in columns.
Other languages: English-language text.
Pointed text.
BHB2; *JA* #24; *KA* #165; Rosenbach #28.
Copies: HAR; HUC; JNUL; *YGC (lacks pp. [1-2]).
First American work with extensive Hebrew Text.

Monis was born in Algiers or Italy in 1683 and was educated in Leghorn or Amsterdam. In 1715/6 he became a (merchant) freeman in New York and by 1720 he was in Boston. In 1722 he was publicly baptized, an act that was probably necessary for him to secure his appointment as a lecturer of Hebrew at Harvard. Monis was awarded an M.A. from Harvard in 1723 and, although he was never promoted to full professor, he remained there until 1760 as an instructor. Monis published a number of works to prove the veracity of Christianity. He apparently had some knowledge of medieval Jewish texts, including kabbalistic ones. He died in 1764. (Monis claimed to have been a rabbi in Jamaica and New York.)

דקדוק לשון עברי was "the first Hebrew grammar to be published in the New World" (Karp [1991], 286). Monis compiled it for autodidacts and Harvard students because available ones were replete with errors and were too brief (t.p., p. [4]). He attempted to publish it as early as 1720, and again in 1722 and 1726, but was unable to do so due to lack of interest (Chiel [1974], 228; L. Friedman [1947], 121). Also, "for want of Hebrew Types in these remote parts of the World, it could not be Accomplished till now [*i.e.*, 1735]: For altho' that Pious and Great Benefactor, Mr. Thomas Hollis, Merchant of London ז"ל among others of the great Donations to our College, sent a Set of Hebrew Type to carry on said Work, yet that Set unhappily proving Imperfect, it could not go forward till the Reverend Corporation ... sent for more Hebrew Types" (p. [4]). "Though there had been works published earlier in the colonies containing Hebrew letters or a few Hebrew words, this was the first to contain lengthy Hebrew passages" (Katsh, 191). One thousand copies were printed (Friedman [1914], 12) and the book was used by students of a number of New England colleges, including Dartmouth (Sh. Goldman, "Biblical Hebrew," 202). Originally offered to subscribers for eight shillings, the post-publication price was twelve shillings (see prospectus; on publication costs and sale prices, see Friedman [1914], 12). Monis's grammar, which is based on the works of Provençal and Italian grammarians (Marcus

[1970], 1101), is "riddled with inaccuracies and inconsistencies" (Sh. Goldman, "Biblical Hebrew," 202). "From the fact that in the short translations as well as in the two Hebrew lines on the title page there are a number of grammatical errors, it can be inferred that Monis' mastery of Hebrew was not complete" (Waxman, 4:1087). For the Lord's Prayer and Apostolic Creed in Hebrew translation, see p. 97. For facsimiles of the prospectus, title page, preface and contents, see Karp [1991], 287; Katsh, 189-92; Rosenbach, pp. 36-7. Monis hoped to publish "A *Significant*, and a *Plain* Nomenclature, *and the Short and Large* Catechisms, *in* Hebrew *and* English, *with some other Works that I have Prepared for the Use and Benefit of young Beginners*" (p. 2). For a facs. of an unpublished ms. by Monis (his "Nomenclature"?), see Karp [1991], 288-9. See Chiel (1974), 230; L. Friedman (1947); Orlinsky (1955), 377.

Other works: see *JA*.
References: *AJA* 6.1 (Jan. 1954), 58-9, 61; *CDAJB*, 2:445; Chiel (1974); Chomsky (1957), 306n11; *EJ*; Feldberg, 16-7; L. Friedman (1914); L. Friedman (1947); Sh. Goldman, "Biblical Hebrew," 201-4; Karp (1991), 285-9; Karp (2000), 11-2; Katsh, 61; Marcus (1970), index; I. Meyer (1939), 161-9; Orlinsky (1955), 377; Siegel, 229-31, 238n8, 12; Waxman, 4:1086-7.

172 An Hebrew Grammar, Collected Chiefly From Those of Mr. Israel Lyons ... and the Rev. Richard Grey ... to Which Is Subjoined a Praxis, taken from the Sacred Classics, and Containing a Specimen of the whole Hebrew Language; With a Sketch of the Hebrew Poetry, as retrieved by Bishop Hare.

Author: [Stephen Sewall]
vi, 83 pp. 8vo
Boston, 1763
Publisher: "Honorable and Reverend the President and Fellows of Harvard-College"
Printer: R. and S. Draper
Title page #1 (p. i): English only; half title; "An Hebrew Grammar."
Title page #2 (p. ii): English only; extended writing.
Includes: "Adv." (preface) (p. iii); table of contents (p. iv-v); footnotes.
Other languages: English-language text.
Pointed text.
KA #176; Rosenbach #43.
Copies: HAR; HUC; *YGC.

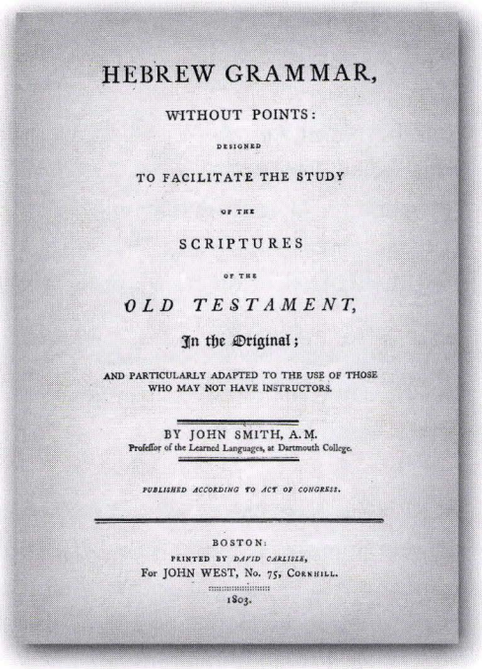
Sewall, born in 1734 in York, ME, was "one of the best scholars of his generation, an expert in several subjects, but most especially oriental languages" (Siegal, 229). Shortly after graduating from Harvard in 1761, he was hired by his *alma mater* to serve as Judah Monis's replacement as a lecturer in Hebrew. He also served as a librarian from 1762 to 1763 and he occupied the first chair of Hebrew in an American college in 1764. (It was endowed by Thomas Hancock, a Boston merchant.) During his teaching tenure at Harvard, Sewall was much more popular than his predecessor and he distinguished himself by embracing modern pedagogical theory. In the 1780s he suffered from grief at his wife's death and from alcoholism, and his health began to fail. He was relieved of his duties by Harvard in 1785 and he died in 1804.

For the sources which Sewall probably relied on in preparing this Hebrew grammar, see Siegal, 240n17. "The Hebrew types used in its printing were destroyed by fire in January, 1764" (Rosenbach). Other editions are Cambridge: Wm. Hilliard, 1802 [Rosenbach #126]; Cambridge: W. Hilliard, 1806 [Rosenbach #136]; Cambridge: Hilliard and Metcalf, 1821 [Rosenbach #165].

References: Friedman (1948), 146-9; Marcus (1970), 1103; Siegal, 228-45.

173 A Hebrew Grammar, Without Points:

Designed to Facilitate the Study of the Scriptures of the Old Testament, in the Original; And Particularly Adapted to the Use of Those Who May Not Have Instructors



HEBREW GRAMMAR,

WITHOUT POINTS:

DESIGNED

TO FACILITATE THE STUDY

OF THE

SCRIPTURES

OF THE

OLD TESTAMENT,

In the Original;

AND PARTICULARLY ADAPTED TO THE USE OF THOSE WHO MAY NOT HAVE INSTRUCTORS.

BY JOHN SMITH, A.M.
Professor of the Learned Languages, at Dartmouth College.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

BOSTON:
PRINTED BY *DAVID CARLISLE,*
For JOHN WEST, No. 75, CORNHILL.
1803.

Author: John Smith
56 pp. 8vo
Boston, 1803
Publisher: John West, no. 75, Cornhill
Printer: David Carlisle
Title page (p. 1): extended writing.
Includes: copyright, 1803 (p. 2); dedication to "The learned and pious of all descriptions, particularly the clergy in the United States of America" (p. 3); table of contents (p. 4); "Remarks on the Reading of Hebrew" (p. 55); footnotes.
Other languages: English-language text.
Rosenbach #131.
Copies: HAR; HUC; *YGC.

Smith was from Byfield, MA. He distinguished himself as a scholar of Hebrew during his first year at Dartmouth and, as a senior, composed Hebrew and Aramaic grammars. After graduation he moved to West Hartford, CT, and became a pastor. In 1777 he returned to Dartmouth as a professor of English, Greek, Latin, Hebrew and Aramaic. Suffering from tuberculosis, he died in 1809.

This is the first unpointed Hebrew grammar published in America. Smith wrote it while a student. "The [publication] expense was considerable, as Hebrew type was rare and difficult to set. Unfortunately, the Aramaic section was left out, probably because of the added expense that its printing would have entailed. The work differed considerably from Judah Monis's book [#171]. Its grammatical sections were more accurate, as was its system of transliteration ... College records show that Dartmouth's original order for one hundred copies had to be scaled down because of unexpected expense. The printer's estimate of forty cents per copy rose to seventy-five cents by the time of publication. Only sixty copies were purchased" (Sh. Goldman, "Biblical Hebrew," 204-5). This is "among the earliest Hebrew chrestomathies of the nineteenth century. Smith's text was rather meagre and insignificant" (Chomsky [1959], 124; also see Sh. Goldman, "Biblical Hebrew," 203-5, 206; Wiencke, 219, 221-2). For an 1810 edition, see #174.

Other works: #174.
References: Chomsky (1959), 124; Sh. Goldman, "Biblical Hebrew," 203-5, 206; Wiencke, 219, 221-2.

174 A Hebrew Grammar, Without Points:
Designed to Facilitate the Study of the Scriptures of the Old Testament, in the Original; And Particularly Adapted to the Use of Those Who May Not Have Instructors

Author: John Smith
56 pp. 8vo
Boston, 1810
Publisher: John West & Co., no. 75, Cornhill
Printer: E. G. House, Court St.
Title page (p. 1): extended writing.
Includes: copyright, 1803 (p. 2); dedication to "The learned and pious of all descriptions, particularly the clergy in the United States of America" (p. 3); table of contents (p. 4); "Remarks on the Reading of Hebrew" (p. 55); footnotes.
Other languages: English-language text.
KA #163, 404, 732; Rosenbach #156.
Copies: HAR; HUC; *YGC.

For an earlier (1803) edition of this unpointed Hebrew grammar, see #173. The two editions are identical in content, layout and format, although there a few minor differences in the type. For example, in many parts of the text of the 1803 edition, the old-style nonterminal letter "s" was used (*i.e.*, an f without the right part of the crossbar); in the 1810 edition, however, the modern "s" appears throughout. Also, in the 1803 edition, the "c" and "t" of "punctis" (p. 56) are joined together, whereas in the 1810 edition they are printed separately with regular type.

For biography, other works and references: see #173.

175 An Easy Introduction to the Knowledge of the Hebrew Language
Without the Points

Author: James P[atriot]. Wilson
275, [1] pp. 8vo
Philadelphia, 1812
Publisher: Farrand, Hopkins, Zantzinger, and Co.
Printer: Fry and Kammerer, Printers
Title page (p. 1): English only.
Includes: copyright, 1811 (p. 2); preface (p. 3); introduction (pp. 7-9); note to reader (pp. 143, 233); "Appendix. The Masoretic Vowel Points explained and exemplified" (pp. 265-75); errata (p. [1]); note to reader (p. [1]); footnotes.
Other languages: English-language text.
KA #168, 404, 732; Rosenbach #166.
Copies: HAR; HUC; *YGC.

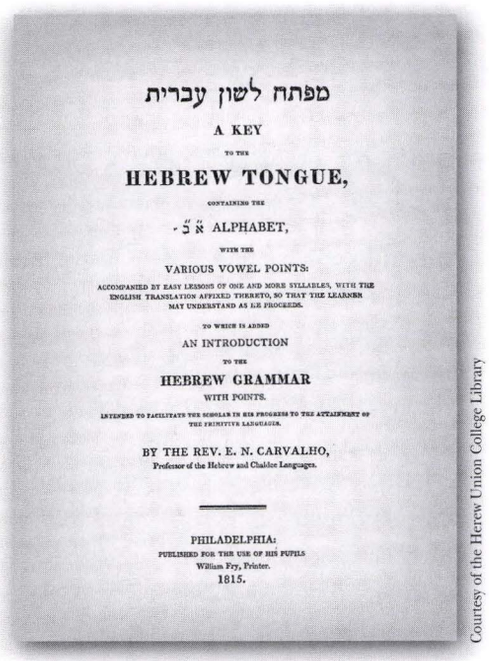
Wilson was the pastor of the First Presbyterian Church of Philadelphia (p. 3). He was acquainted with Jonathan Horwitz, the driving force behind the publication of the first Hebrew Bible in America [#4].

The Presbyterian Synod of Philadelphia resolved in 1787 that Hebrew should be a component of a religious curriculum. Accordingly, Wilson published his Hebrew grammar for Presbyterian ministers knowledgeable in Greek, but ignorant of Hebrew (pp. 3, [1]). "Wilson's text is divided into three parts. The first part [pp. 10-141] consists of [unpointed] selections from Genesis and Isaiah, translated into English. Each word is annotated and parsed. The second part [pp. 235-63] consists of selected chapters from Job, likewise supplied with an English translation and notations furnishing the roots of the words, but without the word-for-word parsing. The third part [pp. 144-229] comprises the Hebrew Grammar of John Parkhurst, to which the author refers in his parsing of the words in the first part of the text ... The whole book abounds in ... grammatical and etymological fallacies" (Chomsky [1959], 126). Among the grammars Wilson referred his readers to were those written by Moses Kimhi, Elijah Levita and Jonathan Horwitz, an American contemporary (p. 233; Horwitz's was never published). Following the errata, he noted, "the printer has been unusually accurate, and painfully careful. The author therefore takes the above errors on himself ... The publishers have commenced this work entirely at their own risk, having chiefly in view the encouragement of Hebrew learning, especially among the American clergy. As Hebrew Bibles are very scarce, those who wish to be supplied are hereby recommended to Mr. Horwitz ... who contemplates editing in Philadelphia a copy of Van-der-Hooght's celebrated edition [#4], and who is fully equal to so great a work." For a table comparing nine different opinions on how the Hebrew alphabet should be pronounced, see pp. 5-6. This was "the first work on Hebrew to appear in" Philadelphia (Wolf and Whiteman, 308). For reviews, see *The Quarterly Theological Magazine* 2 (1813), 92-5; Chomsky (1959), 125-7.

References: Chomsky (1959), 125-7; Wolf and Whiteman, 307-9.

176 מפתח לשון עברית
A Key to the Hebrew Tongue

Author: E[manuel]. N[unes]. Carvalho [עמנואל נונס קרבלהו]
Author's father: שלמה
2, [1], 3-32 pp. 8vo [E.p.]
Philadelphia, 1815
Printer: William Fry
Title page (p. 1): English; extended writing.
Includes: copyright, 1815, by author (p. 2); table of Hebrew alphabet with vowels (p. [1], folded in).
Other languages: English text.
Pointed text.
JA #243; *KA* #529; Rappel (1993) #21; Rappel (1995) #C24; Rosenbach #176.
Copies: *AJHS; HUC.


מפתח לשון עברית

A KEY

TO THE

HEBREW TONGUE,

CONTAINING THE

א ב ג ALPHABET,

WITH THE

VARIOUS VOWEL POINTS:

ACCOMPANIED BY EASY LESSONS OF ONE AND MORE SYLLABLES, WITH THE ENGLISH TRANSLATION AFFIXED THERETO, SO THAT THE LEARNER MAY UNDERSTAND AS HE PROCEEDS.

TO WHICH IS ADDED

AN INTRODUCTION

TO THE

HEBREW GRAMMAR

WITH POINTS.

INTENDED TO FACILITATE THE SCHOLAR IN HIS PROGRESS TO THE ATTAINMENT OF THE PRIMITIVE LANGUAGES.

BY THE REV. E. N. CARVALHO,

Professor of the Hebrew and Chaldee Languages.

PHILADELPHIA:

PUBLISHED FOR THE USE OF HIS PUPILS

William Fry, Printer.

1815.

Courtesy of the Herew Union College Library

Carvalho was born in London in 1771. While working for his father he studied languages. In 1799 he secured employment as the rabbi of the community in Bridgetown, Barbados. Seven years later he immigrated to America, whose democratic ideals he had admired while still in England. He taught Hebrew to Jewish children and Christian clergymen until 1808, when he was hired as a teacher for New York's Talmud Torah. From 1811 to 1814 he served as the rabbi of the community in Charleston and conducted a Jewish school there. He thereafter served as the rabbi of Philadelphia's Mikveh Israel. His sermon in memory of Gershom Seixas Mendes was the first sermon "known to have been delivered in a Philadelphia synagogue, and definitely the first to have been printed" (Wolf and Whiteman, 250). Carvalho was working on a Hebrew-English dictionary when he died in 1817.

This volume of Hebrew instruction, which Carvalho prepared "for the use of his pupils" (p. 1), was the first published in America by an identifying Jew. "Carvalho's Hebrew text is a primitive attempt at the teaching of Hebrew grammar. Judged by modern standards, this work is pathetically inadequate and leaves much to be desired, both in regard to content and in regard to method ... The book is divided into two parts, one containing language lessons and the other the [introduction to a] grammar ... Included in this vocabulary are a good many talmudic and medieval words, as well as original coinages, for some of which no basis can be found ... His book may have made no contribution to the advancement of the methodology of the Hebrew language and to the study of Hebrew grammar, but it undoubtedly represents an important stage in the groping for a method of teaching Hebrew in America. It is worthy of note that this was the first beginner's text, perhaps the only such text, during the eighteenth and nineteenth centuries, where recognition was given to post-biblical Hebrew and where this phase of Hebrew was regarded almost on par with biblical Hebrew" (Chomsky [1958], 129-31). Carvalho based his chrestomathy on the work of Jacob Rodrigies Moreira of London (Fellman, 74).

Other works: *A Sermon ... on Occasion of the Death of the Rev. Mr. Gershom Mendes Seixas* (Philadelphia: William Fry, 1816).

References: *CDAJB*, 1:88; Chomsky (1957), 251-2; Chomsky (1958), 128-31; De Sola Pool and De Sola Pool, index; Elzas, index; Fellman, 73-5; Grinstein, 246, 252, 577n65; Reznikoff and Engelman, index; *UJE*, 3:54; Wolf and Whiteman, index.

177 A New Edition of a Hebrew Grammar, Considerably Altered, and Much Enlarged.

Author: Joseph Samuel [Levi] C[hristian]. F[rederick]. Frey
vii, [1], 118, [8] pp. 8vo
New York, 1823
Publisher: E. Bliss & E. White
Printer: D. Fanshaw, No. 1 Murray St.
Title page (p. i): English only.
Includes: copyright, by publisher (p. ii); preface to the 1st ed. (May 1813) (pp. iii-iv); preface (Sept. 1823) (pp. v-vii); table of contents (p. [1]).
Other languages: English.
KA #166; Rosenbach #238.
Copies: HAR; HUC; *YGC.

Born Joseph Samuel Levi in 1771 in Bavaria, Frey served as a teacher and *shohet* before converting to Christianity at the age of twenty-seven in New Brandenburg. He immigrated to England and helped found the London Society for the Promotion of Christianity Amongst the Jews in 1809. He settled in America in 1816 and established the American Society for Evangelizing the Jews and the American Society for Meliorating the Condition of the Jews. Frey published a popular Hebrew grammar, a Hebrew-Latin dictionary, a Hebrew-English vocabulary, a Hebrew-English lexicon and an edition of Van der Hooght's Hebrew Bible. He later served as the first instructor of Hebrew at the University of Michigan. He died in 1850. For contemporary anti-Frey literature, see *USJ*, 1:355.

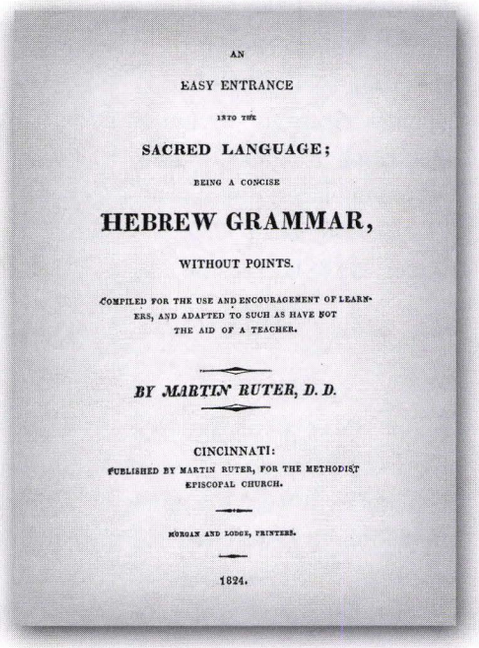
This Hebrew grammar "is a new edition of the author's *own* [*sic*] Grammar, published in London, in 1811" (p. v). It contains four leaves of Genesis with vowel points and cantillation markings (pp. [1-8]). "At the present enlightened period of the world, and in the happy country in which we live, where zealous endeavors are [in the] making to promote the conversion of the Jews, it might be urged that the *Hebrew language* [*sic*], if well understood, rightly pronounced, and brought into use, for that purpose, might be most efficacious to prove, from Moses and the Prophets, that Jesus is the Christ. There are, however, comparatively, but very few persons who have a knowledge of the Old Testament in the original tongue ... [This] has led the author to revise and enlarge the present work, originally composed for the instruction of the students in the Missionary Seminary at Gosport" (from the preface to the London, 1813 edition, p. iii-iv). Other editions (from BM, LOC and NYPL) are: London, 1813; London, 1823; New York: E. Bliss & E. White, 1825 [Rosenbach #271]; New York: S. Hoyt & Co., 1831 [Rosenbach #330]; 9th ed., New York: William Bigelow, 1835 [Rosenbach #389]; 10th ed., London, 1839; 11th ed., London, 1859.

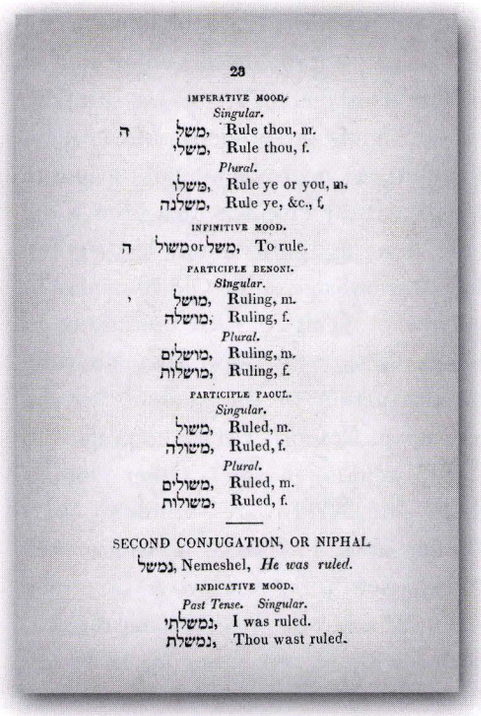
Other works: *The converted Jew; or, Memoirs of the life of Joseph Samuel C. F. Frey* (*s.l.*, 1816); *The Hebrew Student's Pocket Companion* (New York: Moore & Payne, 1835). Edited *Jewish Intelligencer* (New York, 1837-8). Also see LOC; NYPL; Rosenbach.
References: Kohn, *passim*; *USJ*, vol. 1, index; Vaxer, 24.

178 An Easy Entrance Into the Sacred Language;

Being a Concise Hebrew Grammar, Without Points. Compiled for the Use and Encouragement of Learners, and Adapted to Such as Have Not the Aid of a Teacher.

Author: Martin Ruter
v, 7-96 pp. 12mo
Cincinnati, 1824
Publisher: Martin Ruter, for the Methodist Episcopal Church
Printer: Morgan and Lodge, Printers
Title page (p. i): extended writing; English only.
Includes: preface (pp. iii-v); postscript (p. 96); footnotes.
Other languages: English-language text.
KA #167; Rosenbach #264; Rosenfeld #992.
Copies: HAR; HUC; *YGC.
First Hebrew type in Cincinnati.


AN
EASY ENTRANCE
INTO THE
SACRED LANGUAGE;
BEING A CONCISE
HEBREW GRAMMAR,
WITHOUT POINTS.
COMPILED FOR THE USE AND ENCOURAGEMENT OF LEARNERS, AND ADAPTED TO SUCH AS HAVE NOT THE AID OF A TEACHER.
BY MARTIN RUTER, D. D.
CINCINNATI:
PUBLISHED BY MARTIN RUTER, FOR THE METHODIST EPISCOPAL CHURCH.
MORGAN AND LODGE, PRINTERS.
1824.



28

IMPERATIVE MOOD.

Singular.

ה משל, Rule thou, m.
משלי, Rule thou, f.

Plural.

משלו, Rule ye or you, m.
משלנה, Rule ye, &c., f.

INFINITIVE MOOD.

ה משול or משל, To rule.

PARTICIPLE BENONI.

Singular.

משל, Ruling, m.
משלה, Ruling, f.

Plural.

משלים, Ruling, m.
משלות, Ruling, f.

PARTICIPLE PAOUL.

Singular.

משול, Ruled, m.
משולה, Ruled, f.

Plural.

משולים, Ruled, m.
משולות, Ruled, f.

SECOND CONJUGATION, OR NIPHAL.

נמשל, Nemeshel, *He was ruled.*

INDICATIVE MOOD.

Past Tense. Singular.

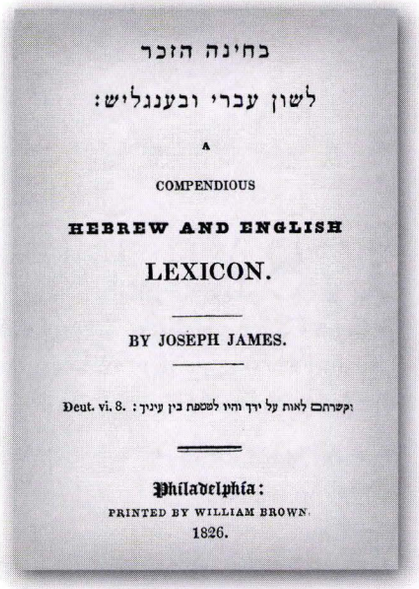
נמשלתי, I was ruled.
נמשלת, Thou wast ruled.

Ruter was a Doctor of Divinity (t.p.).

"With the hope of encouraging the study of it [Hebrew], especially among ministers of the gospel, and of assisting such as may attempt to study it without the aid of a teacher, the following grammar has been prepared ... In compiling the present work I have been occasionally indebted to the Grammars of, Rev. J. Parkhurst, Rev. C. Bayley, Dr. C. Wilson, Dr. Fitz Gerald, and a Grammar published at Cambridge (Mass.) 1806. To those who may wish to learn the Hebrew language with the vowel points, the Grammar of *Professor Stewart* [*sic*], recently published in Massachusetts [#181?], will be a valuable auxiliary" (pp. v, 96). On this work, the first published in Cincinnati with Hebrew type (Rosenbach, Rosenfeld), see Chomsky (1959), 127.

References: Chomsky (1959), 127.

179 בחינה הזכר לשון עברי ובענגליש: A Compendious Hebrew and English Lexicon



בחינה הזכר

לשון עברי ובענגליש:

A

COMPENDIOUS

HEBREW AND ENGLISH

LEXICON.

BY JOSEPH JAMES.

Deut. vi. 8. וקשרתם לאות על ידך והיו לטטפת בין עיניך:

Philadelphia:

PRINTED BY WILLIAM BROWN.

1826.

Author: Joseph James
xxx, 145 pp. 16mo
Philadelphia, 1826
Printer: William Brown
Title page (p. i): English.
Includes: copyright, by author, 1826 (p. ii); "Preface" (pp. iii-vi); "Introduction" (pp. vii-xxx).
Other languages: English-language text.
KA #75; Rosenbach #285.
Copies: HAR; HUC; *YGC.

"Several of the Hebrew lexicons have many pages of matter altogether irrelevant to the subject of such works. It would certainly be preferable that they should merely furnish the student with the etymology of the roots of the language: therefore, in the following compend, the reader, when he has made himself master of the analysis of Hebrew roots, will find every שורש [root] in the Hebrew Bible, with its signification annexed, whether originally Hebrew, or derived from the Chaldee. This work is designed as a portable companion to the study of the Holy Scriptures, and has been carefully compiled from the following authorities, viz.

Buxtorf, Levi, Parkhurst, Robertson, Leigh, Pike, Bates, and Frey ... This compend is without the vowel points, as they would have enlarged it to more than twice the size, and in some measure defeated the object of having a portable companion ... This compilation contains, under two thousand six hundred and eighteen words, all the Hebrew and Chaldaic roots of the Old Testament, explained by upwards of fourteen thousand English definitions, being several hundred more than in Parkhurst, or any single lexicon extant" (pp. iii-vi). The roots are arranged in this lexicon similar to the system employed in H. Henry's אמרי שפר [#187], though without charts. The name of the printer appears in Hebrew as "גוליעלמוס ברון מדפיס" (p. 145).

180 A Manual HEBREW AND ENGLISH LEXICON
Including the Biblical Chaldee. Designed Particularly for Beginners.

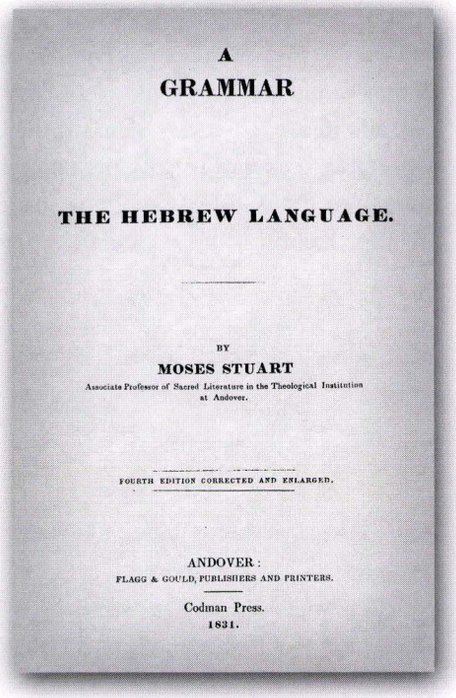
Author: Josiah W. Gibbs
iv, 210, [1] pp. 8vo [E.p.]
Andover, 1828
Printer: Codman Press, by Flagg and Gould
Title page (p. i): English only; extended writing.
Includes: copyright, by printer, 1828 (p. ii); preface (20 Sept. 1828) (pp. iii-iv); abbreviations (p. [1]).
Other languages: English.
Pointed text.
Rosenbach #297.
Copies: HAR; HUC; *YGC.

Gibbs (1790-1861) was a professor of sacred literature at Yale College. His fourth child was Josiah Willard, a pioneering American physicist.

"This manual is intended to embrace, in a condensed form, all the *results* of the Hebrew and English Lexicon, published at Andover in 1824. It is designed for the use of students in our higher Schools and Colleges, and for all in the first stages of their study ... In this work, as in the other, I have adhered to the philological principles of Gesenius. Only in a few instances have I found it necessary to dissent from his opinion" (pp. iii-iv). A second revised and enlarged edition appeared in 1832 [#182]. Gibbs announced his intentions of publishing an American edition of Gesenius's Hebrew lexicon as early as 1818, when he issued a prospectus offering it to subscribers for eleven dollars per copy (the prospectus is reprinted, with additional approbations from S. Willard of Harvard and Moses Stuart, in *Boston Recorder* 3.20 [12 May 1818], p. 4 [JTSA]). He later published *A Hebrew and English Lexicon of the Old Testament Including the Biblical Chaldee from the German Works of Prof. Gesenius* (Andover: Codman Press, 1824) [E.R. Malachi {1955} #343; Marcus {1954} #70] and *A Hebrew and English lexicon to the Old Testament including the Biblical Chaldee edited with improvements from the German works of Gesenius* (London: Howell and Stewart, 1827). See Brisman (2000), 65.

Other works: #182; *Table of Greek correlatives* (New Haven: s.n., 1838); *Philological studies* (New Haven: Durrie and Peck, 1857).
References: *EB2* (s.v. "Gibbs, J(osiah) Willard").

181 A Grammar of the Hebrew Language ...
Fourth Edition Corrected and Enlarged


A
GRAMMAR
THE HEBREW LANGUAGE.
BY
MOSES STUART
Associate Professor of Sacred Literature in the Theological Institution at Andover.
FOURTH EDITION CORRECTED AND ENLARGED.
ANDOVER:
FLAGG & GOULD, PUBLISHERS AND PRINTERS.
Codman Press.
1831.

Author: Moses Stuart
vii, [9]-248, 4 pp. 8vo
Andover, 1831
Printer: Flagg & Gould, Publishers and Printers
Publisher: Codman Press
Title page #1 (p. i): title only; "Hebrew Grammar."
Title page #2 (p. iii): English only.
Includes: copyright, 1831, by author (p. iv); preface (Sept. 1831) (pp. v-vii); index (pp. 245-8); errata (pp. 1-4).
Other languages: English-language text.
Pointed text.
KA #162; Rosenbach #337.
Copies: HAR; HUC; *YGC.

Stuart was born in Wilton, CT, in 1780. He studied at Yale and served as a Congregationalist pastor in New Haven. He became Professor of Sacred Literature at Andover Theological Seminary in 1810, though he "then knew hardly more than the elements of Hebrew" (*EBI*). Stuart required all students entering the ministry to possess a reading proficiency of Hebrew and he trained Protestant ministers to translate the Bible into Asian and African languages. Many of the fifteen hundred students that he taught during his forty-year career themselves became teachers of Hebrew in other schools, and he may thus be credited with the revival of Hebrew in America. Among his students was Edward Robinson. Stuart was the "father of exegetical studies in America" (*EBI*) and was, during his lifetime, "Protestant America's most respected scholar of the Bible" (Goldman, "Introduction," xxiv). Among his accomplishments was transmitting the principles of Gesenius to America (#184, p. vi). Stuart preached at the ordination of missionaries to the Jews (see *JA*; Rosenbach). He died in 1852.

"The present edition of my Hebrew Grammar retains all the essential features of the third edition ... I have revised the present edition throughout and have made a multitude of additions and corrections of a subordinate kind" (pp. v-vi). The errata were compiled by "Mr Joshua [James] Seixas; who being a Hebrew by birth, and the son of a Rabbi [Gershom Mendes Seixas], has such a knowledge of the Hebrew language as may be called vernacular. Mr S. is at present employed as a teacher of the Hebrew ... All the pains have been bestowed on this edition. Every sheet has passed through at least *five* revisions; and it is doubtless, on the whole, the most accurate of any edition which I have hitherto published. Yet Mr Seixas in running it through has detected some errors" (p. 1). "This is the first modern Hebrew grammar, worthy of this designation and published in America ... [It] is a methodical and comprehensive work, and it bears evidence of pedagogic insight ... The influence of Stuart's work is evident in the works of other grammarians of that period, particularly in that of James Seixas" (Chomsky [1959], 131, 133). Nordheimer commented that it "certainly ranks preëminent" (#186, vol. 1, p. xxiv) and Ruter considered it a "valuable auxiliary" for studying vocalized Hebrew (#178, p. 96). The fourth edition "retained the compact form of the third edition but was notable for ... [a] change in vowel classification ... Again Gesenius was Stuart's main source, though this edition refers also for the first time to Heinrich Ewald" (Giltner, 81). Other editions appeared in 1813, 1821, 1823, 1828, 1835 and 1838 (Rosenbach). See Chomsky (1959), 131-4; Giltner, 75-82.

Other works: #189. Also see Giltner, 137-43 (bibliography); *JA*; Marcus (1954), index; Rosenbach, index.
References: Chomsky (1959), 131-4; *EBI*; Giltner (portrait); Sh. Goldman (1990-1), 214, 222; Sh. Goldman, "Introduction," xxiii-iv.

182 A Manual HEBREW AND ENGLISH LEXICON Including the Biblical Chaldee. Designed Particularly for Beginners ... Second Edition Revised and Enlarged.

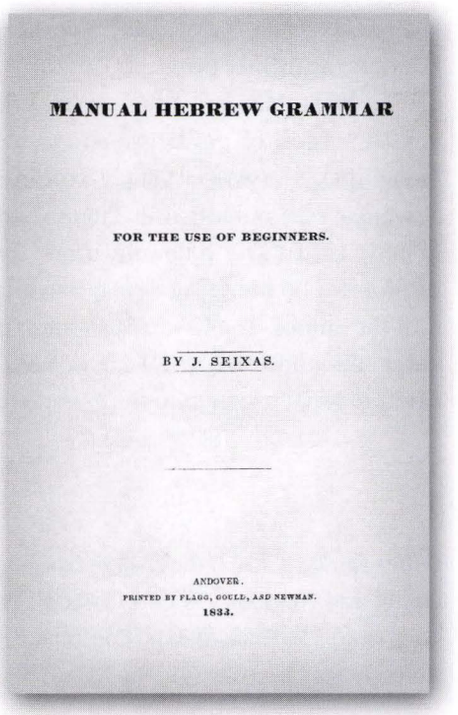
Author: Josiah W. Gibbs
iv, 236 pp. 8vo [E.p.]
New Haven, 1832
Publisher: Hezekiah Howe
Printer (p. ii): Hezekiah Howe
Title page (p. i): English only; extended writing.
Includes: copyright, by Gibbs, 1832 (p. ii); preface (27 Jan. 1832) (pp. iii-iv); abbreviations (p. iv).
Other languages: English.
Pointed text.
Rosenbach #345.
Copies: HAR; HUC; *YGC.

"This second edition [of #180] has been improved and enlarged by a careful revision and comparison with the latest lexicographical works of Gesenius" (pp. iii-iv; for examples of revised entries, see "אבה" and "אבוי"). The title page also lists as publishers Jonathan Leavitt (New York), Crocker & Brewster (Boston) and Flagg & Gould (Andover). *KA* records the author as "Josiah M. Gibbs."

For biography, other works and references: see #180.

183 MANUAL HEBREW GRAMMAR for the Use of Beginners.

Author: J. [Joshua, James] Seixas
Author's father: Gershom Mendes
IV, [1], 54, [1] pp. 8vo [E.p.]
Andover, 1833
Publisher (label on f.b.): William Peirce, (late Peirce and Parker), no. 9, Cornhill (Boston)
Printer: Flagg, Gould, and Newman (Andover)
Title page (p. I): English only.
Includes: preface (May 1833) (pp. III-IV); index (pp. 53-4).
Other languages: English.
Pointed text.
JA #564; Rosenbach #368.
Copies: HAR; HUC; *YGC.


MANUAL HEBREW GRAMMAR

FOR THE USE OF BEGINNERS.

BY J. SEIXAS.

ANDOVER.
PRINTED BY FLAGG, GOULD, AND NEWMAN.
1833.

Joshua Seixas, the son of Gershom Mendes Seixas (the minister of New York's Shearith Israel congregation), was born in New York in 1802. Little is known about his life. He taught in Shearith Israel's Hebrew school in the mid-1820s and he established the congregation's first choir. Seixas moved to Charlestown, MA, in the early 1830s and gave lessons in Hebrew. Among his pupils were Harvard students. Seixas began referring to himself as James while in Charlestown and it is assumed that he converted to Unitarian Christianity while there. Seixas then settled in Hudson, OH. He offered private Hebrew classes to students at Oberlin College, and later at Western Reserve University, but was never appointed to a faculty position at either institution. He also taught groups of Mormons—the center of the movement at the time was in Kirtland, OH—and among his students were Joseph Smith, the founder of Mormonism, and Orson Hyde, another early leader of the movement. Seixas left Ohio in 1836 and he was living in Staten Island, NY, by 1838. It is not clear what his relationship to the Jewish community was in his later years. His death in 1874 is not mentioned in Shearith Israel's records, but the death of his wife is. (The two lived apart after retuning to New York.) Also, a few of his many children remained within the community; others did not. Seixas was in regular contact with Christian Hebraists throughout his life. He corresponded with Moses Stuart on personal and scholarly matters and he proofread the grammars published by Stuart and George Bush. Seixas himself authored grammars for Hebrew, Aramaic, Syriac and Arabic; he was able to publish only the former two.

This Hebrew grammar is essentially a condensed version of the larger one published by Moses Stuart [#181], which Seixas considered "the best Grammar ever published in English" (p. III; Chomsky [1958], 131). "The following pages are intended for those only who have read or may hereafter read Hebrew with the author. The lessons and rules, though comparatively few and brief, are, I know, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience in teaching, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules *under my instruction*, (or the *instruction of any of my pupils*), any one desirous to become acquainted with this language may be able in a short time and with little trouble, to read with much pleasure and satisfaction; and to use advantageously a larger work on Hebrew Grammar. As trifling as these lessons may appear to many, they have cost me several years' labor in collecting and arranging them. From a careful and frequent reading of the Bible with Professor Stuart's Heb. Grammar (2d edition) before me, I have obtained what these sheets contain ... The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day. I have in Manuscript, Chaldee, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them" (pp. III-IV; italics in original). The YGC copy contains a folded-in "Tabular View of the Characteristics of all the Conjugations" (p. [1]; not in Rosenbach or *JA*); it "has been made from the Paradigms in the 4th edition of [Stuart's grammar] ... These Paradigms are the *fullest* and *best* that have come under my observation" (p. III; italics in original). An expanded second edition (119 pp.) was published in 1834 [*JA* #590]; a third revised and corrected edition (83 pp.) was published in 1852 [*JA* #1263]. Seixas's grammar was reviewed favorably in its time (Goldman, "Joshua/James Seixas," 72), though Chomsky later criticized it (Chomsky [1958], 133-4).

Chomsky (1958), 141 writes: "Stuart [#181], Seixas, and Nordheimer [#186] all refer erroneously to an inverted *nun* in בנסע (Num. 10.35). This error is due to the fact that the section ויהי בנסע (Num. 10:35-36) is marked off in our Masoretic text by an inverted *nun* at the beginning and at the end." Whereas Chomsky is correct with regards to contemporary scrolls, some earlier scrolls do exhibit the inverted *nun* in the word "בנסע" itself (see C. D. Ginsburg's *Massorah* and specimens in the JTSA scrolls collection).

Other works: *A Key to the Chaldee Language, Designed for Those Who Have Studied Hebrew with the Author* (Andover: Flagg, Gould and Newman, 1833) [*JA* #563]; broadside containing a table of irregular verbs printed by S. H. Jackson in New York (*s.a.*) [*JA* #590; YGC]. Proofread #181.

References: Chomsky (1958), 133n7; Sh. Goldman, "Joshua/James Seixas."

184 A Hebrew and English Lexicon of the Old Testament,
Including the Biblical Chaldee. Translated from the Latin of Gesenius ... By Edward Robinson

Author: [Heinrich Friedrich Willhelm] Gesenius
Author: Edward Robinson
vii, [1], 1092 pp. (two cols. per page) 8vo
Boston and New York, 1836
Publisher: Crocker and Brewster (Boston)
Publisher: Leavitt, Lord & Brewster (New York)
Printer: Gould and Newman (Andover)
Title page (p. i): English only; extended writing.
Includes: copyright, by publisher, 1836 (p. ii); translator's preface (1 Sept. 1836) (pp. iii-vii); errata (p. viii); index (pp. 1081-92).
Other languages: Arabic; English.
KA #495; Rosenbach #402.
Copies: HAR; HUC; *YGC.

Gesenius was born in Norhausen, Hanover, in 1786. A scholar of Semitics, his "main field of interest was the scientific investigation of Biblical Hebrew based on comparison with other Semitic languages and his studies remained basic for subsequent research. His work was the first in the field that freed the study of Hebrew from theological considerations" (*EJ*). He "inaugurated in Semitic languages a modern philological approach ... His Hebrew grammar taught generations of scholars ... [as late as] the second half of the 20th century. Gesenius also laid the basis for Semitic epigraphy" (*EB2*). Among Christian Hebraists, Gesenius's "work enjoyed [the] widest currency and influence" (Chomsky). According to Edward Robinson, the "influence of the labors of Gesenius upon the study of Hebrew out of Germany, has probably been more felt in this country, than in any other" (#184, p. vi; for American works influenced by Gesenius's scholarship, see #181, #182, #237, *cf.* #191). Gesenius was familiar with Talmudic sources and the works of medieval Jewish commentators. He died in Halle, Prussia, in 1842.

Robinson, a Christian, was born in Connecticut in 1794. He studied at Hamilton and Andover Colleges and in Germany. He taught in Andover, Boston and New York (Union Theological Seminary). "Trained by Moses Stuart ... Robinson was to become Stuart's successor as Protestant America's most respected scholar of the Bible. Robinson felt that to truly understand the Bible one had to go to Palestine and identify its lost holy sites" (Sh. Goldman, "Introduction," xxiv). He authored a number of volumes based on his travels to Egypt and the Land of Israel that "initiated a new period of Biblical research" and "transformed knowledge of biblical Palestine" (*EJ*). Robinson is remembered as the "father of biblical geography" (*EB2*) and among his discoveries was the fortress of Massadah. Prior to leaving for the Land of Israel in 1838, he "caused something of a furor" when he recommended to the trustees of Union Theological Seminary that Isaac Nordheimer, a Jew, serve as his replacement during his absence. He died in 1863 in New York.

This translation of Gesenius's *Lexicon Manuale Hebraicum et Chaldaicum in V.T. Libros* (Leipzig, 1833) was published at the request of the Andover seminary and "other quarters." This edition was chosen for translation because it "exhibits a great advance upon the previous labors of the author; both in the wider range of scientific principles, and in the skill and tact of their practical application" (pp. iv, vi). "The distance of the Translator from the press prevented in most cases his revision of the proofs." Robinson distinguished between two types or errata, general ones and those due to "the occasional breaking of the slender Hebrew types, against which no foresight can guard" (p. [1]). He further remarked, "the Translator is responsible for the correctness of the printing only in a slight degree; strictly speaking, only for such parts as are actually translated into English; the remainder having been printed from the original copy, and compared with it for the most part only by the printers or under their direction" (p. vii). Robinson announced that an original Greek and English lexicon of the New Testament would appear a few weeks later (p. vii). For a review by Moses Stuart, see *Biblical Repository* 8 (1836), 448-94 (Marcus [1954] #150). Robinson's translation, as edited by Brown, Driver and Briggs, continued to be republished throughout the twentieth century.

The earliest attempt to publish an American edition of Gesenius's lexicon was made by Josiah Gibbs in 1818 (see #180). An 1836 edition at HUC has ix, [1] pp.; 1 leaf; 1,160 pp. and contains "corrections and large additions, partly furnished by the author in manuscript, and partly condensed from his larger Thesaurus, as completed by Roediger." On the various editions of Genesis's lexicon, see Brisman (2000), 64-6.

Other works (Gesenius): #189, #194. Also see *EB2*; Marcus (1954); Rosenbach.
Other works (Robinson): *EB2*; *EJ*.
References (Gesenius): Brisman (2000), index; Chomsky (1957), 133; *EB2*; *EJ*.
References (Robinson): *EB2*; *EJ*; Sh. Goldman (1990-1), 217-8, 220; Sh. Goldman, "Introduction," xxiv, xxv.

185 A Complete Hebrew and English Critical and Pronouncing Dictionary, on a New and Improved Plan

Author: W[illiam]. L. Roy
viii, [3], 9-740 pp. 4to [E.p.]
New York, 1837
Publisher: Collins, Keese & Co., 230 Pearl St.
Printer: University Press—J.F. Trow
Title page (p. i): extended writing.
Includes: dedications (p. III); copyright, by author, 1837 (p. ii); preface (pp. v-viii); "Oriental Alphabets" (p. [2]); abbreviations (p. [3]); list of subscribers (pp. 739-40).
Approbations (p. [1]): J. M. Mathews of New York, *et al.*; R. Enoch [Hanokh] Zundel of Jerusalem; *Evening Star*; Rev. A. Campbell; W. M. Parkinson.
Other languages: English-language text.
KA #497; Rosenbach #417.
Copies: HAR; HUC; *YGC.

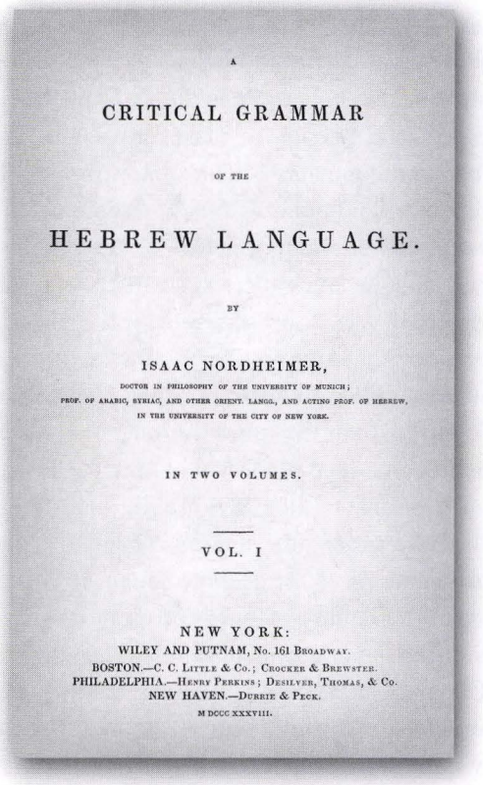
Roy was Professor of Oriental Languages at New York University (p. i).

Explaining why he published this Hebrew-English lexicon, Roy wrote, "while we have excellent dictionaries in various modern languages, there is no Hebrew Lexicon that contains all the words in the language, arranged in alphabetical order, with their exact and literal meaning [in English]." This lexicon contains corrections of Gesenius's "peculiar and absurd notions" (pp. v-vi). For an anti-Catholic statement, see p. vi. On the "Importance of Studying the Hebrew Language. (First Published in the Christian Intelligencer)," see pp. 735-8. Zundel's approbation is the first by a foreign rabbi to appear in an American work; on Zundel, who visited America as a rabbinical emissary in 1832-3, see Yaari, 634. For a critical review of Roy's lexicon, see Moses Stuart, "Review of Roy's Hebrew Lexicon," *North American Review* 46 (Apr. 1838), 487-532; for a response to this review, see Rosenbach #422. Other editions are: 2nd ed., New York: John F. Trow & Co., 1846 [*KA* #498; Rosenbach #595]; 3rd ed., New York: Stanford & Swords, 1855 [*KA* #498; NYPL].

Other works: *A new and original exposition of the book of Revelation, as well as the prophecies of Daniel, Ezekiel, Joel, &c., with useful and practical observations; together with numerous citations from the Jewish Talmuds and Targums; and also from ancient history and authors* (New York: D. Fanshaw, 1848) [LOC]; *A new catechetical Hebrew and English grammar ... Also, the first twenty-four psalms, literally translated, the Ten Commandments, etc. etc.* (New York: Thos. N. Stanford, 1856) [NYPL].
References: Karp (1991), 295; Katsh, 5, 140, 141.

186 A Critical Grammar of the Hebrew Language ... in Two Volumes

Author: Isaac Nordheimer [Nordheim] [יצחק נורדהיימר]
New York, 1838-41
Other languages: English-language text; Arabic (*e.g.*, p. 12); Greek (*e.g.*, p. 266); Sanskrit (*e.g.*, p. 11n).
Pointed text.
JA #0655; *KA* #173; Rappel (1993) #177; Rappel (1995) #N14; Rosenbach #429.
Copies: HAR; HUC; *YGC.


A

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

ISAAC NORDHEIMER,

DOCTOR IN PHILOSOPHY OF THE UNIVERSITY OF MUNICH;
PROF. OF ARABIC, SYRIAC, AND OTHER ORIENT. LANGS., AND ACTING PROF. OF HEBREW,
IN THE UNIVERSITY OF THE CITY OF NEW YORK.

IN TWO VOLUMES.

VOL. I

NEW YORK:
WILEY AND PUTNAM, No. 161 Broadway.
BOSTON.—C. C. Little & Co.; Crocker & Brewster.
PHILADELPHIA.—Henry Perkins; Desilver, Thomas, & Co.
NEW HAVEN.—Durrie & Peck.
M DCCC XXXVIII.

VOL. 1
xxxvi, 280, [2] pp. + 2 folded leaves 8vo
New York, 1838
Publisher: Wiley and Putnam, no. 161 Broadway
Printer (p. ii): B. L. Hamlen, New Haven
Title page (p. i): English only; extended writing.
Includes: copyright, 1838, by author (p. ii); preface and introduction (Feb. 1838) (pp. iii-xxiv); table of contents (pp. xxxiii-xxxvi); index (p. 277-80); note to reader (p. [1]); corrections and additions (p. [2]); inflection paradigms (2 folded leaves); footnotes.

VOL. 2
xix, 360 pp. 8vo
New York, 1841
Printer (p. iii): University Press, John F. Trow, Printer, 114 Nassau Street
Title page (p. I): English only; extended writing.
Includes: copyright, 1841, by author (p. ii); preface and introduction (pp. iii-xv); table of contents (p. xvii-xix); index (p. 355-6); index to particles (pp. 357-60); errata (p. 360); footnotes.

Nordheimer was born in Memelsdorf (near Erlangen), Bavaria, in 1809. He studied in the yeshivah of R. Moses Schreiber of Pressburg [Hatam Sofer] for five years, and then in the gymnasium of Wuerzburg. He was awarded a Ph.D. in Oriental languages from the University of Munich in 1834. He immigrated to New York the following year and was appointed "Acting Professor of Arabic, etc." at New York University. When Edward Robinson took a leave of absence from Union Theological Seminary in 1838, he convinced the trustees to hire Nordheimer in his place on a temporary basis. (No other Jewish scholar would receive an appointment there until Abraham Joshua Heschel was invited to serve as a visiting professor in 1961.) Nordheimer also taught Bible and Hebrew for a year at the New Haven Theological Seminary. Aside from his books, he also contributed articles to the *American Biblical Repository* (1845), including what were probably the first objective articles on the Talmud and rabbinical literature that appeared in America. "The first scientifically trained Jewish scholar in the United States," he was influenced by Jost and Geiger in his critical approach to scholarship (*USJ*, 1:375-6). Aside from his academic activities, he was also involved in the protests against the Damascus blood libel and in 1841 he was a teacher for the Hebrew Literary and Religious Library Association of Shearith Israel. Nordheimer died in 1842 from tuberculosis, "too young to realize his full scholarly potential" (Sh. Goldman [1990-1], 213).

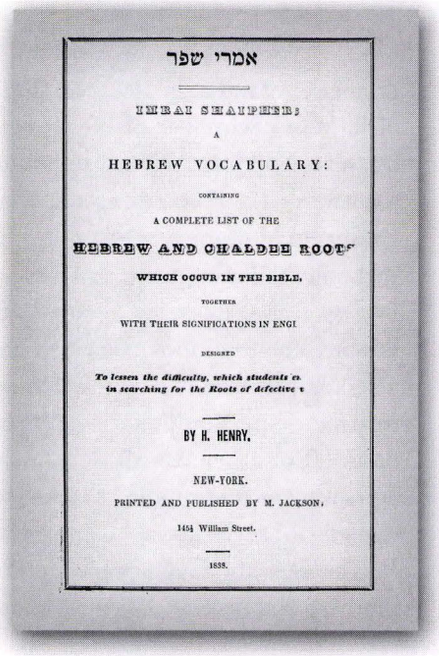
"The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. Wm. W. [William Wadden] Turner, for

his constant and essential aid in both the literary and typographical execution of the present work ... At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits ... The author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption" (vol. 1, pp. xxiii-xxiv; vol. 2, p. xv). Much of the work was written while Nordheimer was en route to America (Sh. Goldman [1990-1], 219). According to Chomsky, it was the "most thorough and most scientific Hebrew grammar published in America before the present century" (Chomsky [1957], 253-4). Elsewhere Chomsky wrote, "the author brings to bear upon his investigations of the Hebrew language his vast knowledge of Oriental and Indo-European languages, as well as of the general principles of comparative linguistics" (Chomsky [1959], 137). Fellman, however, disagrees: "I consider the intrinsic value ... to have been overstated by Chomsky ... [it] is not of really significant value as a critical, scientific, original piece of work. Nor is it of great value as a pedagogical work. Its significance lies in the fact that it transferred to American soil ... the first ... fruits of the rising European Hebraic tradition" (Fellman, 75-7). The preface to the first volume (reprinted in Blau and Baron) is essentially a survey of modern Hebrew scholarship. Vol. 2 was to cost two dollars and Nordheimer originally predicted that it would appear at the end of 1838 (vol. 1, p. xxiv). He later apologized for its delayed appearance and explained that he did not realize how long it would take to publish the volume (vol. 2, p. iii). Other publishers listed on the title pages are C. C. Little & Co. (Boston), Crocker & Brewster (Boston), Henry Perkins (Philadelphia), Desilver, Thomas, & Co. (Philadelphia) and Durie & Peck (New Haven); C. C. Little & Co. and Durie & Peck are not on the title page of vol. 2. *JA* records "frequently reissued, but there was only one other edition: New York: Wiley and Putnam, 1842 (printed by John F. Trow) [Rosenbach #497]. According to *Appelton's Cyclopedia of American Biography* (s.v. "William Wadden Turner"; http://www.famousamericans.net), Nordheimer and Turner initially planned to publish an Arabic grammar together, "but, receiving no encouragement, they prepared instead" *A Critical Grammar of the Hebrew Language.* For a review, see *New-York Review* 2 (1838), 493-6 (Marcus [1954] #161). See Chomsky (1959); Fellman; Sh. Goldman (1990-1), 219-20; Orlinsky.

Other works: #188; *A Grammatical Analysis of Selections from the Hebrew Scriptures with an Exercise in Hebrew Composition* (New York: Wiley and Putnam, 1838) [*JA* #656]; "Correspondence between Prof. M. Stuart and Dr. J. Nordheimer, on the Use and Omission of the Hebrew Article in Some Important Passages of Scripture," *American Biblical Repository* 6 (Oct. 1841), 404-18.

Approbations granted: #187, #497.

References: Blau and Baron, 2:429-36; *CDAJB*, 2:468; Chomsky (1957), 253-4; Chomsky (1959), 136-41; Sh. Goldman (1990-1); Sh. Goldman, "Introduction," xi, xxv; Grinstein, 220, 253, 590; *JE*, 9:333; Orlinsky (1955), 378-9; *USJ*, 1:372, 375-6, 378; Waxman, 4:1087.


אמרי שפר

IMRAI SHAIPHER;

A

HEBREW VOCABULARY:

CONTAINING

A COMPLETE LIST OF THE

HEBREW AND CHALDEE ROOTS

WHICH OCCUR IN THE BIBLE,

TOGETHER

WITH THEIR SIGNIFICATIONS IN ENGL

DESIGNED

To lessen the difficulty, which students ex in searching for the Roots of defective v

BY H. HENRY.

NEW-YORK.

PRINTED AND PUBLISHED BY M. JACKSON,

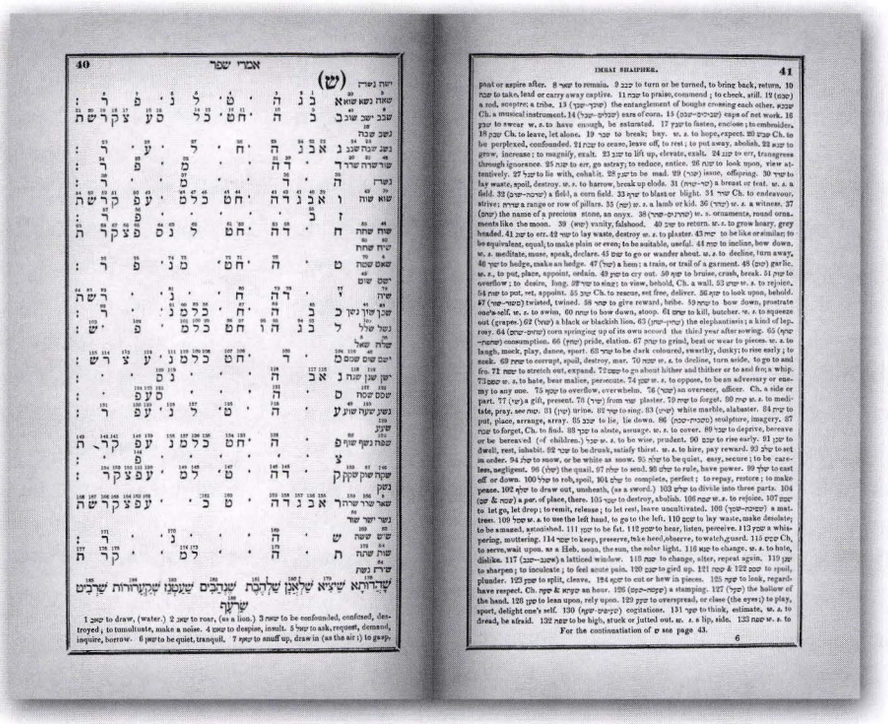
145½ William Street.

1838.

187 אמרי שפר IMRAI SHAIPHER; A Hebrew Vocabulary Containing a Complete List of the Hebrew and Chaldee Roots Which Occur in the Bible. Together with Their Significations in English ...

Author: H. Henry [ה. הנרי]
Author's father: P. Henry, Esq.
viii, 46, [1] pp. (bordered text) 8vo [E.p.]
New York, 1838

Publisher: M. Jackson, 145½ 2 William Street
Printer: M. Jackson, 145½ William Street.
Title page (p. i): border; English.
Includes: copyright, by Henry, 1838 (p. ii); dedication to father (p. iii); preface (1838) (pp. v-viii); abbreviations and errata (p. [1]).
Approbations: Prof. Geo. Bush; Prof. Ebenezer Burgess; Rev. John Dowling; Rev. S. Lucky; M. M. Noah, esq.; Doc. [Isaac] Nordheimer; Rev. S. Seabury; Rev. La Roy Sunderland; Rev. J. B. [Isaac Benjamin] Seixas; Rev. Thomas J. Sawyer; Dr. Samuel H. Turner; Rev. N. N. Whiting; J. H. Cone; Prof. L. Woods.
JA #649; *KA* #57; Rappel (1993) #87; Rappel (1995) #H7; Rosenbach #426.
Other languages: English-language text.
Copies: HUC; *YGC.



Nothing is known about Henry other than that he lived in New York and that English was not his native language (p. viii). (Blau and Baron err in their reference to the author as Henry A. Henry. The latter was born in London, an English-speaking city, and he did not immigrate to America until 1849 [*JE*, 6:349; *UJE*, 5:317]).

This Biblical lexicon is presented in a format similar to the one in Joseph James's בחינה הזכר לשון עברי ובענגליש [#179], though the user-friendly, tabular layout of אמרי שפר is novel. This layout makes it possible to present all Hebrew roots and their English translations in just forty-two pages. Irregular roots (*i.e.*, hollow, geminates, weak, etc.) are placed in the margins, making it much simpler to identify them than with a standard lexicon or concordance. (A table of Hebrew roots printed by Solomon Henry Jackson for James Seixas is recorded [with facs.] in *Important Judaica* #5. Unmentioned is that this table contains only irregular verbs, and that they correspond almost exactly to the irregular verbs Henry listed in the margins of אמרי שפר. Additionally, they are listed in a format similar to the one used by Henry for the regular verbs.) "I cannot forego this present opportunity of expressing my sincere and heartfelt gratitude to Mr. Peter Westervelt of this city, for the generous and valuable assistance ... in revising the proof sheets of these pages" (p. viii). Among the approbations are three written by Jews (Noah, Seixas and Nordheimer). Blau and Baron record the printer as J. M. Jackson. Solomon Henry Jackson did have a son named John Miller who was active as a printer, but the title page refers only to M. Jackson, possibly Solomon Henry's other son, Morris (Maurice) (*cf.* Ma. Stern, 130; *JA* #708/816 is the only other work printed by M. Jackson).

References: Blau and Baron, 419, 632n44-8; Chomsky (1957), 253.

188 אוצר לשון הקדש
Complete Hebrew and Chaldee Concordance to the Old Testament

Comprising Also a Condensed Hebrew-English Lexicon, with an Introduction and Appendices ... Part First, בזז—אב

Author: Isaac Nordheimer [Nordheim] [יצחק נורדהיימר]
Author: Wm. [William] Wadden Turner
[1], 100 pp + wrappers 4to
New York and London, 1842
Publisher: Wiley and Putnam
Printer: University Press, J. F. Trow
Front wrapper: border; English.
Includes: adv. for publisher (f.w.v.); prospectus (Jan. 1842) (b.w.v.); copyright, by author, 1842).
KA #496.
Copies: HAR; *UTS.

Turner (1810-1859) was born in London and he immigrated to America in 1818. Originally apprenticed to a carpenter, he later became a printer. Turner studied French, German, Latin, Hebrew and Arabic, the latter two with Isaac Nordheimer. Turner supervised the printing of Nordheimer's works and it was for this purpose that he moved to New Haven, "as the only sufficient supply of oriental type was to be found there and at Andover." Turner subsequently learned "Sanskrit and most of the other Asiatic languages" and various Native American languages. He was appointed professor of oriental literature at Union Theological Seminary in 1842 and he moved to Washington, D.C., in 1852 to become the head of the library at the department of patents. Turner authored many linguistic studies and he published English translations of German and Latin works. (*Appelton's* refers to him as a coauthor of all of Nordheimer's works.) "In his day [he was] considered the most skilful proof-reader in the United States" (*Appelton's*; #186, vol. 1, pp. xxiii-xxiv; vol. 2, p. xv; *Occident* 4.9 [Dec. 1846], 645).

"It is now nearly two years since a Prospectus [*JA* #791?] was issued for publishing this Concordance by subscription; at which time all that was contemplated, was a reprint of Fürst, with such corrections and improvements in its plan and details as an examination of that work had shown to be necessary, leaving the etymology and definitions of words to be obtained from the standard lexicons in use. The proposal was received with approbation by the learned public ... Encouraged by this kind reception, and wishing to render the work as complete and as independent as possible, the undersigned has yielded to the suggestions of several learned friends on whose judgment he places great reliance, that he should embody in the Concordance a compendious *Hebrew-English Lexicon.* This lexicon, which he has accordingly undertaken, and the greater part of which he has completed, is the result of his own original investigation ... and although concise, as the nature of the work requires, it will possess all the progress of modern lexicography can justly demand, and will, he flatters himself, be found to contain not a few essential improvements on both Gesenius and Fürst ... the undersigned has thought it [best to bring] ... the work to press, before having obtained the requisite number of subscribers, in order to afford the public [the] ... opportunity of seeing what they may expect ... The work will be completed in 9 parts of 100 pages each, which it is proposed to issue at intervals of two or three months, at $1 a part ... Those who have already subscribed, and also those who shall subscribe before the second number appears, will receive the last number gratis. After the work is completed the price will be raised" (b.w.v). Only this number was issued, as Nordheimer died shortly after it appeared. An attempt to complete the concordance in 1844 was not successful (*New York Observer* [13 Jan. 1844]; JTSA NAJ208). Commenting on the work, Edward Robinson observed, "it may be pronounced, without hesitation, as to type, paper, and arrangement, one of the most beautiful works ever printed" (qtd. in Sh. Goldman [1990-1], 225; for another use of this type see #688). See Sh. Goldman (1990-1), 224-5.

References (Turner): *Appelton's Cyclopedia of American Biography* (http://www.famousamericans.net).
For biography, other works, approbations granted and references (Nordheimer): see #186.

189 Hebrew Grammar of Gesenius
as Edited by Roediger Translated, with Additions, and Also a Hebrew Chrestomathy by M. Stuart

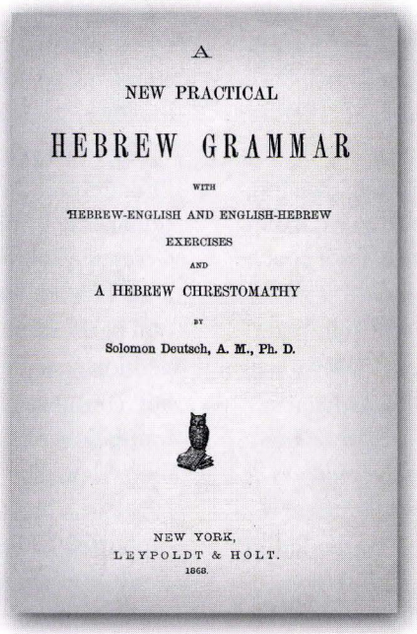
Author: [Heinrich Friedrich Willhelm] Gesenius
Author: Moses Stuart
viii, 360 pp. 8vo [E.p.]
Andover, 1846
Publisher: Allen, Morrill and Wardwell
Publisher: Mark H. Newman & Co. (New York)
Publisher: John P. Jewett & Co. (Boston)
Title page (p. i): English only.
Includes: copyright, by author, 1846 (p. ii); preface (Oct. 1846) (pp. iii-iv); table of contents (pp. v-viii); index (pp. 311-5); excuses (pp. 283-6).
Marcus (1954) #202.
Copies: HAR; HUC; *YGC.

This edition of Gesenius's Hebrew Grammar was translated into English by Stuart. "The sixth edition of my Hebrew Grammar [#181] being exhausted, the Publishers invited me to renew my labour, and furnish them with material for a seventh. Engaged as I have been in other labours, I hesitated for sometime whether to accept the invitation. In this state of things Roediger's edition of Gesenius's Hebrew Grammar came to hand, (the fourteenth edition of that work), and a perusal of it led me to the conclusion, that it would cost not much more labor to translate and publish that, than it would to remodel my own so as to satisfy my own mind, and meet the present state of Hebrew literature ... My translation is designed to be a free one ... It has been my design and effort to *Anglicize* the style, certain *technical* words alone excepted ... No inconsiderable *additions de novo* have also been made to the work, from notes of my own ... To the whole work, I have appended a *Chrestomathy* [pp. 317-60] ... Another translation of Roedigers' [*sic*] Grammar has been made, and recently published in England. Of this I had no knowledge when I began my labour, and have not, to the present time, been able to procure a copy ... In justice to the printers and publishers of the present work, I ought to say, that they have spared neither pains nor expense, to present it in an appropriate dress to the public. Some few errors I have occasionally found ... Most of them result from the breaking of the vowels in striking off the sheets. All that was possible to be done, for the sake of accuracy, has been done" (pp. iii-iv; italics in the original). For "Paradigms of the Pronouns and Verbs," see pp. 287-310. "Unlike Stuart's other grammatical works, this one met with a negative public reaction. Stuart's carelessness—and, to some extent, indiscretion—contributed to the reaction, for the translation was 'free' indeed. In some places it was simply inaccurate. The harshest review came from Thomas Conant, who published a fifty-three page pamphlet, *Defence of the Hebrew Grammar of Gesenius against Prof. Stuart's Translation* [New York and Philadelphia: Appleton, 1847] [Rosenbach #601]. Conant had published a careful English translation of Gesenius's eleventh edition in 1839, and at the time Stuart's work appeared he was about to issue a translation of the same Roediger edition. This element of competition, coupled with Stuart's seeming indiscretion of not consulting Conant, who had made the standard translation of Gesenius, sharpened the critical tone of the review. The 'defense' was scathing in its indictment of Stuart's incompetence as a translator, an indictment supported by evidence ... Conant found support in the *North American Review*, which noted 'the incontrovertible evidence of the ... errors of Mr. Stuart' ... [The] work was below Stuart's earlier standards. He attempted a defense in *A Letter to the Editor of the North American Review* (Andover, MA, 1847), but the writing failed to overcome the evidence against him. Public response supported the critics, for Stuart's work was quickly outdistanced by Conant's 1846 translation of the Gesenius-Roediger volume [Marcus (1954) #203]" (Giltner, 83-4). Stewart's edition was reprinted once (1851) [HUC], whereas Conant's edition was repeatedly republished. Conant's 1846 edition was reviewed by Isaac Leeser in *Occident* 4.9 (Dec. 1846), 464-66. For a translation of Gesenius's grammar by Edward Mitchell, see #194.

For biography, other works and references (Gesenius): see #184.
For biography, other works and references (Stuart): see #181.

190 A New Practical Hebrew Grammar
With Hebrew-English and English-Hebrew Exercises and a Hebrew Chrestomathy

Author: Solomon Deutsch [שלמה דייטש]
IV, 268 pp. 8vo
New York, 1868
Publisher: Leypoldt & Holt (New York)
Printer (p. II): C. W. Schneidereith (Baltimore)
Title page: art.
Includes: copyright, Baltimore, 1868 (p. II); preface (15 July 1868) (pp. III-IV); table of contents (pp. 265-7); abbreviations (p. 268); corrections (p. 268).
Other languages: English-language text.
Pointed text.
JA #2064; Rappel (1993) #35; Rappel (1995) #D35.
Copies: HUC; *YGC.


A
NEW PRACTICAL
HEBREW GRAMMAR
WITH
HEBREW-ENGLISH AND ENGLISH-HEBREW
EXERCISES
AND
A HEBREW CHRESTOMATHY
BY
Solomon Deutsch, A. M., Ph. D.
NEW YORK,
LEYPOLDT & HOLT.
1868.

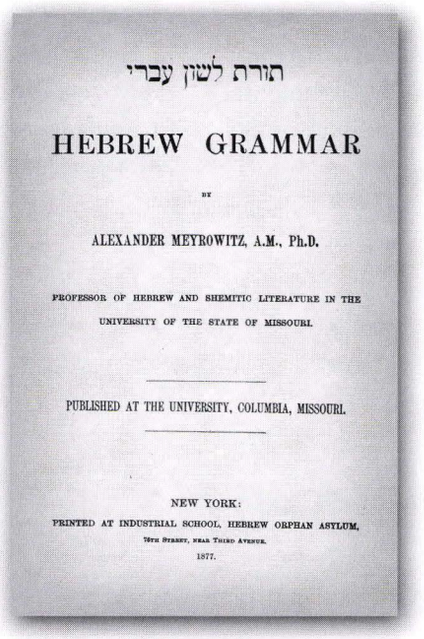
Deutsch was from Poznan, Prussian Poland. In 1857 (or 1858?) he succeeded L. Naumberg as the rabbi of Temple Keneseth Israel of Philadelphia, one of the first Reform synagogues in America. A number of radical reforms were implemented during his tenure there, including the adoption of a triennial (and later a seven-year) lectionary cycle and the elimination of the second day of the festivals (except New Year) and the practice of worshippers being called to the Torah for *aliyot*. Deutsch presumably remained there until 1861, when David Einhorn assumed the pulpit. In 1862 he became the rabbi of Baltimore's Har Sinai, the congregation that Einhorn himself had left one year earlier. He remained there until 1873, and from 1874 until 1876 he was the rabbi of Beth Israel (Orthodox) of Hartford, CT, the oldest synagogue in the state. In April of 1877 a group of liberal members left Beth Israel and established Ohaba Shalom under Deutsch's guidance. (The schismatics returned to Beth Israel three years later.) Deutsch lived in New York during the 1890s (?), when he sold part of his library [*JA* #3898].

"It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular ... The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (Lexicon), L. D. [Samuel David] Luzzatto (Grammatica della Lingua Ebraica), Naegelsbach, being followed in important points" (pp. III-IV). On cantillation markings, see pp. 13-5. Other editions are New York: Holt & Williams, 1872 [*JA* #2322]; 3rd ed. (New York, 1876) [*KA* #169].

Other works: see *JA*.
References: Blum, 20, 36; *JE*, 4:229, 9:674, 2:480; Morais (1894), 91, 334; *UJE*, 2:54, 5:230, 8:478.

191 תורת לשון עברי
Hebrew Grammar

Author: Alexander Meyrowitz [Iben Meyr] [אבן מאיר] [אלכסנדר מאירוביץ]
88 pp. 8vo [E.p.]
New York and Columbia, MO, 1877
Publisher: The University [of the State of Missouri]
Printer: Industrial School, Hebrew Orphan Asylum, 76th St. (New York)
Title page (p. 1): English.
Includes: copyright, by Meyrowitz, 1877 (p. 2); preface (Columbia, April 1877) (p. 3); table of contents (pp. 87-8); footnotes.
Other languages: English text.
Pointed text.
JA #2644; *KA* #175, 877; Rappel #מ8 (?).
Copies: HAR; HUC; *YGC.


תורת לשון עברי

HEBREW GRAMMAR

BY

ALEXANDER MEYROWITZ, A.M., Ph.D.

PROFESSOR OF HEBREW AND SHEMITIC LITERATURE IN THE UNIVERSITY OF THE STATE OF MISSOURI.

PUBLISHED AT THE UNIVERSITY, COLUMBIA, MISSOURI.

NEW YORK:
PRINTED AT INDUSTRIAL SCHOOL, HEBREW ORPHAN ASYLUM,
76TH STREET, NEAR THIRD AVENUE.
1877.

Meyrowitz was born in Vilna in 1816 and studied to become a rabbi. By the age of fourteen he was preaching in a synagogue. At the age of eighteen he went to Leipzig, where he became acquainted with Professor Franz Delitzsch. While there he apostatized. He then left for London and eventually earned an M.A. from Oxford. After a stay in Rome, he returned to England in 1843 and taught Hebrew at Bristol College. He immigrated to America in 1869 and became a professor at New York University (*KA*). He was appointed "Professor of Hebrew and Shemitic literature" (p. 1) at the State University of Missouri in 1876 (*KA*); in addition to Hebrew, he also taught ancient and modern history and German (see ms. letter). Stricken with weak eyesight, Meyrowitz moved back to New York in 1883. He worked as a private tutor until his death (*KA*). Meyrowitz translated Tractate Avot of the Mishnah into English, which he was expecting to publish in *Southern Presbyterian Review* (see ms. letter).

"The number of Hebrew Grammars already published would seem to exceed the scholars studying the language. And yet there are but few which are of real use. Some, like Gesenius, are too large, and are written rather for the scholar than for the student. Others are too meager to satisfy even the beginner. After having been a teacher of Hebrew for more than thirty years, I believe I have found the middle way ... I follow the Polish [pronunciation], because it is the most common among the Jews ... the appearance of this work before the public is chiefly owing to the munificence of the Rev. S.S. Laws, LL.D., President of the University of the State of Missouri" (p. 3). On this work, see James Shannon Blackwell, *Some Observations on the Hebrew Grammar of Dr. Alexander Meyrowitz* (Columbia, Mo.: Statesman Book and Job Print, 1879) [*JA* #2746]. Rappel records the title as "תורת לשון עברי ודקדוקה". For the second edition, see #193.

Other works: #193, #226, #1062.
References: *The Hebrew Christian*, vol. 5, no. 7 [*JA* #S114?] (cited in *KA* #175); ms. letter from Meyrowitz to Dr. Ezra Abott of Cambridge, dated June 1878 (pasted to b.b.v. of the YGC copy of #191).

192 A Grammar of the Hebrew Language ...
New Edition. Carefully Revised Throughout and the Syntax Greatly Enlarged.

Author: William Henry Green
viii, 256, [23], 257-417, [1] pp. 8vo
New York, 1889
Publisher: John Wiley & Sons, Publishers, 15 Astor Place
Title page (p. i): English only.
Includes: copyright, by publisher, 1888 (p. ii); preface (22 Aug. 1888) (pp. iii-iv); table of contents (pp. v-viii); indices (pp. 384-[1]).
Other languages: English text.
Pointed text.
Copies: HAR; HUC; *YGC.

Green (1825-1900) was born in Groveville, NJ, in 1825. He studied at Princeton Theological Seminary, where he served as a professor of Biblical and Oriental Literature from 1851 until his death. He was a leader of the orthodox faction of the Presbyterian church and he was the moderator of the 1891 General Assembly. Green served as the chairman of the Old Testament Committee of the Anglo-American Bible revision committee.

"The twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament ... This edition has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence." For paradigm tables, see pp. [1-23]. For an 1893 edition, see *KA* #170.

Other works: see *EB1.*
References: *EB1.*

193 Hinds & Noble's Hebrew Grammar

Author: Alexander Meyrowitz [Iben Meyr] [אבן מאיר] [אלכסנדר מאירוביץ]
[2], 86, [6] pp. 8vo [E.p.]
New York, 1897
Publisher: Hinds & Noble, 4-5-13-14 Cooper Institute
Title page (p. 1): English only
Includes: advs. (pp. [1-2]); publisher's preface (p. 3); author's preface (Apr. 1877) (p. 4); table of contents (pp. [1-2]); advs. (pp. [3-8]); footnotes.
Other languages: English text.
Pointed text.
JA #5218; *KA* #175, 877; Rappel (1995) #מ8.
Copies: *YGC.

This Hebrew grammar is a reprint of #191. On "The Value of Hebrew and Greek to Clergymen," see p. 2. This volume cost one dollar (p. [2]).

For biography, other works and references: see #191.

194 GESENIUS' HEBREW GRAMMAR. Second American Edition. Revised and Enlarged on the Basis of the Twenty-Fifth German Edition of Prof. E. Kautzsch, D.D... . With Full Subject, Scripture and Hebrew Indices.

Author: [Heinrich Friedrich Willhelm] Gesenius
Author: Edward C. Mitchell
Author: Ira M. Price
vii, [V]-X, [III]-XXXIII, 556 pp. 8vo
Boston, 1898
Publisher: A. I. Bradley & Co.
Title page (p. i): English only.
Includes: copyright, 1880, 1892, 1894 (p. ii); preface, by Mitchell (Sept. 1880) (pp. iii-v); preface to second American edition, by Mitchell (1 Dec. 1892) (pp. vii-viii); table of contents (pp. V-X); "Tables of Semitic Alphabets; "Paradigms of Verbs and Nouns, etc." (pp. III-XXXIII); indices (pp. 489-556); footnotes.
Other languages: English-only text.
Pointed text.
KA #161.
Copies: HUC; *YGC.

Mitchell was in Chicago in 1880 and was the president of Leland University (New Orleans) by 1892 (pp. v, viii).

Price was an associate professor of Semitic languages and literature at the University of Chicago (p. i).

"The Hebrew Grammar of Gesenius first appeared in Germany in 1813 [and it has appeared in German at least twenty-nine times]. In Germany, for nearly seventy years it has held a foremost rank as the grammar for schools. In England and America also, for the last half-century, it has maintained its position through the versions of Stuart [#189], Conant, and Davies, keeping pace with the progress of Semitic learning in successive editions, since the death of Gesenius, through the scholarly editorial labors of Prof. Rödiger of Berlin ... [In 1880, Mitchell published] an edition of Davies' Gesenius suited to the wants of American teachers and students." Based on the updated edition of Emil Friedrich Kautzsch and the notes of Davies, it also incorporated the works of Ewald, Stade and Delitzsch. Mitchell added comprehensive indices and acknowledged the aid of Max Meyer of Paris (pp. iii-v). Mitchell's second American edition (1898), based on the twenty-third and twenty-fourth German editions, incorporates "significant changes" and was prepared with Price's assistance (p. vii). The table of Semitic alphabets contains specimens of Rashi script. Mitchell's American edition was published in 1880, 1882, 1892, 1894 [*KA*] and 1898. For an earlier translation by Edward Robinson, see #189.

For biography, other works and references (Gesenius): see #184.

Bible Studies

CHAPTER FIVE

Biblical studies in America throughout the nineteenth century remained primarily the preserve of Christian researchers. Few Jews published scholarly studies in the field; Jewish interest was limited, for the most part, to translations and homiletics. During the pre-1926 period, only two American Jews made outstanding contributions to Biblical studies—Benjamin Szold and Arnold Ehrlich.[1] As late as 1919, Joshuah Bloch lamented in an obituary for Ehrlich that "with his death Hebrew literature in general, and Jewish scholarship in specific, lost one of its greatest—the giant of Bible studies of our generation. This loss is particularly great since the scholars of Israel in our generation have completely abandoned the field of Biblical studies and our territory has been transferred to gentiles."[2]

[1] Szold published a commentary on Job in 1886 (#197). Ehrlich's work was published in Europe: מקרא כפשוטו (Berlin, 1899) and *Randglossen zur hebraischen Bibel* (Leipzig, 1908-14).

[2] #931, p. 80.

195 The Book of Job

Author: Thomas J[efferson]. Conant
[2], 3-165, xix, 5-85, [2], 52 pp. 4to [E.p.]
New York, 1856
Publisher: American Bible Union (New York)
Publisher: Bible Revision Association (Louisville)
Publisher: Trübner & Co., Paternoster Row (London)
Printer (p. [2]): Miller & Holman, Printers and Stereotypers (New York)
Title page #1 (p. [1]): English only; extended writing; "The Book of Job. A Translation from the Original Hebrew on the Basis of the Common and Earlier English Versions in Parallel Columns With the Hebrew Text and the Common English Version. With Critical and Philological Notes."
Title page #2 (p. 3): English only; sectional title; "Book of Job. Part First. The Common English Version, the Hebrew text and the Revised Version, with Critical and Philological Notes."
Title page #3 (p. i): English only; extended writing; "The Book of Job. A Translation from the Original Hebrew on the Basis of the Common and Earlier English Versions. With an Introduction and Explanatory Notes."
Title page #4 (p. iii): English only; sectional title; "Part Second. The Revised Version with Explanatory Notes for the English Reader."
Title page #5 (p. [2]): English only; extended writing; "The Book of Job. A Translation from the Original Hebrew on the Basis of the Common and Earlier English Versions."
Title page #6 (p. 1): English only; sectional title; "Part Third. Revised Version."
Includes: copyright, 1856, by publisher (p. [2]); introduction to part 2 (pp. iv-xix).
Other languages: English (translation and notes).
Pointed text.
BHB2; *KA* #868.
Copies: HAR; HUC; JNUL; *YGC.

Conant was born in 1802 in Vermont. He served as a professor in various universities and from 1857 to 1875 worked on the American Bible Union's translation of the New Testament. "Conant was the foremost Hebrew scholar of his time in America" (*EBI*). He died in Brooklyn in 1891.

This volume of Job is divided into three parts. The first part contains the Hebrew text (with the same type as #14), the King James translation and the "Revised Version" translation (by Conant) in parallel columns. It also includes copious footnotes on the Hebrew text (by Conant). The second part contains the "Revised Version" translation with "explanatory notes for the English reader." The third part contains just the revised version and variant readings. An 1857 edition (in UTS) was printed by Holman alone. The third part was also issued in 1856 in duodecimo format and the Hebrew text was published alone in 1857 [#14]. Sussman (1995), 283, citing a letter from Isaac Leeser to William H. Wyckoff (11 Mar. 1857), records that "Leeser ... edited a Hebrew edition of Job for the American Bible Union." This could refer either to #14 or #195. For Leeser's comments on the Union's translation project, see #13, p. V.

The American Bible Union, a non-denominational (Protestant) society founded in 1850, was planning to publish a new translation of the Old and New Testaments and it reported on the project in a special newsletter, *Bible Union Reporter, Monthly* (1 Oct. 1855 to June 1856 are bound to a copy of Job at UTS). The *Reporter* explained in its first issue that the Union was issuing Job first because "by many [it] is considered to be the oldest in existence ... A specimen of the revision of the Book of Job has been circulated, to a limited extent, among biblical scholars for examination and criticism." After Job, the Union expected to publish "Genesis, to be followed by the historical books in their proper order" (*Reporter* [Oct. 1855], pp. 1, 2). Subsequent issues of the *Reporter* published over the next year refer only to New Testament volumes. The Union later published Conant's editions of Genesis (1868, 1872), Psalms (1871), Proverbs (1872) and Isaiah (1874) (see HAR, LOC and NYPL). Among the approbations printed in the *Reporter* for Job is one from the *Jewish Chronicle and Hebrew Observer* of London (1 Oct. 1855, p. 2) and one from the *American Israelite* of Cincinnati (1 Dec. 1855, pp. 10-11).

Other works (Conant): see *EBI*; Rosenbach.
References (Conant): *EBI*.

196 GENESIS I-II: Second Edition, Revised with Additions.

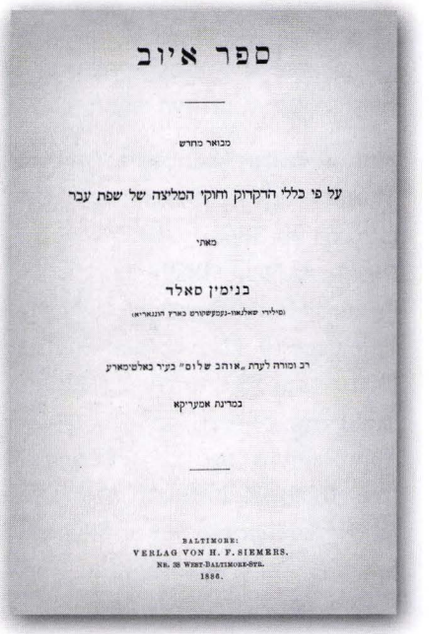
Author: A[ugustus]. R[adcliffe]. Grote
107 pp. + wrappers 8vo [E.p.]
New York, 1881
Printer: Asa K. Butts, The Evolution Press
Title page #1 (f.w.): border; color (red); English only.
Title page #2 (p. 1): English only; "Genesis I-II: An Essay on the Bible Narrative of Creation. Second Edition, Revised with Additions."
Title page #3 (p. 23): English only; half title; "Genesis."
Includes: copyright, 1880, by printer (p. 2); memorial (p. 3); table of contents (p. 4); preface to the 2nd ed. (p. 6); preface (pp. 7-10).
Other languages: English-language text.
KA #100.
Copies: *BL; HAR; HUC.

Grote (1841-1903) was an entomologist with expertise in North American insects.

This work contains the Hebrew text of Genesis, chaps. 1-2, transliterated into English and an English translation. "I have added [in this edition] a short chapter on the Bible and the Koran which will, I hope, make the difference, as it seems to me, in the religious development of the Semitic and Aryan races, clear to the reader. I have also revised the transcription of the Hebrew text and made a very few, mostly verbal, corrections, elsewhere ... My thanks are due to Mr. Mark S. Hubbell for his editorial labors in the issuance of this edition" (p. 6).

Other works: see Amicus (http://www.collectionscanada.ca); LOC.

197 ספר איוב
מבואר מחדש על פי כללי הדקדוק וחוקי המליצה של שפת עבר


ספר איוב

מבואר מחדש

על פי כללי הדקדוק וחוקי המליצה של שפת עבר

מאתי

בנימין סאלד

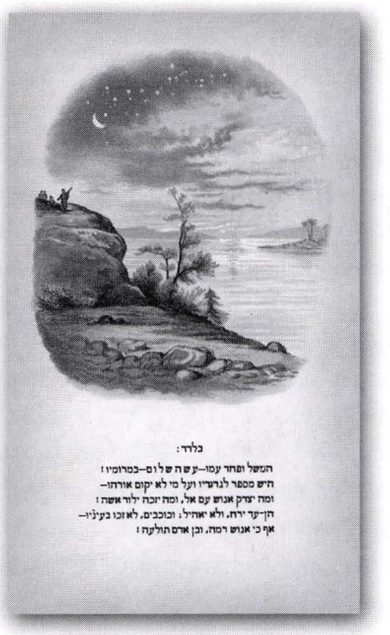
(סולדי שאלאוו-נעמעשקוורט בארץ הונגאריא)

רב ומורה לעדת „אוהב שלום" בעיר באלטימארע

במדינת אמעריקא

BALTIMORE:
VERLAG VON H. F. SIEMERS.
No. 38 WEST-BALTIMORE-STR.
1886.

Author: Benjamin Szold [בנימן סולד {סאלד}]
Author's father: ברוך
ii-xxii, [2], 292, [1], 293-300, [1], 301-498 pp. 8vo
Baltimore, 1886
Publisher: H. F. Siemers, No. 38 West Baltimore St.
Printer (p. iv): Press, Lith. and Bindery of Isaac Friedenwald
Title page #1 (p. ii): German only; "Das Buch Hiob Nebst Einem Neuen Commentar."
Title page #2 (p. iii): extended writing.
Includes: copyright, by Szold, 1886 (p. iv); memorial to parents (p. v); preface (15 Nov. 1885) (p. vii); introduction (pp. ix-xxii); postscript (pp. 497-8).
Graphics: illustrations, in color (pp. [1], [1]).
Pointed text.
Rashi type.
BHB2; *JA* #3405; *KA* #869.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First commentary on the Bible by a Jew in America.


בלדד:
המשל ופחד עמו—עשה שלום—במרומיו:
היש מספר לגדודיו ועל מי לא יקום אורתו—
ומה יצדק אנוש עם אל, ומה יזכה ילוד אשה:
הן־עד ירח, ולא יאהיל; וכוכבים, לא זכו בעיניו—
אף כי אנוש רמה, ובן אדם תולעה:

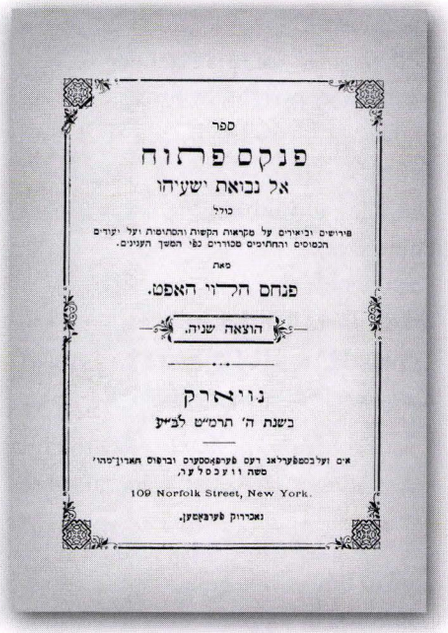
This commentary on Job was both the first volume of Biblical exegesis as well as the first scientific work published by a Jew in America. "On the whole, the commentary represents a worthy attempt at Biblical exegesis from a conservative and Jewish point of view" (Waxman, 4:1097). "Very few commentators before or since managed to achieve Szold's success in interpreting the Book [of Job]. Not least, the Hebrew is a pleasure to read, simple, lucid, partaking of the best features of medieval and nineteenth-century Hebrew. In fine, Szold's commentary is still the best in Hebrew on Job, and very useful alongside the more recent critical commentaries in any language" (Orlinsky [1955], 383-4). For the Hebrew and German commentaries upon which he relied, see pp. 497-8. Some copies contain an English title page instead of the German one ("The Book of Job with a New Commentary"). For a critical review, see *הצפירה* 13.72 (14 June 1886), 4. See Kaganoff (1989-90), 52; Karp (2000), 22-3; Kressel, 2:478; Raisin (1901-2), 266; Waxman, 4:1097-8.

For biography, other works and references: see #47.

198 ספר פנקס פתוח

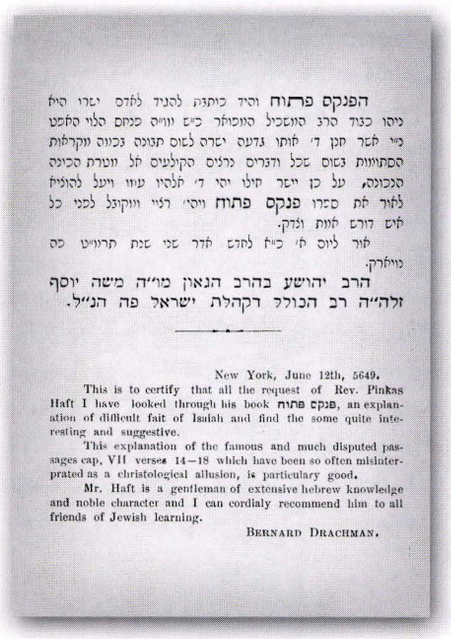
אל נבואת ישעיהו כולל פירושים וביאורים על מקראות הקשות והסתומות ועל יעודים הכמוסים והחתומים מסוררים כפי המשך הענינים ... הוצאה שניה.

Author: Pinkas Haft פנחס הלוי האפט
Author's father: צבי זאב הלוי
[12], 68 pp. 16mo
New York, 5649 [1889]
Printer: Moses Wechsler, 109 Norfolk Street
Title page (p. [1]): border; English; extended writing.
Includes: preface to 1st ed. (Heshvan 1876) (pp. [5-8]); preface (29 Nov. 1888) (pp. [9-12]).
Approbations (pp. [2-4]): Bernard Drachman of New York (English) (12 June 1889); R. Joshua b. Moses Joseph [Seigal] of New York (24 Mar. 1889); Samuel Freund of Prague (1876); *Hammagid* (1877), no. 27; R. Judah Halevi [Leopold] Zinsler of New York (22 Nov. 1887).
Rashi type.
BHB1; *JA* #3532.
Copies: HAR; HUC; JNUL; LUB; *YGC (rules of the library of the I.B.L. Hebrew Literary Society of Baltimore pasted onto b.b.).


ספר
פנקס פתוח
אל נבואת ישעיהו
כולל
פירושים וביאורים על מקראות הקשות והסתומות ועל יעודים
הכמוסים והחתומים מסוררים כפי המשך הענינים.
מאת
פנחס הלוי האפט.
הוצאה שניה.
נויארק
בשנת ה' תרמ"ט לפ"ק
109 Norfolk Street, New York.

Haft studied in various yeshivot (p. [6]). His grandfather was a *dayyan* in Tarnow, Galicia, and his father was a cantor. His maternal grandfather was from Staszow, Poland (Warsaw Province) (p. [8]). Haft immigrated to America and sought employment as a cantor (pp. [10-11]).

This commentary on Isaiah, chaps. 1-38, is the first part of a larger work (p. 68). Earlier editions are Vienna: Ad. della Torre, 5637 [1877]; 2nd ed., New York: Morris Wechsler, 5648 [1888] [*KA* #670; not in *BHB1*]. In the 5649 [1889] edition, pp. 17-68 were printed with different type and paper. The only approbation from the first edition that appears in the 5649 [1889] edition is the one by Freund. The prohibition against unauthorized duplication invokes both Jewish and civil law (p. [12]).


הפנקס פתוח והיד כותבת להגיד לאדם ישרו היום
ניסו כנוד הרב המשכיל המוכיחר כ"ש ווייס כבחם הלוי האפט
כי אשר חנן ד' לותו גדעה ישרה לשום תמונה בכונה מקראות
הסתוומות בשום שכל ודברים נרעים הקולעים אל ווטרת הכוונה
הנכונה, על כן ייאר חילו יהי ד' אלהיו עמו ויעל להוציא
לאור את סבורו פנקס פתוח ויהי רצוי ויקובל לפני כל
איש דורש אמת וצדק.
לאור ליום ח' כ"ו לאדר שני שנת תרמ"ט פה
ווייאהרק.
הרב יהושע בהרב הגאון מו"ה משה יוסף
זלה"ה רב הכולל דקהלת ישראל פה הנ"ל.

New York, June 12th, 5649.
This is to certify that all the request of Rev. Pinkas Haft I have looked through his book פנקס פתוח, an explanation of difficult fait of Isaiah and find the some quite interesting and suggestive.
This explanation of the famous and much disputed passages cap, VII verses 14—18 which have been so often misinterprated as a christological allusion, is particulary good.
Mr. Haft is a gentleman of extensive hebrew knowledge and noble character and I can cordialy recommend him to all friends of Jewish learning.
BERNARD DRACHMAN.

Other works: contributed to #929.

199 BIBELKRITISCHE NOTIZEN. Ein nachgelassenes Manuskript

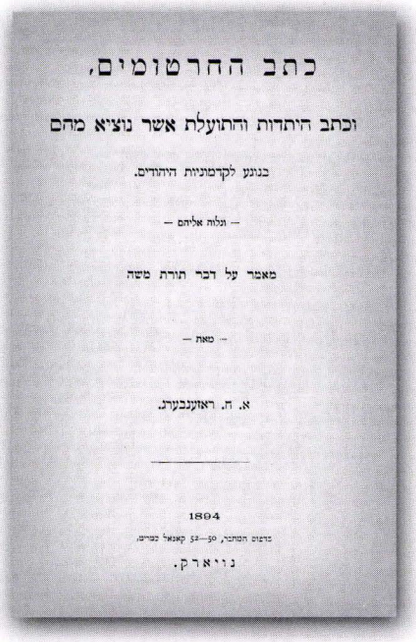
Author: Michael Heilprin [{היילפערין} מיכאל היילפרין]
Author's father: פנחס מענדל
[4], 185 pp. 8vo
Baltimore, 1893
Printer: Friedenwald Company
Title page (p. 1): German only.
Includes: preface, by Benjamin Szold (pp. [3-4]).
Other languages: German, Greek.
BHB1; *JA* #4519; *KA* #76.
Copies: HAR; HUC; JNUL; *YGC.

Heilprin was born in Piotrkow, Russian Poland, in 1823 and was educated by his father, an Orthodox *maskil* and the author of anti-Reform polemics. He moved to Hungary in 1842 with his family. Heilprin associated with liberals in Hungary and he was active in the revolutionary government of 1848. He fled into exile after the reaction and lived in Cracow, France and England before finding his way to Philadelphia in 1856. He continued to espouse liberal causes in America and he adopted the abolitionist struggle. Heilprin was among those who publicly condemned M. J. Raphall's famous pro-slavery sermon. Heilprin lived in Philadelphia and taught in the schools of the Hebrew Educational Society for two years before moving to Brooklyn to become an associate editor of *Appleton's Cyclopaedia.* In 1863 he relocated to Washington, where he was a bookseller, and he moved to New York two years later. Heilprin, who is purported to have possessed a reading knowledge of eighteen languages, "was considered one of the foremost writers in the U.S. on European literature and politics" (*EJ*). He wrote for the *New York Tribune* and *Nation*, contributed a number of important entries to *Appleton's Cyclopaedia*, founded *Balance*, a short-lived periodical, and attempted, unsuccessfully, to publish a Hebrew journal entitled היהודי [*JA* #S478]. His only original book form publication, *The Historical Poetry of the Ancient Hebrews* (2 vols., 1879-1880; a third remained in ms.), was one of the first studies on a Biblical theme by an American Jew. In it he accepted the theories of modern Bible critics (see the reviews rpt. in Pollack, 79-90). Heilprin was as much a Jewish activist as he was a scholar. He was involved on behalf of Russian Jewish refugees through his activities for the Emigrant Aid Society and the American agricultural colony movement. He was also the librarian of Temple Emanuel, which housed the largest Hebrew library in America. Heilprin was "probably the most distinguished Jewish scholar in the United States outside the rabbinate" (*UJE*). He died in Summit, NJ, in 1888. For a memorial, see #1022, p. IV.

This volume contains Heilprin's manuscript notes, "in which various passages in the Bible are compared" (Orlinsky). *OZ* records that the contents are from the unpublished manuscript of *Historical Poetry*, vol. 3, though Wiernik records that vol. 3 remained in the hands of his sons (Wiernik [1900], 186). For a review by Bernhard Felsenthal, see *Reform Advocate* 7 (30 June 1894), 361.

Other works: *Selection of Articles Contributed to the New American Cyclopaedia* (New York?, 187-?) [*JA* #2184]; *The Historical Poetry of the Ancient Hebrews*, 2 vols. (New York and London: D. Appleton, 1879-80); Benjamin Franklin Peixotto, *What Shall We do with Our Immigrants ... With an Appendix on "The Jewish Colonies in America" by M. Heilprin, esq.* (New York: Young Men's Hebrew Association, 1887) [*JA* #3581]. A collection of Heilprin's articles appears in Pollack. *UJE* records that he translated Einhorn's *Olat Tamid* [#45] into English, though his name is not mentioned in either of the two English editions.
References: Brandes, 30-2, 48, 62, 204, 209, 227; Carmilly-Weinberger (1988), 229-35; *CDAJB*, 1:258; *EJ*; Herscher (1981), 37-8, 40, 49-50, 57, 125, 139-40; *JE*, 6:325 (portrait); Kabakoff (1966), 99; Kabakoff (1978), 291; B. Korn (1951), 16, 18-9, 21; Markens, 217; Morais (1880), 130; Morais (1894), 159, 214, 322-4, 366; Orlinsky (1955), 382-3; *OY*, 4:135; *OZ*, 22, 35, 301; Pollack (portrait); *UJE*, 5:296-7; *USJ*, vol. 3, index; Wiernik (1900) (portrait).

200 כתב החרטומים
וכתב היתדות והתועלת אשר נוציא מהם בנוגע לקדמוניות היהודים.
ונלוה אליהם מאמר על דבר תורת משה


כתב החרטומים,

וכתב היתדות והתועלת אשר נוציא מהם

בנוגע לקדמוניות היהודים.

– ונלוה אליהם –

מאמר על דבר תורת משה

– מאת –

א. ח. ראזענבערג.

1894

Author: [A{braham}. H{ayyim}. Rosenberg] א[ברהם]. ח[יים]. ראזענבערג [רוזנברג]
Author's father: עזיאל
8 pp. 8vo
New York, 1894
Printer: A. H. Rosenberg, 50-52 Canal St.
Title page (p. 1): plain.
Graphics: hieroglyphics (p. 7).
KA #378.
Copies: *YGC.

A descendant of the Jaffe family, Rosenberg was born in Karlin, Byelorussia, in 1838. His father was a member of the local rabbinical court. In his youth, Rosenberg was educated by his father in Hebrew and he was a study partner of Isaac Jacob Reines (see #926, no. 7, pp. 2-3). After the failure of his business during the Polish January Uprising (1863) and a stint as a tutor, he enrolled in the Zhitomir Rabbinical Seminary. Rosenberg served as a government rabbi in a number of communities, not always with the support of his constituents. Persecuted by the government for his Zionist sympathies, he immigrated to New York in 1891. He had hoped to devote himself to Torah study, but he soon realized that his financial situation would not permit this. Unwilling to become a pulpit rabbi, he pawned all of his belongings to open a small printing press (an adv. in *העברי* 1.3 [1 May 1892], p. 4 announced that he was relocating it from 37 Chrystie St. to 23 Henry St.). The earliest known works with his imprint, N. S. Libowitz's *מציאות דורש רשומות האגדה* [#696] and S. Silberstein's *יהוה והעולם* [#1022], came off the press in 1893. What began as a basement operation (vol. 10, p. [1]; Hapgood, 63; M. Robinson, 18) emerged as the single most important press in America for the publication of original Hebrew works (see printers' index). A "leading writer" of his time, Rosenberg was one of the few American contributors to Jewish *Wissenschaft* before the twentieth century (Kabakoff, 20; Waxman, 4:1050). He collaborated for a short while on the Hebrew encyclopedia *האשכול* and contributed many articles to Yiddish, Hebrew and Russian-Jewish periodicals. Among the periodicals he edited was *נר המערבי* [#908], considered to have been the most important of the early Hebrew periodicals in America (Kabakoff, 270). Rosenberg was an organizer of the Hebrew Encyclopedia Co. (see #230), the president of the Shem-Veeber Publishing Co. (see #926) and the secretary of the Society for the Advancement of Hebrew Learning (#1135, p. [1]) and Ohole Shem (*OZ*, 80; he coauthored its constitution [#1127]). He was also a founder of Yeshivat Rabbi Jacob Joseph and a member of its educational committee (*הד המורה*, no. 2, p. 49 [#1159]), as well as the secretary of Kollel America (#1113, p. 10). He died in Brooklyn in 1925 (not in 1928, as recorded in Kressel). For an obituary, see *הדאר* 5.37 (14 Aug. 1925), pp. 1, 11-12. Rosenberg's brother-in-law was Nahum Meir Sheikewitch. On Rosenberg's children, see *OZ*, 71. He should not be confused with Abraham Rosenberg, the union activist.

Believing that recent advances in Egyptian, Assyrian and Babylonian studies would testify to the veracity of the Biblical saga, Rosenberg attempted to publish a work on the subject (p. 3). All that materialized of this ambitious scholarly endeavor is *כתב החרטומים*, which consists of a single printer's sheet (eight pages). It contains the beginning of his introduction to interpreting hieroglyphics. *כתב החרטומים* is an offprint from #906, pp. 5-11 (the offprint has a raised *nun* in the footnote on p. 8 that is not in the original).

Other works: #228, #316; *אברהם אבינו'ס לעבענס-בעשרייבונג* (New York: Hebrew Publishing Co., 1909); *גירוש שפאניען* (New York: Hebrew Publishing Co., 1909); "*אנשי השם*" (ms. on the *amoraim*; for a sample, see #591, no. 6, pp. 14-22). Contributed to #230, #326, #591, #593, #903 (vol. 1), #904, #906, #910, #915, #926, #947, #1029, #1069. Edited #230,

#903 (?), #908, #913 (2 vols.). Published #1029. Translated Johann Gustav Vogt's *Weltgeschichte* into Yiddish as *וועלטגעשיכטע פון אוראלטע צייטען ביז היינטיגען טאג*, 12 vols., ed. Alexander Harkavy (New York: Hebrew Publishing Co., 1918). Also see Hizkuni.
Approbations granted: #528, #842, #843, #1069.
References: *AJYB* 6 (1904-5), 171; *AJYB* 24 (1922-3), 194; *ASAB*, 45; *CDAJB*, 2:525; Chomsky (1957), 259; *EJ*; *HA*, 17 (portrait); Hapgood, 59, 62-4 (portrait); Hizkuni, 527; *HYBA*, 95; Kabakoff, 20, 213, 270, 271; Kressel, 2:841; *LFDNYL* 8:333; *NYT* (9 Aug. 1925), p. 5:2; *JE*; Orlinsky (1955), 398; *OZ*, 71, 80; Rejzen (1926), 4:111-4 (portrait); M. Robinson; Schapiro (1927), 56; Waxman, 4:1050, 1104-5; Wiernik (1912), 303, 408; #549, 49; #926, no. 7, pp. 2-3; #934 (vol. 5, no. 37 [14 Aug. 1925], pp. 1, 11-12).

201 The Origin of the Pentateuch

Author: Paul Haupt
Author: [Caspar Levias] [קספר לויס]
Author's father: יעקב
9, [1] pp. + wrappers 8vo
New York, 1895
Printer: [A. H. Rosenberg]
Front wrapper: border; English.
Includes: preface ("הבקרת הנעלה"), by Zevi [Henry] Gersoni (p. 1); footnotes.
JA #4838; *KA* #95, 843.
Copies: HUC; *JTSA.

Haupt (1858-1926) was born in Silesia. "His bent for linguistic and philosophical studies showed itself, while he was very young, by the fact that he took up the study of Hebrew with a rabbi, the father of his favorite playmate" (Albright, XXI). Haupt studied in Görlitz and Leipzig (Ph.D., 1880) and taught Semitics at the University of Goettingen and Johns Hopkins University. "His more than 500 publications in German and English ... and his training of several generations of Semitic philologists significantly influenced American biblical and oriental studies" (*EJ*).

Levias was born in Zagare, Lithuania, and he immigrated to America in 1882. He studied at Columbia and Johns Hopkins and he taught at HUC. He later served as the principal of a Hebrew school in Newark. In addition to his scholarly contributions to Semitic studies, he was an active Zionist and he supported the modern Hebrew movement. He died in 1943.

This Hebrew translation of the preface to Haupt's *Polychrome Bible* is an offprint from נר המערבי, vol. 1, no. 6 [#908]; the Hebrew title (p. 2) is "תולדות מקורי התורה". The translator was a student of Haupt's at Johns Hopkins (p. 1); *KA* identifies the student as Levias and adds that Ephraim Deinard translated the first page. For a chart of the chronology of the various strands of the Documentary Hypothesis, see p. [1]. The offprint edition is not in Ember (1911, 1926); for the original periodical edition, see Ember (1911) #93; Ember (1926) #93.

Other works (Haupt): #207. Also see *EJ*.
Other works (Levias): see Kressel; *UJE*; Schwab, 279.
References (Haupt): Albright; *EJ*.
References (Levias): *AJYB* 6 (1904-5), 137; *AJYB* 24 (1922-3), 169; *AJYB* 36 (1934-5), 283; Brisman (2000), 183; *CDAJB*, 2:371; *EJ*; Jacobowitz; *JE*, 8:37; Kressel, 2:191; Raisin (1941), 208; *UJE*, 6:628; *WWIAJ* (1926), 363; *WWIAJ* (1928), 407.

202 A Critical Commentary on the Book of Daniel
Designed Especially for the Students of the English Bible

Author: J[ohn]. Dyneley Prince
269, [3] pp. 8vo [E.p.]
Leipzig, 1899
Publisher: J. C. Hinrichs'sche Buchhandlung (Leipzig)
Publisher: Williams & Norgate (London)
Publisher: Lemcke & Buechner (New York)
Printer (p. [3]): Court Printing Office (Weimar)
Title page (p. I): English only.
Includes: table of contents (p. 3); preface (1899) (pp. V-VI); list of abbreviations (pp. VII-VIII); endnotes (pp. 260-5); indices (pp. 266-9); errata and addenda (p. [1]); advs. (pp. [2-3]); footnotes.
Other languages: English-language text.
KA #663.
Copies: HAR; HUC; *YGC.

Prince was born in 1868 and received a Ph.D. from Johns Hopkins University in 1893. He was a professor of Semitics at New York University and the first dean of its graduate school. He was later involved in New Jersey politics and he served as a diplomat in Europe. Prince died in 1945.

"The object of the following commentary is to present as concisely as possible, especially to the student of the English Bible, the consensus of critical opinion regarding the many problems arising from the study of the Book of Daniel and to add such new matter as has been suggested by a careful examination of the text and exegesis ... The writer has incorporated into the present work nearly all the material published in his Dissertation for the Doctorate 'Mene Mene Tekel Upharsin', Baltimore, 1893" (pp. V-VI).

Other works: see LOC; NYPL.
References: http://politicalgraveyard.com.

203 דניאל ועזרא עם תרגום עברי
לפרשיות הארמיות עם פרושים וביאורים הנקובים בשמות רחמים בדין, ועזרת ישראל

Author: Nachman Heller [הליר] נחמן העללער
Author's father: ישראל
[8], 3-51, [1], 52-136 pp. 8vo
New York, 5665 [1905]
Printer (pp. [2], [1]): A. H. Rosenberg, 52 Canal St.
Title page #1 (p. [1]): border; extended writing; general t.p.
Title page #2 (p. [1]): "ספר דניאל עם תרגום עברי ... ופירוש מספיק בשם רחמים בדין"; border; extended writing.
Title page #3 (p. [1]): "ספר עזרא עם תרגום עברי ... ופירוש מספיק בשם עזרת ישראל"; border; extended writing.
Includes: copyright, by author, 1905 (p. [1]); dedication to R. Henry Pereira Mendes of New York, in verse (p. [3]); errata and citations (pp. 80-1); list of subscribers (pp. 135-6).
Approbations (pp. [4-8], 83-111, 113-4): Rev. Dr. H[enry]. Pereira Mendes of New York (30 May 1905); R. Dr. Hillel Hacohen Klein of New York (10 May 1905); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (20 Mar. 1905); R. Abraham Zevi Erschler (21 Mar. 1905); R. Hayyim Zevi Kahana of Philadelphia (20 Mar. 1905); R. Mordekhai Zev Raisin (Adar 1905); W[illiam]. Loeb, on behalf of Pres. Theodore Roosevelt (27 Oct. 1904); Alexander Moses Lapidot of Raseiniai; Dr. Abraham Elijah Harkavy of St. Petersburg (Tabernacles 1883); the late Dr. Israel Mikhel

Rabinovich of Paris; Meir Ish-Shalom of Vienna (23 Nov. 1883); Jacob Reifmann (5 Nov. 1883); *Camden Post Telegram* (23 May 1904).
Pointed text.
Rashi type.
KA #631, 867.
Copies: HUC; LUB; *YGC.

This volume contains the text of Daniel and Ezra with a Hebrew translation and commentary. Poetry appears on pp. 82, 115-22. For Heller's Hebrew translation of a poem by R. Henry Pereira Mendes, see p. 112. This work contains a number of references to the contemporary world (*e.g.*, see p. 113). According to the *Camden Post-Telegram*, this work also received approbations from Prof. S. B. Brooks, Dr. S[amuel]. N. Deinard, R. M. M. Eichler, Prof. [William Rainey?] Harper, Dr. Abraham Herschler, Dr. M. P. Jacobson, Dr. K[aufman]. Kohler, Dr. Joseph Krauskopf, Dr. I. Miller, Dr. B. Phelsenthan [Bernhard Felsenthal?], Dr. M. Samfiel, Dr. A. Shuler, Dr. Isidor Singer, Dr. Adolph Spigel, Dr. Ab. Yudelson, Dr. L. Weiss, Dr. I. M. [Isaac Mayer] Wise and Pres. E. V. Zollars (p. 114). For Jacob Reifmann's notes on Heller's *רב נחמן בר יצחק*, see pp. 85-111. The imprint date on t.p. #2 and t.p. #3 is 5664 [1904]. *KA* catalogues Daniel and Ezra separately (*KA* #631, 867) and does not record a general title page. For a later edition with English and Yiddish translations, see #210.

For biography, other works and references: see #30.

204 ספר שיר השירים
עם פרוש נעים על דרך הדרש והחקירה בשם חבצלת ציון עם הערות שונות בשם לוית חן

Author: [Zev Wolf Samuelsohn?] [סאמעלסאן] זאב וואלף סאמועלזאהן
Author's father: יעקב
[7], IX, [1], 68, [1] pp. 8vo
Philadelphia, 5665 [1905]
Printer: S. Rubin and Chazan, 713 South 5th St.
Title page (p. [1]): border; extended writing.
Includes: preface (5662 [1902]) (pp. [3-6]); table of contents (pp. I-II); preface (pp. III-IX).
Pointed text.
Graphics: illustrations (pp. IV-V).
BHB2; *KA* #794.
Copies: HAR; JNUL; LUB; *YGC.

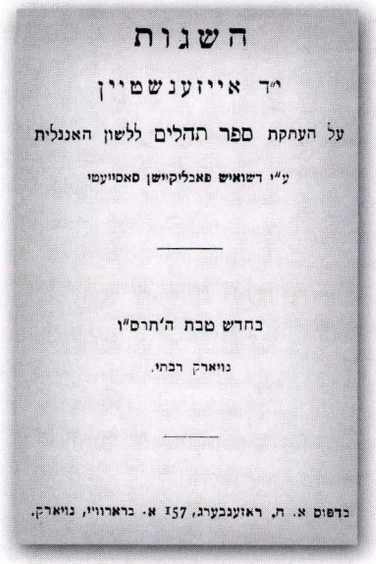
Samuelsohn was from Kovno Province and he served as a rabbi in various Russian cities and in Baltimore. He was in Baltimore by 1898, when his daughter died (p. [5]). He was the father-in-law of R. Jacob Even Frommer Halevi of New Haven (*KA*).

This work contains the text of Song of Songs with Samuelsohn's commentary. For information on his family, see pp. [5-6]. For a commentary from the manuscript of his father, see pp. [1-2].

References: *SLTYBA*, 41.

205 השגות

י"ד אייזענשטיין על העתקת ספר תהלים ללשון האנגלית ע"י דשואיש פאבליקיישן סאסייעטי


השגות

י"ד אייזענשטיין

על העתקת ספר תהלים ללשון האנגלית

ע"י דשואיש פאבליקיישן סאסייעטי

בחדש טבת ה'תרס"ו

נויארק רבתי.

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
29 pp. + wrappers 18mo [E.p.]
New York, Tevet 5666/1906
Printer: A. H. Rosenberg, 157 East Broadway
Front wrapper: English only; "Critical Notes on the New English Version of the Book of Psalms Published by the Jewish Publication Society."
Back wrapper: plain.
Title page #1 (p. 1): identical to b.w.
Title page #2 (p. 2): identical to f.w.
Includes: preface (pp. 3-4); introduction (pp. 5-7).
Other languages: English.
KA #266.
Copies: HAR; LUB; *YGC.

Eisenstein was born in Miedzyrzecz, Poland, in 1854 and he remained there after his father immigrated to America in 1864. He studied Talmud with his grandfather and languages, mathematics and science with a tutor. Eisenstein immigrated to New York in 1872. At first a successful manufacturer of coats, he lost his business after investing in an ill-fated attempt to establish an agricultural colony for immigrants in New Jersey. "His is the distinction of being the first Hebrew writer whose style matured and developed here ... [and] Eisenstein was undoubtedly the most Americanized among the early American Hebrew writers" (Kabakoff [1981], 98). "An indefatigable worker in the field of Jewish literature" (Waxman, 4:1158), he wrote or edited many books in Hebrew and was known as "Ba'al ha-Otzarot" because many of them are anthologies. He also contributed thousands of articles to the Hebrew, English and Yiddish press (*e.g.*, #911), one hundred fifty articles to the *Jewish Encyclopedia* and seven to *Murray's Illustrated Bible Dictionary*. A proponent of Hebrew culture, in 1880 he founded Shoharei Sefat Ever, "perhaps the first society of its kind to be organized anywhere in the world and which became the prototype of the many Hebrew-speaking groups that sprang up in this country and overseas" (Kabakoff [1980-1], 42). He also taught Midrash at Yeshiva University, was a lay leader of New York's immigrant community and was an advocate for American expatriates living in the Land of Israel (Kollel America). Eisenstein owned his own printing press (#242, p. B). He died in 1956.

In 1903 JPS published Kauffman Kohler's translation of Psalms, the first volume of the ambitious Bible translation project originally envisioned in 1892. Eisenstein recognized that it "is beautifully printed on fine thin paper, and is bound in flexible leather. The English style is superior to that of the Authorized Version" (p. 3). However, he was not content with the translation itself and he published *השגות* to illustrate inaccuracies and errors. He also demonstrated that Kohler was not faithful to the Masoretic text, as claimed by JPS. *השגות* was published prior to 26 Jan. 1906. Although Eisenstein was critical of Kohler's translation in specific, he did agitate for the entire Bible to be translated by Jewish scholars in America (*אוצר החכמה והמדע*, no. 1, pp. 1-2 [#904]). For his own translation of selections from Psalms, see #303. On JPS's translation in general, see Bloch, 74-5; Greenspoon (1987), 55-75; Greenspoon (1988); Sarna (1989), 97-103.

Other works: #230, #231, #233, #234, #238, #240, #241, #242, #243, #245, #246, #247, #303, #308, #326 (?), #577, #820, #1097, #1111, #1113, #1186; *Constitution and By-Laws of the Beth Hamedrash Hagadol of the City of New York* (New York: Philip Cowen Printer, 5647/1887); *קאנסטיטוציאן אונד נעבען געזעטצע פאם בית המדרש הגדול דפה נויארק* (New York: Morris Wechsler, 1887); *The Mourner's Almanac* (New York, 1900) [*JA* #5724]; *אוצר פרושים וציורים אל הגדה של פסח* (New York: J. D. Eisenstein, 5680/1920; rpt., New York: Ze'ev Solis, 5707/1947); *אוצר וכוחים* (New York: Hebrew Publishing Co., 5628/1928); *הגדה של פסח* (New York: Hebrew Publishing Co., 5688/1928; Yidd., New York: Hebrew Publishing

Co., 5688/1928; rpt., New York: Hebrew Publishing Co., 5693/1933); *אוצר זכרנותי* (New York: J. D. Eisenstein, 5690/1929); *אוצר מוסר ומדות* (New York: Shulsinger Brothers, 5701/1941); *דרך החיים* (New York: Hebrew Publishing Co., 5790/1929); *Commentary on the Torah*, ed. B. D. Perlow and I. Eisenstein (New York: Pardes Publishing House, 1960). Contributed to #593, #900, #902, #913. Published #414, #482, #842. For a partial bibliography of Eisenstein's articles and books until 1929, see *OZ*, 367-70, 380-4; #233, pp. VI-VII. For a partial bibliography of his articles, see Schwab, 113-4. For a bibliography of his published and unpublished books, see Eisenstein (1961), 78-81; Samuels, 200-1. References: *AJYB* 6 (1904-5), 85; *AJYB* 24 (1922-3), 134; *AJYB* 58 (1947), 476; Z. Bernstein, 113, 123n16; *BHB1*; Brisman (1977), 1:231, 315n162; Brisman (1987), index; Caplan (2002), index; Carmin and Schneiderman, 177; *CDAJB*, 1:133; Chomsky (1957), 259; Drachler, 345, 475, 480; Eisenstein (1960) (portrait); Eisenstein (1961); Gartner (1963); *HA*, 8; Gurock (1988), index; Hapgood, 65; Hizkuni, 514, 516-7; *HYBA*, 11-2, [12] (portrait); *JE*, 5:84; JTSA Archives; Kabakoff (1966), index; Kabakoff (1978), index; Kabakoff (1980-1); Kabakoff, (1981); Kaganoff (1990-1), 79, 81, 82; Klaperman (1969), 22, 141; Kressel, 1:85-7; Levitan (1980), 313; *LFDNYL*, 1:68; *NYT* (18 May 1956), p. 25:3); *OZ*, 7-11 (portrait); Rejzen (1914), 42; Sarna (Fall 1998-Winter 1999), 60; Schapiro (1927), 55; S. R. Schwartz (1991), 83, 84, 94, 159, 164, 166 199n79; Silberschlag (1976), 285n38; *UJE*, 4:39; Waxman, 4:1158-60, 1191; Wiernik (1912), 406, 408; *WWIAJ* (1938), 232; *WWIAJ* (1926), 137; *WWIAJ* (1928), 154; *האנציקלופדיה העברית*, 2:704-5.

206 שיר השירים

עם פירוש חדש מגדל דוד מיוסד על אדני הפשט ומתובל גם במעט דרוש אשר יגעתי למצא דרך ישרה ללמד לבני אדם כערכי וב"ה מצאתי דעת לנבון נקל ... הוצאה שניה בהוספות.

Author: [Samuel David Sobel] שמואל דוד סאבעל
Author's father: דובער
[1], 11, 56 pp. (two cols. per page) 8vo
New York, 5667 [1907]
Printer: A. H. Rosenberg, 11 Rutgers St.
Title page (p. [1]): extended writing; *shaar.*
Includes: preface (pp. 3-4); omissions (pp. 48-50); subscribers (pp. 54-6); dedications (p. 56).
Approbations (pp. 1-2, 53-4): R. Hayyim Halevi Soloveichik of Brisk; R. Elijah Hayyim Meisel of Lodz (24 May 1898); R. Abraham Aaron Yudelewitz of Manchester; R. Hayyim Zusman of London (6 Feb. 1899); R. Elijah Gordon of Dugelishok, Vilna Province (17 Aug. 1898); R. Selig Reuben Bengis of Russia; R. Joseph Dov Roshkin of Semiatycze (13 Dec. 1894); R. Samson Hacohen of Wysokie (19 Dec. 1894?).
Rashi type.
BHB2; *KA* #795.
Copies: HAR; JNUL; LUB; *YGC.

Sobel was from פארשטאט [Forstat?] (#206, p. [1]) and he lived in Grodno ca. 1898 (a sermon he delivered there was published in #206, pp. 4-11). That same year he went to Manchester (see Yudelewitz's approbation in #206, p. 1; Yudelewitz arrived there in 1898). He served as a rabbi in London and by 5665 [1905] he was the rabbi of Adath Israel Anshei Mir of New York (#206, p. [1]). Sobel's brother was R. Moses Sobel of RIETS. (A Samuel Sobel is recorded in *JCR* as an attorney for the Educational Alliance.)

The first edition of this commentary on Song of Songs was published in London (*KA*) some time after 6 Feb. 1899 (see Zusman's approbation on p. 4). For additions not in the first edition, see pp. 51-2. The list of subscribers to the second edition contains only American subscribers. For a list of those who funded the publication of the book, see p. 56. For a sermon that Sobel delivered in Grodno on Pentecost of 1898, see pp. 4-11.

Other works: #597.
Approbations granted: Joseph Saperstein, *ספר זכרון בספר ואבן ספיר* (Berdichev: Hayyim Jacob Sheftil, 5658/1897).
References: *DA2*, 164; *JCR*, 556.

207 The Book of Nahum A New Metrical Translation with an Introduction Restoration of the Hebrew Text and Explanatory and Critical Notes

Author: Paul Haupt
[1], 53, [4] pp. 8vo [E.p.]
Baltimore, 1907
Publisher: Johns Hopkins University Press
Title page (p. [1]): English only.
Includes: preface (pp. 1-8); index of verses (p. 48); abbreviations (p. 49); advs. for other works by Haupt and published by Johns Hopkins (pp. [1-4]); footnotes; endnotes.
Other languages: English-language text.
KA #862.
Copies: JNUL; *YGC.

"I have recently come to the conclusion that the Book of Nahum is a liturgical compilation for the celebration [of the victory against Nicanor in 163 B.C.E.] ... The Book of Nahum is not a prophecy, but a liturgical collection of four poems. The first two poems are Maccabean, but the last two were written by a Hebrew poet who saw the fall of Nineveh in 606 B.C... . I will give, in conclusion, a new [critically reconstructed] metrical translation of the four poems contained in the Book of Nahum" (pp. 1-2, 7). For Haupt's reconstructed Hebrew text, see pp. 49-53. This essay, which Haupt originally delivered as his presidential address at the Society of Biblical Literature in 1906 (p. 1), was published in *Journal of Biblical Literature* 26.1 (1907) (Ember [1911] #180; Ember [1926] #180) and then reprinted (p. 1) as a separate pamphlet (not in Ember [1911, 1926]). For reviews, see Ember.

For biography, other works and references: see #201.

208 ספר ימים מקדם הוא הכרונולוגיה הביבלית

Author: Ch[ajim]. [Chayim, Hayyim] Hirschensohn [Hirschen] [הירשנסון, הירשנזון] חיים הירשענזאהן
Author's father: יעקב מרדכי
[2], 8, 246, 37, [2] pp. 12mo
Jerusalem, 5668/1908
Printer (t.p. #2): Samuel Halevi Zuckerman
Title page #1 (p. [1]): extended writing.
Title page #2 (p. 1): extended writing; border.
Title page #3 (p. [2]): German only; extended writing; "Jamim Mikedem ..."
Includes: table of contents (pp. 1-8); acknowledgment (pp. 2, 4-5); preface (pp. 3-4, 6-10); errata (pp. 1-16).
BHB1; *KA* #353; Kaganoff (1976) #XVII.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Hirschensohn was born in Safed in 1857 and studied in his father's Jerusalem yeshivah. He visited Russia in 1878, where he was ordained, and in 1884 he traveled through Hungary and Germany. The following year he returned to Jerusalem and ran a printing house. (On the printing activities of his family, see Halevy, 43-5, 318.) In 5656 [1896] he lost his savings in a failed project to develop a settlement outside the walls of Jerusalem and he left for Egypt. He moved to Constantinople in 5663 [1903] and was appointed the head a school where Hebrew was taught with the natural method. That same year he traveled to the World Zionist Congress in Basel and from there he immigrated to Hoboken, NJ. There he became a pulpit rabbi and opened the first Hebrew nursery in America. Although a proponent of Orthodoxy (he was a member of Agudath Harabbonim), many rabbis questioned his commitment to it. In Jerusalem he was excoriated for collaborating with *maskilim* and non-religious organizations, for teaching in a school that included secular subjects in its curriculum and for publishing a journal (*המסדרונה*) that accepted contributions from *maskilim* and neo-Orthodox rabbis. In Constantinople he was derided for his ties to the Alliance Israelite Universelle. Finally, some American rabbis were unhappy with his attempts to explore leniencies in *halakhah*. His authority in Hoboken was apparently challenged by another rabbi ca. 1913 (see #209, p. 2-3). Hirschensohn was an avid Zionist and he opposed the 1921 partition of the Land of Israel. He authored many rabbinic, biblical and educational works. In honor of his seventieth birthday, a supplementary section was published in Samuel [Simeon] Miller's *אפריון*, vol. 4. He died in 1935 in Jersey City. His daughters were Tehillah Lichtenstein (a head of the Jewish Science movement), Nina (Nima) Adlerblum and Tamar de Sola Pool (wife of R. David de Sola Pool). His nephew was R. Barukh Cohen of New York.

Hirschensohn published this Biblical chronology and geography "to prove that historians erred in their chronologies. He rearranged the chronology of history from beginning to end so that it differed from the one agreed upon by historians. [For a timeline, see pp. 17-37.] This book caused many rabbis to complain to him, and one published a libelous criticism [*בקורת על ספר מימים קדימה*] to which R. Hirschensohn answered in *ענה כסיל* [#209]. The author testified that the criticism was good for sales [of *ספר ימים מקדם*]" (*OZ*, 334). *בקורת על ספר מימים קדימה*, which accused Hirschensohn of working for missionaries, was published in 1912 by "ראגוזין" [Shalom Eliezer Rogozin of Union Hill, NJ?] (*ענה כסיל*, p. 3). The Achim and Achioth Society of New York presented Hirschensohn with a gift of eighty dollars to help defray the publication costs of *ספר ימים מקדם* (p. 5). Hirschensohn sold it for two dollars; to those unable to afford two dollars he was willing to sell it for one dollar (*ענה כסיל*, p. 16; adv. in *היום* 1.9 [27 July 1909], p. 3 [#920]). Hirschensohn delivered chap. 3 as a lecture to the Ohole Shem society (see #1139, pp. 5-11 for an abstract). Chap. 4 was reprinted in #213 without attribution.

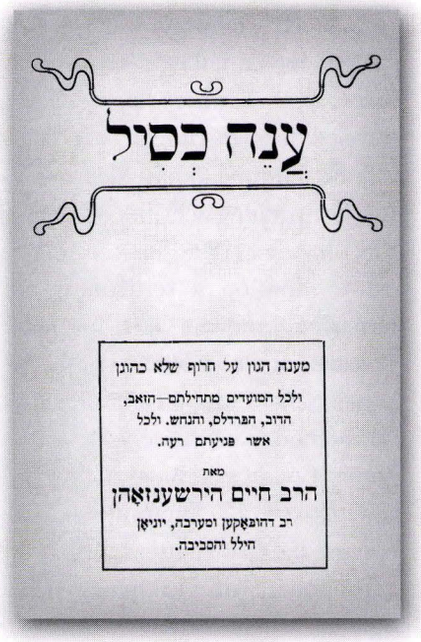
Other works: #209, #995, #1007, #1008; *ספר מוסדות תורה שבעל-פה* (Jerusalem; Hirschensohn, 5649 [1889]); *ספר חדושי הרח"ה*, vol. 3 (Jerusalem: Haibri, 5686 [1926]); *ספר אלה דברי הברית*, 2vols. (Jerusalem: "Haibri" Press of Yehiel Werker, 5686/1926-5688/1928); *לוח מועדי ישראל* (New York: Posy-Shoulson, 5695 [1935]); *תורת ארץ ישראל* (New York: Shulsinger Bros., 5696 [1935]); *ספר מוצל מאש* (Jerusalem: Haibri, *s.a.*). Contributed to #607, #891, #916, #1139, #1162.

Edited *המסדרונה*. Also see Adlerblum (1999), 317-9; *BHB1*; *OZ*, 333-4.

Approbations granted: #763, #824; Jacob Moses Halevi Kleinbaum, *ספר תורה אור* (St. Petersburg, 5685 [1925]); Abraham Samuel Zevi Hirsch Silverstein, *פר קרבנות המזבח* (Bilgoraj: Weinberg Bros., 5687/1927); N. Samuel Feinberg, *מסלה לתלמוד* (New York: Oriom Press, 5687/1927); *מסכת עדוות בחירתא* (Warsaw, [5695/1935]).

References: A. Ackerman; Adlerblum (Hirschensohn is referred to as "Avi"); *AJYB* 6 (1904-5), 217; *AJYB* 24 (1922-3), 156; *AJYB* 38 (1936-7), 429; *BHB1*; *CDAJB*, 1:272; *DRS*, 6:27-8; *EJ*; Gottlieb, 301; Halevy, pp. 43-5, 318; Kaganoff (1990-1), 78; Kressel, 1:604-5; *LFDNYL*, 3:163-4; *OZ*, 77, 329-34; Rephael, 2:94-100 (portrait); D. Schwartz, index; Sherman, 93-4; *SYSRO*, 161; Terner (1997); Terner (1999); Tidhar, 4:1619-20, 1706-7 (portrait); *WWIAJ* (1926), 269; *WWIAJ* (1928), 300-1; #534, p. [2 0] (portrait); #549, 29; #552, p. 42 (portrait).

209 ענה כסיל
מענה הגון על חרוף שלא כהוגן ולכל המועדים מתחילים-הזאב, הדוב, הברדלס, והנחש. ולכל אשר פגיעתם רעה.



Author: [Chajim {Chayim, Hayyim} Hirschensohn {Hirschen}]
חיים הירשענזאהן [הירשנסון, הירשנזון]
Author's father: יעקב מרדכי
16 + wrappers pp. 8vo
New York, [5673/1912]
Printer (p. 16): Konkors-Mazel Press, 12 Bond St.
Front wrapper: border. Includes: preface (pp. 1-2).
Other languages: Yiddish (pp. 1-2).
BHB1.
Copies: HUC; JNUL; *YGC.

Hirschensohn published *ענה כסיל* in response to *בקורת על ספר מימים קדימה* (5672 [1912]), a criticism of his *ספר ימים מקדם* [#208] (p. 5). *בקורת על ספר מימים קדימה* was authored by "מר ראגוזין" [Shalom Eliezer Rogozin of Union Hill, NJ?]; we have been unable to find a record of it, but it is apparent from the preface of *ענה כסיל* that it was authored by someone living locally in New Jersey. *בקורת על ספר מימים קדימה* was also signed by R. Judah Heschel Levenberg of Jersey City, but he wrote to Hirschensohn that he only signed it to attest to Rogozin's knowledge (p. 3). For letters from R. Shalom Elhanan Jaffe, Agudath Harabbonim, R. David Ginsburg of Wilkes-Barre, R. Abba Jacob Hacohen Borochov of Malden and R. Dov Aryeh [Bernard Louis] Levinthal of Philadelphia, see pp. 2-3, 14-6, b.w.r. *ענה כסיל* cost ten cents (p. 16). The imprint date is recorded based on the letters to Hirschensohn; *BHB1* records 5673/1913.

For biography, other works, approbations granted and references: see #208.

210 דניאל ועזרא עם תרגום עברי
לפרשיות הארמיות ועתה בהוצאה השניה נוספו גם תרגום אנגלית ויהודית (אידיש) עם פרושים וביאורים הנקובים בשמות רחמים בדין, ועזרת ישראל

Author: Nachman Heller [הליר] נחמן העללער
Author's father: ישראל
[1], 4, [3], 6-176, <XXX, [2]> pp. 8vo
New York, 5673 [1913]
Printer: A. H. Rosenberg, 131 Henry St.
Title page #1 (p. [1]): border; English; extended writing.
Title page #2 (p. [1]): sectional title; "דניאל".
Title page #3 (p. 103): sectional title (with imprint); "ספר עזרא עם תרגום עברי לפרשיות הארמיות ועתה בהוצאה השניה נוספו גם תרגום אנגלית ויהודית (אידיש) עם פרוש מספיק בשם עזרת ישראל".
Title page #3 (p. <I>): English only; "Daniel and Ezra the Canonized Aramaic Text, Translated into Hebrew, Yiddish and English, and supplemented with footnotes and marginal comments by Nachman Heller."
Includes: copyright, 1905, by author (p. [1]); errata (pp. 175-6); acknowledgments (p. <II>); preface (pp. <VI-XI); list of subscribers (pp. <XII-XXX>); errata (pp. <[1-2]>).
Approbations (pp. 1-4, 162-4, <III-V>): Rev. Dr. H[enry]. Pereira Mendes of New York (30 May 1905); R. Dr. Hillel

Hacohen Klein of New York (10 May 1905); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (20 Mar. 1905); R. Mordekhai Zev Raisin (Adar 1905); Tashrak [Israel Joseph Zevin] (7 June 1905); David Moses Hermalin (15 June 1905); Alexander Moses Lapidot of Raseiniai; Dr. Abraham Elijah Harkavy of St. Petersburg (Tabernacles 1883); Dr. Israel Mikhel Rabinovich OBM of Paris; Meir Ish-Shalom of Vienna (23 Nov. 1883); Jacob Reifmann (5 Nov. 1883); W. Loeb, on behalf of Pres. Theodore Roosevelt (27 Oct. 1904); Charles D. Dorton, on behalf of Pres. William Taft (27 June 1910); Dr. Gotthard Deutsch in *American Israelite* (25 Jan. 1906); *Camden Post Telegram* (23 May 1904).
Pointed text.
Rashi type.
BHB2; Rappel (1993) #259; Rappel (1995) #ה73.
Copies: HUC; JNUL; LUB; *YGC.

This is an expanded second edition of #203. The Aramaic text of Ezra and Nehemiah is reprinted here with the same type, layout and format as the first edition. In the second edition Heller added English and Yiddish translations on facing pages. The second edition lacks: the dedication to R. Henry Pereira Mendes of New York; the approbations from Erschler and Kahana; and Reifmann's notes on Heller's *רב נחמן בר יצחק*. All the approbations, except those written by Deutsch, Dorton, Hermalin, Lapidot and Tashrak, are from the first edition. Rappel misrecords the imprint date as 1905.

For biography, other works and references: see #30.

211 היסוד המדיני בהשקפת הנביאים

Author: [Israel Friedlaender] ישראל פרידלנדר
Author's father: פינחס
23 pp. + wrappers 8vo
New York, 5674 [1914]
Publisher: Ahiever, 165 E. Broadway.
Printer (b.w.v.): Pinski-Massel Press, 125 Canal St.
Front wrapper: border; art.
Title page (p. 1): plain.
Includes: dedication to Ahad Ha'am (p. 2); preface (1 Dec. 1913) (p. 3); footnotes.
BHB1; B. Cohen (1936) #70; *KA* #354.
Copies: HAR; JNUL; LUB; *YGC.

Friedlaender was born in Kovel, Poland, in 1876 and was raised in Warsaw. In 1895 he began his studies at the Hildesheimer Seminary and Berlin University. Deciding to enter academia instead of the rabbinate, he left for Strasbourg to complete his Ph.D. After serving as a lecturer there, he immigrated to America in 1904 to be a professor of Bible at JTSA. He later also taught at Dropsie College. Friedlaender published many scholarly works in the field of Semitics, translated Dubnow and Ahad Ha'am into English and German, and authored essays on contemporary Jewish concerns. He was also involved in Zionist and communal organizations. In 1920 the Joint Distribution Committee sent him on a relief mission to Russia and Poland and he was murdered while traveling through the Ukraine.

This Hebrew translation of Friedlander's lecture on "The Political Idea of the Prophets," appeared serially in *התורן* vol. 1 (1913), nos. 1-2, 4, 6 [#924]. It cost fifteen cents (b.w.v.; adv. in #930, vol. 1, p. 34). The English text originally appeared in *Jewish Comment* 30.23 (11 Mar. 1910) and was reprinted in *Past and Present Selected Essays by Israel Friedlander* (New York: Burning Bush Press, 1961), 1-34 (p. 1n misrecords the original serial date as 1915). On the Ahiever Society, see Kabakoff (1990), 99-101.

Other works: *שיורי ספר השותפות* (כתאב אלקסמה) *לרבינו שמואל בן חפני, יוצאים לאור ע"י ישראל פרידלנדר* (Berlin: H. Itzkowski, 5674 [1914]). Contributed to #919. Also see B. Cohen (1936); *In Memoriam*, 14-5.
References: *AJYB* 6 (1904-5), 98; *AJYB* 23 (1921-2), 65-79, 131; *BHB1*; *CDAJB*, 1:179; B. Cohen (1936); *EJ*; *In Memoriam* (1920) (portrait); *JCR*, 72, 451, 1199, 1224; Nadell, 88-91; *NYT* (11 Aug. 1920), p. 1:2; *OZ*, 193; *UJE*, 4:450-1 (portrait).

212 מעם לועז או הלעזים שבפירוש רשי על כתבי הקדש

ונתוספו עליהם הלעזים שבפירוש רשב"ם על התורה: קריאתם, תרגומם ובאורם ... כרך ראשון תורה.

Author: Morris [Moses] Z. Alberts [אלבערטס] משה ז. אלברטס
152, [1], <[5]> pp. 8vo
New York, 5677/1917
Printer: A. H. Rosenberg, 130 Henry St.
Title page #1 (p. 1): extended writing.
Title page #2 (p. <[1]>): English only; extended writing; "M'am Loez (du pople romancat) the transliteration and explanation of the Hebrew French glosses of Rabbi Solomon Yitzhoki ... vol. 1 Pentateuch."
Includes: dedication to brother (p. 2); preface (p. 3); bibliography (pp. 58-62); errata (p. [1]); footnotes.
BHB1; *KA* #519.
Copies: HAR; HUC; LUB; *YGC.

Alberts lived in Boston ca. 1917-1923 (p. 1; *מעם לועז*, vol. 2, t.p.; the approbations in vol. 2 address him as a resident of Roxbury). (For an R. Moses Alberts in St. Louis, see #636; an M. Albert contributed to #922, #903).

This lexicon contains Old French terms used in the commentary of Rashi (R. Solomon b. Isaac), the most famous Jewish Biblical exegete. It also contains a lengthy scholarly introduction (pp. 4-57) and a lexicon of Old French terms used in the commentary of Rashbam (R. Samuel b. Meir), the grandson of Rashi. In his introduction, Alberts commented, "The vernacular terms of Rashi were originally in the Romance language, which was spoken in his ... land. But as his commentaries were disseminated in the lands of France, as time went on copyists began occasionally to change Rashi's vernacular words according to their local way of speaking ... And later yet, during the transition from old French to modern French, many of the vernacular words began to become closer to modern French at the hands of the copyists of those days. And later yet ... when they began to print the Talmud and Scriptures in Italy, there were printers who removed ... Rashi's Romance vernacular and replaced it with Italian; and so too did the German copyists do, for they sometimes inserted German vernacular in place of Rashi's vernacular which sounded strange to their ears" (p. 42). "Considering that French glosses of the 11th century may per se be of interest to students of Ancient French," Alberts also included a French-English glossary (p. <[2]>). "This work is prepared for all the books of the Bible and is ready for printing. However, for reasons familiar to Hebrew authors, I was compelled to publish only Genesis, and I hope that it will not be long before all the volumes on the Bible will appear" (p. 57). The printer of this work was originally advertised as Hoam (*העם* 2.4 [21 Jan. 1916], 8 [#929]). For vol. 2, see #218. See Brisman (2000), 36, 165.

Other works: #218. Contributed to #922 (?),#926, #929.

213 כתבים נבחרים

Author: I[srael]. I[saac]. [Ignatz] Katz ישראל יצחק כץ
Author's father: ברוך בנדיקט הכהן
[2], 8, 85, <16, [2]> pp. 8vo
Yonkers, NY, 1917
Publisher: Congregation Ohab Zedeck of Yonkers
Printer: A. H. Rosenberg, 130 Henry St. (New York)
Title page #1 (p. [1]): symbol.
Title page #2 (p. <1>): English only; "Selected Writings by I.I. Katz."
Includes: preface (pp. 1-8); note from publishers (Iyyar 1917) (p. 1); panegyric, by R. Jeremiah Neilander of Yonkers (8 Sept. 1916) (p. 3); "Biography," by Emma Eisnitz [Eiswitz?] (pp. <3-4>); note, by Dr. Simon [Samuel] Miller (p. <5>); acknowledgments (p. <16>); subscribers (pp. <[1-2]>).
Other languages: English (<pp. 1-16>).
Graphics: portrait of author (p. [2]).
BHB1; *KA* #384.
Copies: HAR; JNUL; LUB; *YGC.

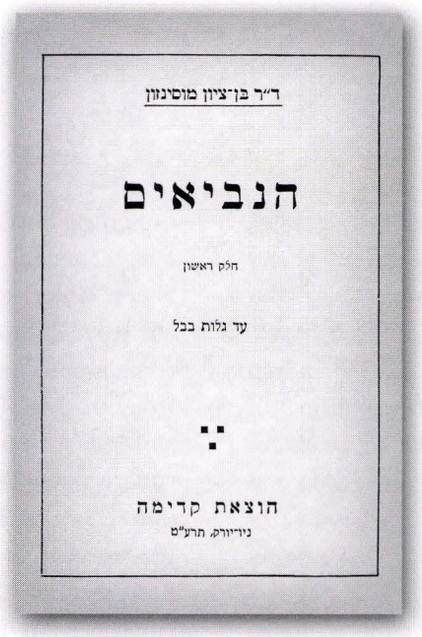
Katz was born in Debrecen, Hungary, in 1857. He studied in Szikczo under R. Solomon Ehrenfeld and in Hust under R. Moses [Maharam] Schick, who ordained him. Katz was an autodidact in secular subjects. He immigrated to America in 1885 and he moved to Yonkers, NY, four years later. Katz preached in Congregation Ohab Zedek but he refused to earn a living as a rabbi. At first a Hebrew teacher, in 1908 he was appointed city sanitary inspector. He was a member of B'nai Brith, Brith Abraham and the Royal Arcanum. Katz died in 1915 (pp. <3-4>).

This volume contains an essay on the grammatical knowledge necessary to comprehend Rashi's commentary, poetry, a eulogy (in verse) and essays on Biblical topics. Some of the essays are dated, and they were probably delivered as sermons. Also included are one essay and two poems in English. The volume was published posthumously "in recognition of the great many public services rendered by the author to the Jewish community of Yonkers, especially to the Congregation Ohat [*sic*] Zedek ... Thanks are due to Mrs. E[mma]. Eiswitz [Eisnitz?] for aiding me [Dr. Simon Miller] to compile and edit these writings" (pp. <5, 16>). Eisnitz was Katz's daughter. The publication committee consisted of Philip [Rephael] Eggerman (treasurer), H. [Ezekiel] Schnitzer (financial secretary) and Miller (secretary). Neilander was the rabbi of the congregation. Pp. 68-73 originally appeared, with minor differences, in Hayyim Hirschensohn's *ספר ימים מקדם* [#208], chap. 4 (pp. 55-62). Hirschensohn noted that Katz wrote to him that he owned *ספר ימים מקדם*, and Hirschensohn hypothesized that Katz liked the chapter so much that he transcribed it, incorporating Hirschensohn's own errata corrections into the text. Katz then put the transcription together with his own papers and when the printer arranged them for publication, Hirschensohn's work was inadvertently included in *כתבים נבחרים* (see #1007, vol. 4, p. 261n). See Kaganoff (1989-90), 53.

References: *BHB1*; *DA2*, 108-9.

214 הנביאים
חלק ראשון עד גלות בבל

Author: [Ben-Zion Mossensohn {Mossinsohn}] [מוסנזון] בן-ציון מוסינזון
Author's father: צבי דוד
XI, 13-184 pp. 8vo
New York, 5679 [1919]
Publisher: Kadimah Publishing Association, Inc.
Printer: [Lifshitz?]
Title page (p. I): border.
Includes: copyright, by publisher, 1919 (p. II); table of contents (p. III); preface (24 Dec. 1918) (pp. V-XI).
BHB1; *KA* #566; *SHI* #73.
Copies: HAR; JNUL; LUB; *YGC.


ד"ר בן-ציון מוסינזון

הנביאים

חלק ראשון

עד גלות בבל

הוצאת קדימה

ניו-יורק, תרע"ט

Mossensohn was born in Andreevka (southern Russia) [Jedrezejow?] in 1878. His father, a *shohet* and rabbinical judge, had been a founder of Hovevei Zion. After receiving a traditional education, the younger Mossensohn became one of the first Jews to study in a Swiss university (Bern). He graduated in 1906 with a Ph.D. in philosophy and the following year he immigrated to the Land of Israel. He taught Bible in the Herzliah gymnasium and in 1912 was promoted to principal. After the outbreak of World War I, Mossensohn was exiled by the Turks and he lived in America for the duration of the war (see the various notices in #929; no. 9 was published in his honor). In 5701 [1941] he was appointed director of the Education Department of the Va'ad Le'ummi (National Council of Jews of Palestine). He later served as the chairman of the General Zionist party and he edited its periodical. Mossensohn died in 1942 and the Youth Aliyah agricultural school in Magdiel was named in his memory.

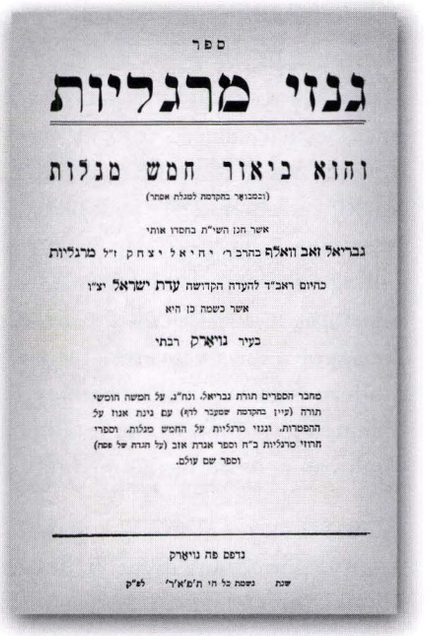
This is the first volume of a proposed multi-volume work on the Biblical prophets written from a critical perspective. It cost $1.25 (*העברי* 9.35 [10 Oct. 1919], p. 32 [#928]; #931, b.w.r.). For a review by S. Maximon, see *מקלט*, vol. 4, part 2, pp. 131-3 [#932], rpt. in #1058, pp. 121-6. For a critical review by Meyer Waxman in a Histadruth journal, see #931, pp. 26-31. The printer may have been Lifshitz since the type is similar to #994, and both were published by Kadimah. On the possibility that this was part of the Sifriyah Amamit (second series), see #468. An expanded edition was published in Tel Aviv in 5704 [1944] (Kressel). No other volumes appeared.

Other works: #982; *לשאלת החנוך בארץ-ישראל* (Tel Aviv: Merkaz Histadrut ha-Morim be-Eretz Yisrael, 5683 [1923]).
References: *BHB1*; *EJ*, 12:442 (portrait); Kressel, 2:326-7; Tidhar, 2:645-6 (portrait); *UJE*, 8:21 (portrait); #929, no. 9 (portrait on f.w.r.).

215 ספר גנזי מרגליות

והוא ביאור חמש מגלות (וכמבואר בהקדמה למגלת אסתר) אשר חנן השי"ת בחסדו אותי גבריאל זאב וואלף בהרב ר' יחיאל יצחק ז"ל מרגליות כיום ראב"ד לעדה הקדושה עדת ישראל יצ"ו אשר כשמה כן היא בעיר נויארק רבתי

Author: [Gabriel Wolf {Zev} Margolis] גבריאל זאב מרגליות
Author's father: יחיאל יצחק
[2], 48, [2], 42, [2] pp. (two cols. of text per page) 8vo
New York, 5681 [1921]
Chronogram: נשמת כל חי ת'פ'א'ר'
Publisher/printer: *s.n.*
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [1]): identical to t.p. #1.
Includes: preface (8 Nov. 1920) (p. [2]); dedication to Noah Musher of Washington, D.C. (p. [2]); omission (p. 39).
Rashi type.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.


ספר

גנזי מרגליות

והוא ביאור חמש מגלות

(וכמבואר בהקדמה למגלת אסתר)

אשר חנן השי"ת בחסדו אותי

גבריאל זאב וואלף בהרב ר' יחיאל יצחק ז"ל מרגליות

כחיום ראב"ד להעדה הקדושה עדת ישראל יצ"ו

אשר כשמה כן היא

בעיר נויארק רבתי

מחבר הספרים תורת גבריאל, ונח"נ, על חמשה חומשי תורה (מיין בהקדמה שמעבר לזה) עם גינת אגוז על ההפטרות, וגנזי מרגליות על החמש מגלות, וספרי תחזי מרגליות ב"ח וספר אגרת אזב (על הגדה של פסח) וספר שם עולם.

נדפס פה נויארק

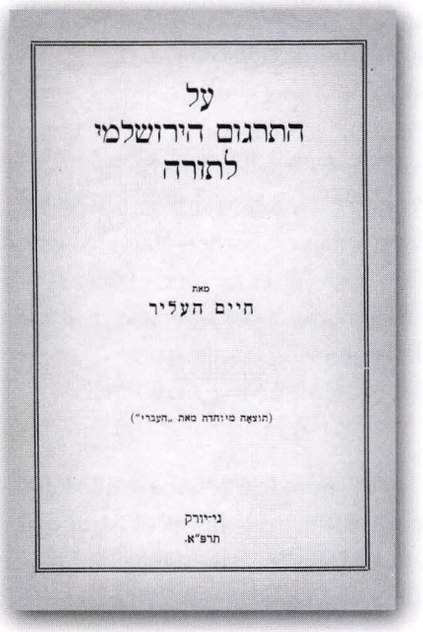
שנת נשמת כל חי ת'פ'א'ר' לפ"ק

This volume contains the text of the Song of Songs with a commentary ("גנזי טובה") and the text of Ruth with a commentary ("גנזי מלכות"). For Margolis's commentary on other Scrolls, see his *ספר גנזי מרגליות* (Jerusalem: Levy and Partners, [1910]).

For biography, other works, approbations granted and references: see #166.

216 על התרגום הירושלמי לתורה

Author: Ch[ayyim]. [Hayyim] Heller [הלר] חיים העליר
Author's father: ישראל
3-62, [2] pp. + wrappers 12mo
New York, 5681/1921
Printer (p. [1]): Alpha Press
Front wrapper: border.
Back wrapper: border; English only; "A Critical Essay on the Palestinian Targum to the Pentateuch."
Title page #1 (p. 3): identical to f.w.
Title page #2 (p. [2]): identical to b.w.
Includes: preface (26 July 1921); English preface (pp. 59-62); errata and addenda (p. 57); footnotes.
Other languages: English (pp. 59-62).
BHB1; *KA* #639.
Copies: HAR; HUC; JNUL; LUB; *YGC.


על

התרגום הירושלמי

לתורה

מאת

חיים העליר

(תוצאת כינוחדה מאת „העברי")

ניו-יורק

תרפ"א.

Heller was born in Bialystok, Poland, in 1879. A precocious autodidact, he was recognized as an *illuy* (prodigy). He later earned a Ph.D. from the University of Würzburg and in 1912 he was appointed the rabbi of Lomza. Heller lived as a refugee in Gomel, Byelorussia, during World War I and in 1917 he returned to Germany. In 1922 he established the Bet Midrash Haelyon, a yeshivah for advanced scholars that incorporated secular subjects into its curriculum. Among his students was R. Joseph Baer Soloveitchik. Heller visited America in 1922, 1925 and 1929 and he settled there permanently in 1937. He lived for a short while in Chicago before moving to New York, where he served as a lecturer in RIETS and the Bernard Revel Graduate School of Yeshiva University. Heller "was one of the few modern scholars who combined a vast and deep Talmudic erudition of the traditional type with a thorough competence in the methods of textual research" (*EJ*). As the "leader" of those scholars who sought to defend the veracity of the Masoretic text (Waxman, 4:664) against critics who preferred the ancient translations, he published many studies on the Bible in addition to his Talmudic novellae and his studies of rabbinics. He also issued an important critical edition of Maimonides's *ספר המצוות*. He died in 1960. His brother was Nachman Heller.

This work on the relationship between the Masoretic text and the Jerusalem Targum was reprinted from *העברי* 11 (1921), nos. 23-4, 26-8 [#928]. Heller apologized that it did not incorporate the most recent scholarship: "This essay was written while I was in Hommel [Gomel] among the refugees, who left kith and kin, hearth and home to escape the ravages of the war. Under such conditions it was impossible for me to get access to many books dealing with the present subject" (p. 62). See Kaganoff (1990-1), 76.

Other works: see *BHB1*; Sherman.
Approbations granted: Jacob Meskin, *ספר אבן יעקב* (New York: Moinester Printing Co., 5702 [1942]); Isaac Elhanan Mitnik, *ספר חידושי הריא"ם* (New York: Va'ad le-Hadpasat ha-Ri'am, 5705/1945); Meir Blumenfeld, *ספר מנחת מאיר* (New York: Shulsinger, 5708 [1948]); Gedalie Felder, *Yesodei Yeshurin* *ספר יסודי ישרון*, vol. 3 (New York: Hadar, 5718 [1958]).
References: *AJYB* 62 (1961), 450; *BHB1*; *CDAJB*, 1:260; *DRS*, 2:17; *EJ*, 8:308; Goldschlag, 484-6; Gurock (1988), 130-1, 136; Kaganoff (1990-1), 76; Kressel, 1:618-9; *LTRY*, 22 (portrait); *NYT* (7 June 1960), p. 33:1; *OZ*, 150; Rand, 36-8; Sherman, 89-91; Waxman, 4:664-8.

217 ספר שיר חדש על שיר השירים

Author: [Hayyim Zevi Hirsch Braude?] [ברודא] חיים צבי הירש ברוידא
Author's father: יהושע
96 pp. + wrappers 8vo
[St. Louis], 5682 [1922]
Publisher: Gedaliah Silverstone
Printer: Moinester Printing Co., 807 N. 8th St.
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: publisher's preface (p. 3); author's preface (pp. 4-6).
BHB1; *KA* #791.
Copies: HAR; JNUL; LUB; *YGC.

Braude was born in 1838 and served as a rabbi in the Lithuanian towns of Alytus, Nemakscai, Sveksna and Old Zagare. He immigrated to Jerusalem between Nisan 1904 and Sivan 1906 (see his approbations to Hayyim Rabinowitz, *ספר הפלאה שבערכין* [Vilna: Romm, 5665/1904] and Simeon Zevi Horowitz, *ספר אור המאיר וקול המבשר* [Jerusalem: *s.n.*, 5667 [1907]). He died in 1910 (#738, vol. 2, p. 2). His nephew was R. Gedaliah

Silverstone of Washington, D.C. For a memorial, see #738, p. 2.

Silverstone published this commentary on Song of Songs from Braude's manuscript. It was sent to Silverstone by his cousin, Simeon Ze'ev Bengis (p. 3), the son of R. Selig Reuben Bengis, who was Braude's son-in-law.

Other works: *ספר שארית חיים* (Vilna: Judah Leib Lipman, 5641 [1881]); *ספר אוצר החיים* (Vilna: Judah Leib Lipman, 5659/1899). For a sermon, see #794, vol. 1.
Approbations granted: see *BHB1.*
References: Friedmann, 138 (no. 6551).

218 מעם לועז
או הלעזים שבפירוש רש"י על כתבי הקדש ... כרך שני תורה

Author: Morris [Moses] Z. Alberts [אלבערטס] משה ז. אלברטס
[6], 80, <[1]> pp. 8vo
New York, 5683/1923
Printer: Levant Press, 138 2nd St.
Title page #1 (p. [1]): extended writing.
Title page #2 (p. <[1]>): English only; extended writing; "M'am Loez (du pople romancat) the transliteration and explanation of the Hebrew French glosses of Rabbi Solomon Yitzhoki ... Volume 2 Exodus."
Includes: preface (p. [6]).
Approbations (pp. [2-5]): Louis Ginzberg of New York (14 Nov. 1921); Max L. Margolis of Philadelphia (10 Sept. 1920); D. S. [David Simon] Blondheim of Baltimore (23 May 1921); Dr. R. Louis M. Epstein of Roxbury (9 June 1921).
Other languages: English (pp. [3-5]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This dictionary of foreign words used by Rashi (R. Solomon b. Isaac) in his commentary on Exodus is the second volume of #212. "The next volume will contain an English glossary of all foreign words in the Pentateuch, as well as those from the Talmud" (p. [6]). No more volumes appeared.

For biography, other works and references: see #212.

219 מגלה תעלומות
על דברי רש"י ז"ל בפירוש החומש

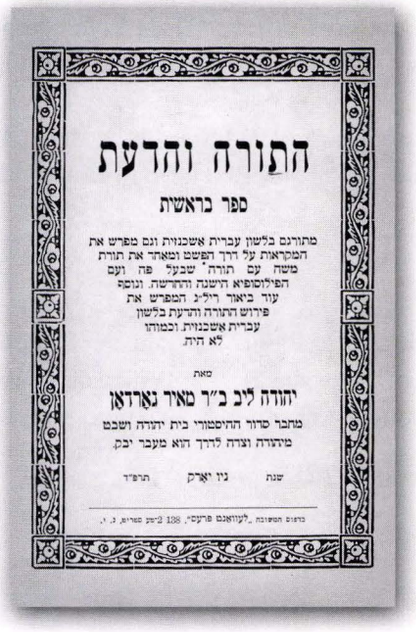
Author: H. [Zevi Hirsch Halevi] Hurvitz צבי הירש הלוי הורוויץ
32 pp. 8vo
St. Louis, 5684 [1924]
Printer: Moinester Printing Co.
Title page (p. 1): border; extended writing.
Includes: a.a. (9650 Delar St., Detroit) (p. 2); preface (p. 5).
Approbations (p. 3): R. Abraham Isaac Hacohen Kook of Jerusalem (2 June 1924).
BHB1; *KA* #428.
Copies: JNUL; *YGC.

This volume is only part of Hurwitz's supercommentary on the Biblical exegesis of R. Solomon b. Isaac (Rashi). He planned to publish the entire manuscript (pp. 3, 5), but it never appeared.

220 התורה והדעת

ספר בראשית מתורגם בלשון עברית אשכנזית וגם מפרש את המקראות על דרך הפשט ומאחד את תורת משה עם תורה שבעל פה ועם הפילוסופיא הישנה והחדשה. ונוסף עוד ביאור ריל"ג המפרש את פירוש התורה והדעת בלשון עברית אשכנזית, וכמוהו לא היה. מאת יהודה ליב ב"ר מאיר גארדאן

Author: [Judah Leib Gordon {Gordin}] [יהודא ליב גארדאן [גורדין, גארדין]
Author's father: מאיר אברהם אבא
80 pp. 8vo
New York, 5684 [1924]
Printer (f.w.r.): Astoria Press, 61 E. 4th St.
Printer (p. 1): Levant Press, 138 2nd St.
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: memorial to son (p. 3); copyright, by author, 1924 (p. 4); preface, in Hebrew (pp. 5-11); preface, in Yiddish (pp. 13-30).
Other languages: Yiddish (pp. 13-30).
BHB2.
Copies: JNUL; LUB; *YGC.


התורה והדעת

ספר בראשית

מתורגם בלשון עברית אשכנזית וגם מפרש את המקראות על דרך הפשט ומאחד את תורת משה עם תורה' שבעל פה ועם הפילוסופיא הישנה והחדשה. ונוסף עוד ביאור ריל"ג המפרש את פירוש התורה והדעת בלשון עברית אשכנזית, וכמוהו לא היה.

מאת

יהודה ליב ב"ר מאיר גארדאן

מחבר סדור התיסמורי בית יהודה ושבט מיהודה וצדה לדרך הוא מעבר יבק.

שנה גזן יארק תרפ"ד

Gordon was born in 5613 [1853] in Rezhitsa, Vitebsk Province, (Rezekne, Latvia?) and he studied under R. Yerahmiel Ziskind Hacohen and R. Moses Danishevsky. In 5643 [1883] he became a rabbi in מיכיילישאק, Vilna Province, (Mikhalishki, Byelorussia?) and he later served as a rabbi in Augustow (Suwalki Province), Ostrow (Lomza Province), Smorgon (Vilna Province) and Lomza. In 5681 [1921] he traveled to America to raise desperately needed funds for the yeshivah in Lomza. In 1922 he visited Baltimore (see his approbations to #849, #859, #870) and Chicago. While in the latter city, he was prevailed upon by the local community to remain there and serve as a rabbi. Gordon was involved in Mizrahi and Agudath Harabbonim. In addition to his rabbinic works in Hebrew, he also authored two apologetic works in Russian on the Talmud and on Hassidism. He died in 1925.

התורה והדעת contains chapters 1-6 of Genesis, a translation into Yiddish and commentaries in Hebrew and Yiddish. *BHB2* misrecords that it contains chaps. 1-8. Gordon endeavored to demonstrate in the commentaries that the Bible and science do not contradict one another (pp. 7-8). *התורה והדעת* was completed 25 Apr. 1923 in Vineland, NJ (p. 11). The title page and the front wrapper list different printers. The text of Genesis is identical in layout and type to that in #27 (but lacks the Masoretic notes and catchwords); the rest of the volume was printed with a different type.

Other works: *דגלי יהודה* (Warsaw: Ephraim Baumritter, 5664/1903; 2nd ed., New York: G.E.B. Press, *s.a.*); *ספר תשובות יהודה* (Vilna: P. Metz, 5668/1908). Letter printed in Nisson Markel, *ספר בינת נבנים* (Piotrkow: Benjamin Wolf Liebeskind, 5687 [1927]), [4]. Also see Katzman.
Approbations granted: #870; Isaac Bunin, *ספר דברי יצחק* (Vilna: Fradel Metz, 5668/1908).
References: *BHB1*; Caplan (2002), 79; *DA1*, 85-6; Katzman; Rephael, 1:507-10 (portrait); *SYSRO*, 141.

221 ספר שערי ציון למשה ...

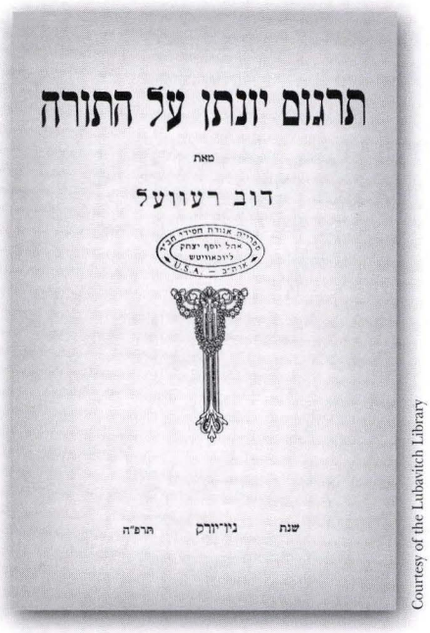

ספר
שערי ציון למשה

Author: [Moses Hofstein] משה [הופשטיין]
Author's father: נפתלי הירץ
28 pp. + wrappers 8vo
Boston, 5685 [1925]
Printer: [Safro]
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: errata (p. 28).
BHB1.
Copies: JNUL; LUB; *YGC.

This volume contains Hofstein's supercommentary on Rashi's commentary on Genesis. Hofstein's original purpose was to correct errors in source references that had been inserted into Rashi's text by later editors and printers. He also included glosses from Ephraim Zalman Margalioth, ***שם אפרים*** (Waitzen: Moses Kahn, 5671 [1911]; rpt. Mukachevo: Kahn and Fried, 5673 [1913]). *BHB1* collates 28, [2] pp. (with [2] pp. of "מאמרים מענין תפלת הצבור"). At the front of the YGC and LUB copies are "כדי לקיים שויתי ... לנגדי תמיד", containing a section that Hofstein copied from ***ספר חיי אדם*** on "commandments that are dependent on the heart" ([2] pp.).

Other works: ***ספר סגולת משה***, 2 vols. (Berdichev, 1897-1903).
References: *BHB1.*

222 תרגום יונתן על התורה
מאת דוב רעווען


תרגום יונתן על התורה
מאת
דוב רעווען
שנת ניו־יורק תרפ"ה

Courtesy of the Lubavitch Library

Author: [Dov {Bernard} Revel] דוב [ברנרד] רעווען
Author's father: נחום שרגא
[2], 50 pp. + wrappers 8vo
New York, 5685 [1925]
Printer: [Complete Printery]
Front wrapper: art.
Title page (p. [1]): identical to f.w.
Includes: dedication to son (f.w.v.; p. [2]); errata (pp. 47-50).
Copies: *LUB.

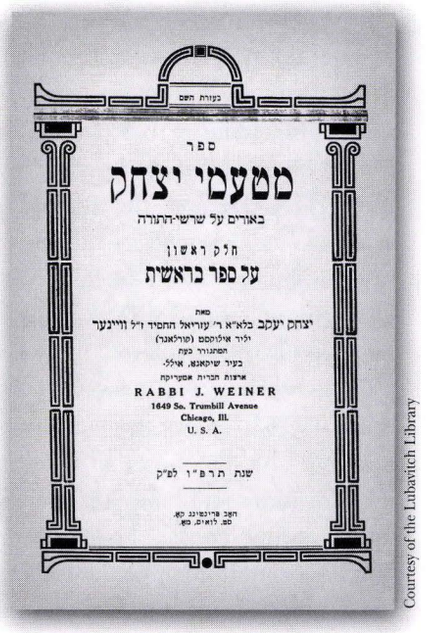
Revel was born in 1885 in Prienai, a suburb of Kovno. He studied in the *kloiz* of Kovno and at the yeshivah of Telz and was ordained at the age of sixteen. He also studied Hebrew and secular subjects on his own. Revel was arrested for voicing support for the 1905 revolution and he immigrated to America the following year. He continued his education at the University of Pennsylvania and New York University (M.A., 1909) and wrote a dissertation on Karaite law at Dropsie College (Ph.D., 1912). He thereafter moved to Tulsa, OK, to work for his father-in-law, Isaac Travis, an oil magnate. Revel was invited to head RIETS in 1915. It was under his direction that the school was transformed from an East European-style yeshivah into a rabbinical seminary that trained its students specifically for the American pulpit. He also added a college and other divisions and it was due to his initiative that RIETS developed into Yeshiva University. All the while he did not neglect the caliber of instruction in RIETS and he encouraged prominent rabbis to come from Eastern Europe and serve as instructors. Revel was active in Mizrahi and Agudath Harabbonim. He also published many scholarly studies and was initially involved in the publication of the first American Talmud [#635]. "Revel was regarded as the Nestor of Orthodox Judaism in the Western Hemisphere" (*UJE*). He died in 1940.

"This essay of mine is one chapter of a large work on the *targumim* [ancient Aramaic translations] of the Torah. In recent years many scholars of Israel investigated the essence of the Targum Yerushalmi on the Torah and its development, but they did not make any clear conclusions. And the *targum* of the Torah attributed to Jonathan ben Uzziel [Pseudo-Jonathan] was used as the instrument of destruction by those who contradict the accepted views of the sages and the tradition ... [They] build upon it castles in the air concerning the development of the Oral Law. According to the opinion of many of the researchers, this *targum* is the father of all the Aramaic *targumim* and serves as a faithful source for the ancient *halakhah* that is set down in it. In the following pages I will attempt, with the help of God, to prove the error of this view." "The tracing of the origins of Karaitic laws and the reasons for the divergences from Tradition [in his dissertation] prompted Dr. Revel to make the text of Targum Jonathan ... one of his greatest scholarly interests ... [*תרגום יונתן*], one of the most scintillating of Revel's works, illustrates his keenness of mind, and the ability to detect the basic roots of the Targum Jonathan" (Hoenig, 24, 28). *תרגום יונתן* is an offprint from *נר מערבי*, vol. 2, pp. 75-122 [#662]; various errors were corrected in it (*e.g.*, "בא"י" in *נר מערבי*, p. 78, n. 2 was corrected to read "בבבל" in the offprint). The offprint does not appear in the bibliographies in Hoenig and Rothkoff; the original article is listed as Hoenig #58 (p. 133); Rothkoff #331 (p. 331). Revel "dedicated [*תרגום יונתן*] to the celebration of the bar mitzvah of my son, Nahum Shraga, may his light continue to shine, 3 June 1925" (f.w.v.). On Revel's interest in Targum Jonathan and his *תרגום יונתן*, see Hoenig, 18, 24-8; Rothkoff (1972), 243, 244-5.

Other works: contributed to #230, #619. Edited #230. See bibliography in Hoenig, 129-35; Rothkoff (1972), 327-32. Also see J. D. Eisenstein, *מפתח שו"ת הרא"ש* [#247] on Revel's alleged authorship of that pamphlet.
Approbations granted: #771, #891.
References: *AJYB* 24 (1922-3), 192; *AJYB* 43 (1942), 15-24; *BEOAJ*, 434; *CDAJB*, 2:512; *EJ*; Gurock (1988), index; Hoenig; *JCR*, 1182, 1202; Klaperman (1969), index; Levinthal, 152-3, 202-3; *LTRY*, 12 (portrait); *NYT* (2 Dec. 1940), p. 23:4; *OZ*, 165; Rephael, 5:574; Robinson (1980); Rothkoff (1972); Sherman, 170-3; *SLTYBA*, 54-5; *SYSRO*, 180; *UJE*, 9:146-7 (portrait); *WWIAJ* (1926), 496; *WWIAJ* (1928), 559-60; *WWIAJ* (1938), 849-50 (portrait); Zausmer (1957), 280.

223 ספר מטעמי יצחק

Author: Isaac Jacob Weiner יצחק יעקב ווינער
Author's father: עזריאל
[1], 48 pp. + wrappers (two cols. per page) 8vo
St. Louis, 5686 [1926]
Printer: Hob Printing Co.
Front wrapper: border; English; extended writing; "באורים על שרשי שפת התורה ותכונת לשונה וניביה מאיר אור חדש למבין עם תלמיד בתורת אלהים ביד משה להבין ולהשכיל בשפתה תכנותה ודקדוקה ובחקר כל שם פרטי Mat'ame Isaac The Roots of Biblical Words and their Expressions Part One Book Of Genesis By Rabbi Isaac Jacob Weiner".
Title page (p. 1): border; English; extended writing; "ספר מטעמי יצחק באורים על שרשי-התורה חלק ראשון על ספר בראשית".
Includes: a.a. (1649 So. Trumbill Ave., Chicago) (p. 1); preface (pp. 2-4).
Graphics: portrait of author (p. [1]).
Copies: *LUB.


ספר
מטעמי יצחק
באורים על שרשי-התורה
חלק ראשון
על ספר בראשית
מאת
יצחק יעקב בלא"א ר' עזריאל החסיד ז"ל ווינער
יליד אילוקסט (קורלאנד)
המחבר בעת
בעיר שיקאגא, אילל.
ארצות הברית אמעריקא
RABBI J. WEINER
1649 So. Trumbill Avenue
Chicago, Ill.
U. S. A.
שנת תרפ"ו לפ"ק

Courtesy of the Lubavitch Library

Weiner was born in Ilukste, Latvia (p. 1). He lived in various cities in the Russian Empire as a refugee during World War I, after which he immigrated to America (p. 3). He lived in Chicago in 5686 [1926] (p. 1). He may have also lived in Des Moines, IA (see f.w.).

ספר מטעמי יצחק contains Weiner's commentary on Genesis. It is based on *peshat* (plain exegesis). Weiner could not afford to publish his manuscript on the rest of the Pentateuch (p. 2).

224 פירוש רד"ק על פי הדפוסים הראשונים

וכ"י שונים עם מבוא, הערות והגהות בצרוף פירוש הנסתר לרד"ק על בראשית המופיע בפעם הראשונה נערך מאת אליעזר אריה פינקלשטיין מורה בבית המדרש לרבנים בנו יורק חלק א. (פרק א.-מ.)

Author: [Radak {David Kimhi}] [דוד קמחי] רד"ק
Author's father: יוסף
Author: Louis Finkelstein אליעזר אריה פינקלשטיין
Author's father: שמעון
iii-viii, 232, <III-XCVI> pp. 8vo
New York, 5686/1926
Publisher: Columbia University Press
Printer (p. <VI>): W. Drugulin (Leipzig, Germany)
Title page #1 (p. iii): extended writing.
Title page #2 (p. <III>): half title; English only; "The Commentary of David Kimhi on Isaiah."
Title page #3 (p. <V>): English only; extended writing; "The Commentary of David Kimhi on Isaiah Edited, with His Unpublished Allegorical Commentary on Genesis, on the Basis of Manuscripts and Early Editions by Louis Finkelstein, Ph.D."
Includes: dedication to mother (p. v); table of contents (p. <IX>); preface, by Richard Gottheil (17 Dec. 1924) (p. <XI>); preface, by Finkelstein (14 June 1925) (pp. <XIII-XV>); footnotes.
BHB1; Visotzky #7.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kimhi (1160?-1235?), known popularly as Radak, was a Provençal exegete and grammarian. His works are still considered classics.

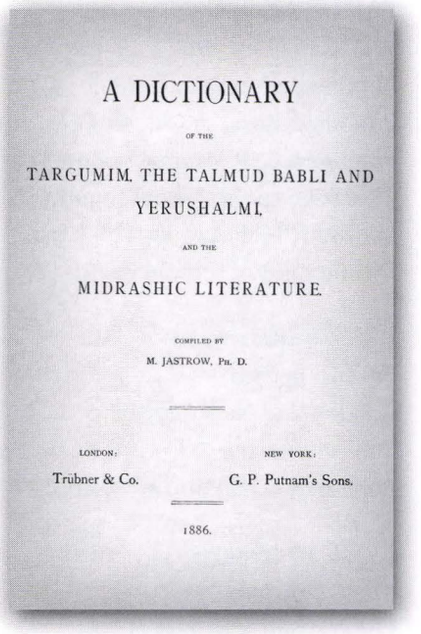
Finkelstein was born in Cincinnati in 1895 and he grew up in Brownsville, Brooklyn. He received a traditional education from his father, Rabbi A. J. [Simeon Isaac] Finkelstein, a B.A. from City College, a Ph.D. from Columbia University and rabbinical ordination from JTSA. He was the first JTSA graduate to be awarded *hatarat horaah.* In 1919 he was hired as a pulpit rabbi in the Bronx and the following year he became an instructor of Talmud at JTSA. Finkelstein resigned from his pulpit in 1931 to devote himself to the Conservative movement. He served in a variety of administrative positions at JTSA, including chancellor (1951 to 1972). It was under his direction that JTSA expanded to include many divisions and campuses. He also published almost one hundred books. "Finkelstein's national standing and his centralization of the forces of Conservatism at the Seminary made him more powerful than any single individual in the movement since Solomon Schechter" (Nadell, 86). He died in 1991.

"It is eight years since I began to prepare the edition of Kimhi's commentary on Isaiah [as a doctoral dissertation], the first part of which appears in this volume [Columbia University Oriental Studies no. 19] ... The edition was completed in 1918, but the printing of it was delayed because I entertained the hope that with the return to normal conditions after the war, it might be possible for me either to borrow or to secure a photograph of the only copy of the Guadalajara edition of Kimhi's commentary on Isaiah now extant ... After years of waiting this hope was given up, and the volume was sent to press. It was only then that I was enabled thought the courtesy of Dr. Chaim Heller of Berlin to include the variants from that edition as an appendix to the work ... As an appendix to the Introduction to this work I felt that it would be highly appropriate to publish the only part of Kimhi's work which has not hitherto been printed, his philosophical commentary on Genesis, chapters II, III and IV ... The indices of the sources used by Kimhi will appear with the second part of this work, which is already prepared in Ms., and the publication of which will, I hope, not be long delayed" (pp. XIII-XV; a second volume is not recorded). This volume was "printed from type ... February, 1926" (pp. <VI>).

Other works (Kimhi): see *EJ.*
Other works (Finkelstein): see Nadell; Visotzky.
References (Kimhi): *EJ,* 10:1002-5.
References (Finkelstein): *AJYB* 24 (1922-3), 138; *BEOAJ,* 136; *CDAJB,* 1:157; *EJ,* 6:1293-5 (portrait); Greenbaum; Kaganoff (1990-1), 83; Landesman, index; Nadell, 83-7; Waxman, 4:1146-7, 1162-3; Wertheimer, 1:161-232, index (portrait); *WWIAJ* (1926), 156; *WWIAJ* (1928), 178; *WWIAJ* (1938), 272 (portrait).

225 A Dictionary of the Targumim,
the Talmud Babli and Yerushalmi, and the Midrashic Literature.

Author: Marcus [Mordekhai] Jastrow [מרדכי יאסטראוו {מרקוס}]
Author's father: אברהם
London and New York, 1886-1903
Printer (part 1, p. [2]; b.b.'s): W. Drugulin, Oriental Printer (Leipzig)
Other languages: Aramaic; English (translations).
Pointed text.
JA #3448 (only parts 1-4); *KA* #494; E. R. Malachi (1955) #357 (2 vol. ed.).
Copies: HUC (parts 1-4); *YGC.


A DICTIONARY
OF THE
TARGUMIM, THE TALMUD BABLI AND YERUSHALMI,
AND THE
MIDRASHIC LITERATURE.
COMPILED BY
M. JASTROW, Ph. D.
LONDON: Trübner & Co.
NEW YORK: G. P. Putnam's Sons.
1886.

PART 1 (א-אספריסא)
[6], 96 pp. 4to
London and New York, 1886
Publisher: Truebner & Co. (London)
Publisher: G. P. Putnam's Sons (New York)
Title page (p. [1]): English only.
Includes: preface (pp. [3-4]) (July 1886); abbreviations (pp. [5-6]).

PART 2 (אספרלג-ברי)
97-192 pp. 4to
London and New York, 1887
Publisher: Truebner & Co. (London)
Publisher: G. P. Putnam's Sons (New York)

PART 3 (ברי-דור)
193-288 pp. 4to
London and New York, 1888
Publisher: Truebner & Co. (London)
Publisher: G. P. Putnam's Sons (New York)

PART 4 (דור-זוא)
289-384 pp. 4to
London and New York, 1890
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons (New York)

PART 5 (זוא-חמת)
385-480 pp. 4to
London and New York, 1892
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 6 (חמת-יירך)
481-576 pp. 4to
London and New York, 189
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 7 (יירעין-כתת)
577-683 pp. 4to
London and New York, 1894
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 8 (ל-מכבד)
[2], 685-780 pp. 4to
London and New York, 1895
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)
Title page (p. [1]): English only; "A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature ... Vol. I. א-כ."
Includes: list of subscribers (p. [2]).

PART 9 (מכביד-נגשן)
781-876 pp. 4to
London and New York, 1896
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 10 (נד-סטים)
877-972 pp. 4to
London and New York, 1898
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 11 (סטיפה-עייבא)
973-1068 pp. 4to
London and New York, 1899
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 12 (עייט-פיתוח)
1069-1172 pp. 4to
London and New York, 1900
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 13 (פיתוחא-צנע)
1173-1292 pp. 4to
London and New York, 1900
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 14 (צנע-קרוא)
1293-1412 pp. 4to
London and New York, 1901
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 15 (קרוב-שיבוטא)
1413-1556 pp. 4to
London and New York, 1902
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)

PART 16 (שיבולא-תתיה)
1557-1736, [3], V-XVIII, [1] pp. 4to
London and New York, 1903
Publisher: Luzac & Co., 46, Great Russell St. (London)
Publisher: G. P. Putnam's Sons, 27 W. 32nd St. (New York)
Includes: "Index of Talmudic and Midrashic interpretations of Scriptural verses, quoted in the Dictionary" (pp. 1722-36); t.p. to vol. 1 (p. [1]); printer (p. [2]); dedication to wife (pp. III); preface (May 1903) (pp. V-XIII); abbreviations (pp. XV-XVIII); t.p. to vol. 2.

This dictionary of post-Biblical Hebrew and Aramaic, Marcus's magnum opus, was proofread by Henrietta Szold and indexed by Rev. Dr. S. Mendelsohn of Wilmington, SC (part, 14, p. XIII). In addition to "liberal subscriptions" from various individual sponsors, Jastrow also received a "a generous subvention" from JPS (part 8, p. [2]; part 16, p. XIII; not in Sarna [1988]). The dictionary was originally issued in 16 "installments [each with its own boards] ... in as rapid succession as possible" (part 1, p. 4; *JA* misrecords only 4 parts and incorrectly notes, "not completed in this edition"). Parts 1-7 were intended as vol. 1 (part 7, p. 683) and parts 8-16 as vol. 2. As per the set in YGC (catalogued above): part 1 has a general title page and a preface; part 7 has a tipped-in slip (p. 577) notifying readers that the title page to vol. 1 would be issued with part 8; part 8 contains a title page for vol. 1 (with an imprint date of 1895) and a subscription list; part 16 contains the title page for vol. 2, a new title page for vol. 1 (with an imprint date of 1903), a dedication to Jastrow's wife and a new preface (with a supplementary subscription list). Jastrow expected that after all the parts were printed, owners would bind them into two volumes and put the preliminary pages included with part 16 in their proper places. In no. 4 of the installment set in YGC, the name of Luzac & Co., the London publisher, is pasted onto the front board; the board may have been originally printed listing Truebner & Co. as the publisher. "Jastrow's dictionary is ... one of the most valuable works in the field ... [and] one of the highest contributions of American scholarship to Jewish learning" (Waxman, 3:558). Prior to its publication students of rabbinics had to rely on German-language reference works (see Solomon Schechter's review in *New York Times* [30 Jan. 1904], book review supplement, pp. 65-6). In his review, Schechter refers to Jastrow's work as having "left [the] press only a few days after the author's death. It is comprised in two stately volumes." It is not clear if Schechter was referring just to the last part having left the press, or if the work was published in its entirety anew in two volumes following the completion of the serialized edition. Jastrow's dictionary was reissued a number of times during the twentieth century, both in its standard format and a smaller one, and it remains a standard reference tool in the field. On efforts to publish a Hebrew edition, see Brisman (2000), 299n11. For contemporary reviews, see Brisman (2000), 105, 212.

For biography, other works, approbations granted and references: see #57.

226 KEY TO THE MASSORETIC [sic] Notes, Titles, and Index Generally Found in the Margin of the Hebrew Bible. Translated from the Latin of A. Hahn, with Many Additions and Corrections, by Alexander Meyrowitz

Author: A[ugust]. Hahn [הן .א[וגוסט]]
Author's father
Author: Alexander Meyrowitz [Iben Meyr] [אבן מאיר] [אלכסנדר מאירוביץ]
[22] pp. 8vo
New York, 1889
Publisher: John Wiley & Son, Publishers, 15 Astor Place
Title page (p. [1]): English only; extended writing.
Includes: copyright, by publisher, 1872 (p. [2]).
Copies: *YGC.

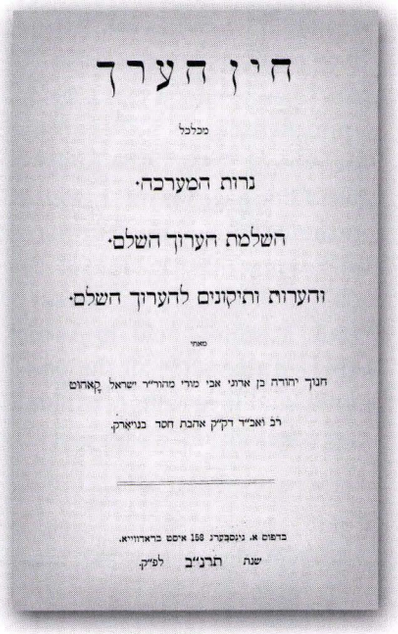
Hahn (1792-1863), a prominent German Protestant theologian, served as the general superintendent of Silesia. Among his many works is an edition of the Hebrew Bible.

Key to the Massoretic Notes contains a Hebrew-English lexicon of nomenclature found in the Masoretic notes (pp. [7-22]) and a table of *haftarot* (pp. [3-6]). The *Key* was originally published separately by Wiley & Sons in 1872 [*JA* #2331] and was "frequently reissued" (*JA*).

The YGC copy, published in 1889, was bound together with a Letteris Bible printed in Vienna in 5647 [1887] by Adolph Holzhausen; the Bible itself has an additional title page: "The Hebrew Bible. Revised and Carefully Examined by Myer Levi Letteris. With Key to the Massoretic Notes, & c., Translated Into English. New York: John Wiley & Sons, 15 Astor Place, 1889." *KA* #685 records the *Key* as an appendix to a Letteris Bible published in Vienna in 1888.

Other works (Hahn): see #9, #12.
References (Hahn): *EB1* (s.v. "Hahn, August").
For biography, other works and references (Meyrowitz): see #191.

227 חין הערך
מכלכל נרות המערכה השלמת הערוך השלם והערות ותיקונים להערוך השלם


חין הערך

מכלכל

נרות המערכה·

השלמת הערוך השלם·

והערות ותיקונים להערוך השלם·

מאת

חנוך יהודה בן ארוני אבי מורי מוהר"ר ישראל קאהוט

ר"ב ואב"ד דק"ק אחבת חסד בנויארק.

בדפוס א. גינסבערג 158 אישסט בראדוויי.

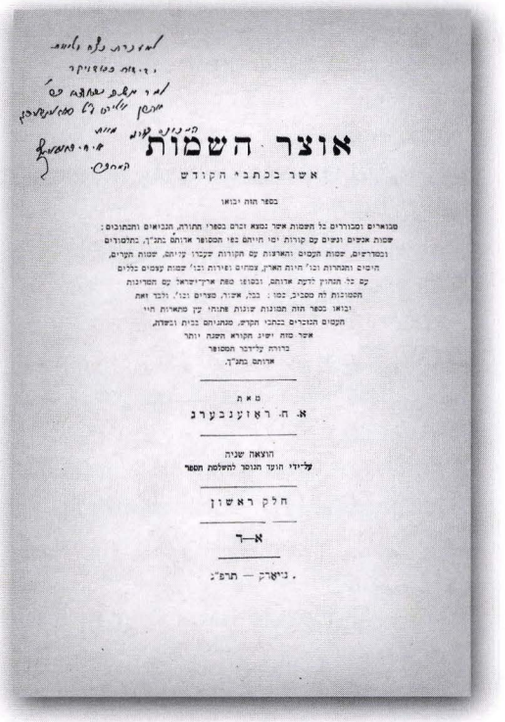
שנת תרנ"ב לפ"ק.

Author: Alexander Kohut חנוך יהודה קאהוט
Author's father: ישראל
[2], LXXXI, 78 pp. 4to
New York, 5652/1892
Printer: A. Ginsberg, 158 East Broadway
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): extended writing; English only; "Supplement to 'Aruch Completum' Containing Sources of Rabbi Nathan's Aruch … Corrections and Explanations to the Eight Volumes."
Title page #3 (p. I): extended writing; "… נרות המערכה".
Includes: postscript (p. LXXXI); footnotes.
Other languages: misc.
Rashi type (footnotes).
BHB1; *JA* #4372; *KA* #310.
Copies: HAR; HUC; JNUL; *YGC.

"Upon reviewing again the pages of the *ערוך השלם* [Kohut's revision of the *ערוך*, by Nathan of Rome] I compared them with my ms. and found that numerous entries in manuscript were omitted in print. It was not, however, a propitious time to print them. There were also new entries that I wrote after volumes of the *ערוך השלם* were completed. I said to myself that it was still too early and that when God wills it I would gather them together and print them as a supplement ... Blessed be he who grants knowledge ... that I am able to fulfill my oath" (p. 3n1). Part two of *חין הערך* contains the additional entries and errata to *ערוך השלם*, which Kohut had published in 1878-92. Part one ("נרות המערכה"), completed 18 Dec. 1891 (p. LXXXI), demonstrates the extent to which Nathan's work relied on that of R. Hai Gaon, R. Gershom b. Judah Me'or Hagolah and R. Hananel b. Hushiel. The title on t.p. #2 is misspelled "Comletum," but the YGC copy bears a sticker pasted over with the correct "Completum." See Brisman (2000), 21-4, 160 (with a discussion of contemporary reviews); Kaganoff (1989-90), 51; A. Kohut; R. Kohut, index; E. R. Malachi (1955), 4-5. On Nathan's *Arukh*, see Abrahams (1920), 60-6; Brisman (2000), 15-25.

For biography, other works, approbations granted and references (Kohut): see #79.

228 אוצר השמות
אשר בכתבי הקודש


אוצר השמות
אשר בכתבי הקודש

Author: A[braham]. H[ayyim]. Rosenberg .א[ברהם]. ח[יים]. ראזענבערג [רוזנברג]
Author's father: עזיאל
New York, 5658/1898-5682/1922
Graphics: illustrations.
BHB1; *JA* #5463; *KA* #31.
Copies: HAR; HUC; JNUL; LUB; *YGC (vol. 3 is a 1916 stereotype).

VOL. 1 (א-אתרים)
[2] pp.; 290 cols. (two cols. per page) 8vo
5658/1898
Printer: A. H. Rosenberg, 52 Canal St.
Title page #1 (p. [1]): English only; extended writing; "Cyclopedia of Biblical Literature Containing an Historical and Geographical Description of the Persons, Places and Other Subjects Mentioned in the Old Testament ... Illustrated by Numerous Engravings."
Title page #2 (p. [2]): extended writing.

VOL. 2 (ב-דת)
[2] pp.; 291-570 cols. (two cols. per page) 8vo
5659 [1899]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. [1]): extended writing.
Includes: dedication to wife (p. [2]).

VOL. 3 (ה-חתונה)
[1] p; 571-816 cols.; [3] p. (two cols. per page) 8vo
5668 [1908]
Publisher: Society for the Advancement of Hebrew Learning
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. [1]): extended writing.

Includes: advs. for Society for the Advancement of Hebrew Learning (pp. [1-2]); acknowledgments (p. [3]).

VOL. 4 (ט-יטט)
[3] pp.; 300 cols. (two cols. per page) 8vo
5671/1911
Printer (p. [1]): A. H. Rosenberg, 131 Henry St.
Printer (p. [2]): A. H. Rosenberg, 52 Canal St.
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): English only; extended writing; "Cyclopedia of Biblical Literature Containing an Historical and Geographical Description of the Persons, Places and Other Subjects Mentioned in the Old Testament … Illustrated by Numerous Engravings."
Includes: dedication to author's wife (p. [3]).

VOL. 5 (כ-לתך)
[1] p.; 301-570 cols. (two cols. per page) 8vo
5672 [1912]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. [1]): extended writing.
Includes: addendum (col. 570).

VOL. 6 (מ)
[1] p.; 571-908 cols. (two cols. per page) 8vo
5677 [1917]
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. [1]): extended writing.

VOL. 7 (נ-ס)
[1] p.; 254 cols. (two cols. per page) 8vo
5681 [1921]
Printer: G.E.B. Press, Inc., 176 Park Row
Title page (p. [1]): extended writing.

VOL. 8 (ע-פ)
[1] p.; 255-534 cols. (two cols. per page) 8vo
[1921]
Printer: G.E.B. Press, Inc., 176 Park Row
Title page (p. [1]): extended writing; "אוצר השמות אשר בכתבי הקודש … חלק שביעי חלק שמיני[!]".

VOL. 9 (צ-ר)
[1] p.; 232 cols. (two cols. per page) 8vo
[5682/1922]
Printer: G.E.B. Press, 176 Park Row
Title page (p. [1]): extended writing.

VOL. 10 (ש-ת)
[1] p.; 237-556 cols; [1] p. (two cols. per page) 8vo
[New York?], [5682/1922]
Publisher/printer: *s.n.*
Includes: addendum (p. [1]); postscript (26 Jan. 1922) (p. [1]).

"A bold enterprise in the field of Biblical Studies" (Waxman, 4:1104), this encyclopedia was the first of its sort in the Hebrew language (Kabakoff, 20). "The articles ... bear upon almost every phase and aspect of life, culture, religion, history, geography and Palestinian topography, as reflected in the Bible. The subjects are treated extensively, and some of the articles are short monographs ... part of the material is borrowed from similar works in European languages, but the erudition displayed and the mastery of the literature pertaining to the Bible is impressive ... many data and views given in the work are antiquated; still, the *Ozar* had a distinct advantage ... [because] Rosenberg made extensive use of Jewish sources ... His attitude towards the Bible is conservative ... the student of the Bible may scan its pages with profit" (Waxman, 4:1104-5; *OZ* criticizes *אוצר השמות* for relying too heavily on Christian scholarship). Rosenberg began work on *אוצר השמות* in 1885 and he prepared the first sections for publication upon arriving in America. Indeed, it was with the hope of publishing *אוצר השמות* that he opened his printing shop. Various factors threatened the completion of the project and at one point, in order to buy paper, he again pawned all of his belongings, including his wife's jewelry and wedding presents she had received from her father. In celebration of his seventieth birthday in 1908, the Society for the Advancement of Hebrew Learning decided to publish the third volume for him (vol. 3, t.p.; for a list of contributors, see vol. 3, pp. [1-2]; also see #235); for this honor, Rosenberg had to contribute eighty-six dollars of his own money (M. Robinson, 19). This society soon disbanded and the fourth volume did not appear until 1911. In 5676 [1916] a stereotype edition of vols. 1-5 was published (an adv. in *העברי* 1.25 [23 June 1916], p. 16 [#928] referring to vol. 5 having just been published doubtlessly refers to the stereotype edition; it was listed at one dollar, or seventy-five cents for subscribers to *העברי*; a set of five volumes was $3.75; vol. 3 of this edition lacks the advertisement and list of contributors but contains a one-page addendum). Vol. 6 was sent to press in June 1916 (adv. in *העברי* 1.25 [23 June 1916], p. 16 [#928]). In November 1916, A[bba]. Katzenellenbogen (187 Division St.) announced that he had purchased the remaining one hundred sets of vols. 1-5 and was prepared to sell them for four dollars each. He planned to assist Rosenberg in publishing the rest of the work if he could sell all the sets of vols. 1-5 (adv. in *העברי* 1.45 [17 Nov. 1916], b.w.v.), but a hiatus in the appearance of additional volumes followed thereafter. In 5679 [1919] a special committee of scholars, well-to-do merchants and others—including R. Meir Berlin, Joshua Bloch, Reuben Brainin, Bernard Drachman, Zevi Hirsch Masliansky, Peter Wiernik and others—assumed the responsibility of publishing the remaining volumes. They completed the project and also issued a reprint (vol. 10, p. [1]; list of committee members in 2nd ed., vol. 1, pp. 1-2; see Hapgood, 63). A great party was held on December 16, 1922 to celebrate its completion (*OZ*; M. Robinson, 19). A pamphlet with reviews of the work was printed in 1924 [#1206].

Vol. 1 of *אוצר השמות* was originally serialized, with a separate title page and imprint (New York: Society for the Advancement of Hebrew Literature, 1895), in *נר המערבי*, vol. 1, no. 1, *et seq.* [#908]. Vol. 1, cols. 1-12 appeared, with a separate title page and imprint (New York: A. H. Rosenberg, 5654 [1894]), in *המורה* [#906]. Subscribers who sent an extra dollar to *המורה* [#906] were promised *אוצר השמות* in installments (*המורה*, p. 2). Vols. 1-3 cost twenty-five cents each; a set cost fifty cents for subscribers to *נר המערבי* [#908] (adv. in vol. 1, b.w.). For advertisements, see *הדבורה*, no. 7, p. 16; no. 8, p. 16 [#922]. For a review of vol. 1, see *קדימה*, no. 1, p. 44 [#911]. Other editions are: stereotype (with minor changes), vols. 1-5, New York: A. H. Rosenberg, 5676 [1916]; 2nd ed., 10 vols., New York: ha-Va'ad ha-Nosad le-Hashlamat ha-Sefer, 5683 [1923]. *KA* catalogues only vols. 1-5. *KA* records the imprint date of vol. 5 as 5677 [1917] and vol. 10 as 5624 [1924]. *JA* records an English title for vols. 1-4. *BHB1* collates [3], 300, [1] pp. for vol. 4 (the page at the end could be the addendum we have seen in the stereotype ed.?). See Brisman (1987), 142-3, 144-5; Kaganoff (1989-90), 51.

For biography, other works and references: see #200.

229 ספר עורך המלים והפתרונים

Author: Isaac Bear [Duber] Chones [חונס] יצחק דובער חאנעס
Author's father: גדליהו
viii, 80 pp. (three cols. per page) 4to
Chicago, 5666/1906
Printer (p. ii): Tobias Kleinman, 544 W. 12th St.
Title page #1 (p. i): English; extended writing.
Title page #2 (p. ii): English only; extended writing; "A Biblical Word=Book and Concordance. This work contains all the words—arranged in alphabetical order—that are to be found in the Hebrew Bible. The root and grammatical form of each word is given and its source in the Bible is also indicated, thereby materially assisting the student in determining the root and form of every word. The author, in compiling his work, has followed the method of the best Bible expositors. The book is written in Hebrew Language, translated in the German language with Hebrew characters. It also contains all the Aramaic words of the Books of Daniel and Ezra. These, too, are arranged alphabetically."
Includes: copyright, by author, 1905 (p. i); preface (p. iii); acknowledgments (p. viii).
Approbations (pp. v-viii): R. Bernhard Felsenthal of Chicago (21 Jan. 1903); R. E[mil]. G. Hirsch of Chicago (10 Mar. 1903); R. Julius Rappaport of Chicago (26 Feb. 1903); R. Zevi Simeon Album of Chicago (11 Jan. 1903); R. Joseph Komissarsky of Chicago (11 Jan. 1903); R. Abraham Braude of Marinopol; R. Judah Eliezer Anixter of Chicago; R. Ezriel Epstein of Chicago (30 Jan. 1903); S[olomon]. Schechter of New York (12 May 1905); Rev. Prof. Joseph Mayer Asher of New York; Bernard Drachman of New York (21 May 1905); H[enry]. Pereira Mendes of New York (23 May 1905); Adolph M. Radin of New York (23 May 1905); R. Hayyim Jacob Widrewitz of New York (30 Apr. 1905); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (7 May 1905).
Graphics: portrait of author (p. iii).
Other languages: English and German (approbations); Yiddish (translations).
BHB1; *KA* #629; Mishkin #44.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Chones was born in Vilna in 1840 and was educated in his youth by R. Zalman Zev, R. Bezalel Hacohen and R. Solomon Hacohen, all of Vilna. He later associated with *maskilim* such as Samuel Joseph Fuenn, Zevi Hirsch Katzenellenbogen, Kalman Schulman and Abraham Dov Lebenson [Adam Hacohen]. He was employed as the proofreader for Fuenn's publishing house from 5622 [1862] until 5630 [1870], and afterwards for Romm until 5640 [1880]. He immigrated to Chicago in 5651 [1891] and continued to work as a proofreader (*e.g.*, #331, #332, #701). Chones died in 1929. His brother was Simeon Moses Chones (see *DA2*, 154).

"The best years of my life I dedicated [to this work] ... We have not even unto this day a complete lexicon that is equal in value to this one. I labored on it for twenty years ... And here is a list of ten improvement that I introduced ..." (p. iv). This volume contains the first two letters of the alphabet. Instead of publishing the remaining volumes, Chones issued #239. *KA* records that a prospectus for *ספר עורך המלים והפתרונים* was printed in 5663 [1903] in Chicago by A. Siegel. See Brisman (2000), 20-1

Other works: #239; laws of grammar appended to *סדור חנוך תפלה* (Vilna: Romm, [?]) (see #229, p. iv). Some of Chones's glosses are in Abraham Dov Lebenson's appendix ("יתרון לאדם") to Judah Leib Ben Ze'ev, *תלמוד לשון עברי* (Vilna: Romm, 1874) (see #229, p. iv).
References: *AJYB* 32 (1930-1), 153; *BHB1*; Brauner; Brisman, 21; *CDAJB*, 1:92; *DA2*, 87-8; Gutstein, 398; *HYBA*, 53; Kressel, 1:773; Waxman, 4:1116.

230 אוצר ישראל
אנציקלופדיא
OZAR YISRAEL A Hebrew Encyclopedia

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
New York, 5607-13/1907-13
Publisher: J. D. Eisenstein, 165 East Broadway
Printer: J. D. Eisenstein, 165 East Broadway
Title page #1 (p. [1] of each volume): English; *shaar*, by Ephraim Grover.
Title page #2 (p. [2] of each volume): border, English only; "Ozar Yisrael An Encyclopedia of all Matters Concerning Jews and Judaism in Hebrew."
Title page #3 (p. [3] of each volume): border.
Includes: charts, pictures, maps and illustrations by Ephraim Grover; bibliographical sources.
BHB1; *KA* #24.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1
5667/1907
[2], VI, 320 pp. 4to
Includes: copyright, 7 June 1906 (p. [1]); contents, arranged by subject (pp. I-II); acknowledgment to A[braham]. Z.[Solomon] Freidus of the New York Public Library (p. II); preface (pp. III-IV); contributors (p. V).

VOL. 2
5668/1908
V, [3], 320 pp. 4to
Includes: contents, arranged by subject (pp. III-IV); contributors (p. IV); subscribers (pp. [1-3]).
This vol. lacks t.p. #1; t.p. #2 and #3 are reversed.

VOL. 3
5669/1909
[3], IV, 320 pp. 4to
Includes: contents, arranged by subject (pp. I-II); contributors (p. II); subscribers (p. IV).

VOL. 4
5670/1910
[3], V, 320 pp. 4to
Includes: copyright, 7 June 1906 (p. [1]); contents, arranged by subject (pp. I-II); preface (p. II); contributors (p. III); subscribers (p. IV).

VOL. 5
5671/1911
[3], III, [2], 320 pp. 4to
Includes: contents, arranged by subject (pp. I-II); errors (p. II); acknowledgment to Alexander [Sender] Jarmulowsky (p. II); contributors (p. III); subscribers (p. [1]); note on chronology (p. [1]).

VOL. 6
5671/1911
[3], IV, 320 pp. 4to

Includes: contents, arranged by subject (pp. I-II); note on chronology and errors (p. II); contributors (p. III); subscribers (p. IV).

VOL. 7
5672/1912
[3], II, [2], 320 pp. 4to
Includes: contents, arranged by subject (pp. I-II); contributors (p. II); subscribers (p. [1]).

VOL. 8
5672/1912
[3], II], [2], 320 pp. 4to
Includes: contents, arranged by subject (pp. I-II); note on chronology and errors (p. II); subscribers (p. [1]); contributors (p. [1]).

VOL. 9
5673/1913
[4], III, [1], 320 pp. 4to
Includes: memorial to Alexander (Hanoch Judah) Kohut (p. [4]); contents, arranged by subject (pp. I-II); correction (p. II); contributors (pp. II-III); subscribers (p. III).
T.p. #2 and #3 are reversed.

VOL. 10
5673/1913
[3], III, 8, 320, 13 pp. 4to
Includes: contents, arranged by subject (pp. I-II); contributors (p. III); subscribers (p. III); errata (pp. 2-7, 1-13).
Approbations (p. 8): R. Jacob David Willowsky [Ridbaz]; R. Hayyim Berlin; R. Isaac Jacob Reines; R. Nathan Halevi Bamberger; Yehiel Mikhel Hacohen Gutman; Samuel A. Poznanski; Aaron [Armand] Kaminka; Simeon Bernfeld; Reuben Brainin.

אוצר ישראל (*OY*), the first complete Hebrew encyclopedia, was Eisenstein's "crowning achievement" and he considered it his *magnum opus* (Kabakoff [1978], 285; Kabakoff [1981], 97). He edited and published it for those unable to read the English-language *Jewish Encyclopedia* (*JE*) (adv. in #241, p. [2]). *OY* was not intended as a translation or popularization of *JE* but rather a complement, or even an "improvement" (*cf.* S. R. [1991] Schwartz; Waxman, 4:1191). According to Eisenstein, "the main goal [of the editors of *JE*] ... was to demonstrate and prove the greatness and glory of Israel to the gentiles. They thus included many biographies of minor [Jewish] figures who [contributed to art, medicine, theater, sports, etc., but] have no connection to the Jewish religion or its literature." Eisenstein preferred to group these figures together in general subject entries. Also, he ignored Christian scholars of Jewish literature and he claimed that *OY* contains more communal histories than *JE* (vol. 1, p. III). Finally, Eisenstein advertised the scholarship of *OY* as conservative in nature, "according to a certain and scientific method which confirms and sustains the accepted faith transmitted to us by the sages of blessed memory" (#241, p. [1]; for similar statements by R. Bernard Revel, see Hoenig, 85-6). Despite these criticisms of *JE*, Eisenstein, who had contributed about 150 articles to it, "patterned his work [*OY*] on its [*JE*'s] style and format—and also adapted a large amount of text for his purposes" (S.R. Schwartz [1991], 166; Waxman, 4:1191). For more of Eisenstein's criticism of *JE*, see S. R. Schwartz (1991), index and

Eisenstein's own articles in: העברי 9 (Nov. 1901), nos. 16-18, rpt. in *OZ*, 320-9; #1139, pp. 12-15; *Critical Notes on the Legal Aspects of the Jewish Encyclopedia, Volume I* (New York, 1901), rpt. from *American Hebrew*; "בקרת" in העברי 9.24 (22 Nov. 1901), p. 2 (also see Moses Weinberger's "אגרת בקרת" follows on p. 3). See Schwartz (1991) on Eisenstein's general relationship with *JE*. On Eisenstein's attempt to maintain a level of academic freedom and impartiality, see vol. 5, p. II.

The assistant editors were, for vol. 1: H. [Zevi Hersch] Bernstein, A[braham]. H[ayyim]. Rosenberg and Dr. G[otthard]. Deutsch; vol. 2: H[enry]. Malter, Gotthard Deutsch and S[amuel]. A[braham]. Poznanski; vol. 3: M[eir]. Friedmann [Ish-Shalom], Solomon Rubin and J[udah]. L[eib]. Landau; vol. 4: Albert Harkavy, J[udah]. L[eib]. Landau and Michael Guttman; vol. 5: J[udah]. L[eib]. Landau, Dr. Ludwig Blau and Meier Rapaport-Hartstein; vol. 6: J[udah]. L[eib]. Landau, Nathan Bamberger, J[acob]. Z[alle]. Lauterbach and I. Goldberger; vol. 7: J[udah]. L[eib]. Landau, A[braham]. Marmorstein, J[acob]. Z[alle]. Lauterbach and Isaac Eisenberg; vol. 8: J[udah]. L[eib]. Landau, Solomon Rosanes and S[amuel]. N. Deinard; vol. 9: J[udah]. L[oeb]. [Leo] Landau, B[ernard]. Revel and M[oses]. L. [Aryeh] Bamberger and Naphtali E[lijah]. Roby [Rahabi]; vol. 10: J[udah]. L[eib]. Landau, Wilhelm Bachler, Israel Goldberger and Samuel Colombo. Eisenstein began organizing the publication of *OZ* in 1905, when he secured a state charter for the Hebrew Encyclopedia Publishing Company. Shares in the company were offered to the public and the following year a new press was set up (Brisman [1987], 38). Vol. 1 was issued in parts that cost twenty-five cents each (adv. for part ten in הלאם 1.28 [18 July 1907], [6] [#915]). "The labor [of vol. 10] was completed on Friday the eve of the Holy Sabbath third of Elul 5673 (5 Sept. 1913). By the typesetter Moses Judah Schneider of Vilna" (vol. 10, p. 320). Eisenstein hosted a "*se'udat mitzvah*" (festive meal) at his home in the Bronx to celebrate the publication of the complete set on 27 Nov. 1913 (Thanksgiving Day) (invitation card in Eisenstein archives at JTSA). Each bound volume cost three dollars (הדרור, no. 1, p. [2] [#923]; לוח אחיעבר, vol. 1, p. 28 [#930]; for prices in foreign currencies, see #233, p. I and #234, b.w.v.). The exclusive agents in Europe were A. Gebil (Cardiff, Wales) and the Central Publishing Co. (Warsaw) (see the broadside issued to announce the publication of vol. 9 [JTSA Karp]). Ben-Avigdor [Abraham Leib Shaklovich] purchased seven hundred unbound sets for European distribution, but Eisenstein was unable to collect full payment from him (*OZ*, 114-5).

For a prospectus, see אוצר ישראל (New York: H. D. Buegeleisen, 5666 [1906]) [*BHB1*]. Advertisements and notices appear in #233, #234 (f.w.r., b.w.v), #238, #240, #241, #922 (no. 1, p. 2; no. 2, p. 2; no. 3, p. 2; no. 5, p. 2; no. 6, p. 2; no. 7, p. 2), #923, #607 (no. 2, p. [1]), #919 (p. 1), #921 (no. 2, p. [2]); also see the extremely rare (*unicum*) and unrecorded brochure reproduced in Kabakoff (1981), 101-2. For a promotional calendar, see #234. For a review, see הדבורה, no. 8, pp. 14-5 [#922]. For approbations, see *OZ*, 374-6; adv. in #241; #231. R. Isaac Jacob Reines of Lida considered *OY* testimony to America's status as a center not only of materialism, but also of "the spirit of Israel and its literature" (adv. in #241, p. [4]; also see R. Samuel Poznanski's opinion on *OY* being published in America in *OZ*, 376). For poems on *OY*, see #446, p. 56; #457, pp. 85, 99. For a response to critics, see #233. The YGC set catalogued here was bound in Vilna by Zelig Lewin Electric Bookbinder and sold by Central Publishing Co. For variant preliminary collations and imprints, see *BHB1* and *KA*. YGC also has a variant set in which vol. 1: has a different layout for certain preliminary pages; lacks the English title page; records the printer and copyright bearer as Hebrew Encyclopedia Publishing Co.; lists the organizers of the Hebrew Encyclopedia Publishing Co. (Eisenstein, I. Broyde, H. Bernstein, A. H. Rosenberg and M[orris]. Salem) (p. [3]); and has a note on errors and corrections (p. V). Other editions of *OY* are: Berlin and Vienna: Menorah, 5684/1924 (printed in Germany by E. Heckendorff); London: Shapiro, Vallentine & Co., 5695/1935 (printed in Czechoslovakia); corrected and with additions, New York: Pardes, 5712/1951; Jerusalem, 1971; Jerusalem, 1972. "Eisenstein's success in this venture led him to publish a whole series of *Osarot* [anthologies]" (Kabakoff [1981], 97). See Brisman (1987), 36-40, 107-8; Samuels, xxxii-xxxviii.

For biography, other works and references: see #205.

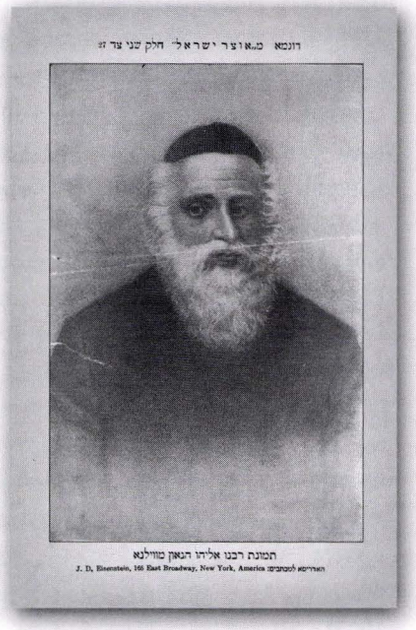
231 אוצר ישראל
אנציקלופידיא

OZAR YISRAEL A Hebrew Encyclopedia

Author: [Judah David Eisenstein] [{אייזנשטיין} יהודה דוד אייזענשטיין]
Author's father: זאב וולף
[4] pp. 4to
New York, [1908]
Publisher: J. D. Eisenstein, 165 E. Broadway
Printer: [J. D. Eisenstein]
Title page (p. [1]): English; *shaar.*
Graphics: portrait of R. Elijah of Vilna (p. [4]).
Other languages: English, German and Russian.
Copies: *YGC.



This broadside advertisement was issued to announce that the second volume of **אוצר ישראל** [#230] would be available in Adar 1908. It contains many approbations from rabbis and scholars, including R. Max Heller of New Orleans, David Neumark, R. Isaac Jacob Reines of Lida, Isidor Singer, Mayer Sulzberger and others. The *shaar* is signed by Ephraim Grover. This broadside may have been what Eisenstein was referring to when he offered to send "sample leaves with a portrait of the Vilna Gaon [R. Elijah] to whomever requests it" (#234, b.w.v.). The portrait appears in **אוצר ישראל**, 2:26 and is identified there as a "copy from a picture in the house of Samuel Wilner of New York," a direct descendant of the Vilna Gaon. This picture does not appear in the collection of Vilna Gaon portraits in Vinograd (2003), 301-12.



For biography, other works and references: see #205.

232 אלהות

Author: Israel Konovitz [Konowitz] [ישראל קאנאוויץ [קאנוביץ, קונוביץ
Author's father: יצחק מאיר
[5], IX, [2], 350, [38] pp. + wrappers 8vo
New York, 1908
Publisher: Shoharei Tushiyah New York
Front wrapper: extended writing; "אוצר התלמוד והמדרש מאמר הראשון האלהות".
Back wrapper: border; English only; "The God Idea in Talmud and Other Rabbinical Sources."
Title page #1 (p. [1]): half title; "אוצר התלמוד והמדרש".
Title page #2 (p. [2]): extended writing; "אוצר התלמוד והמדרש מאמר הראשון האלהות".
Title page #3 (p. [38]): English only; "The God Idea in Talmud and Other Rabbinical Sources."
Includes: prohibition of *hassagat gevul* (p. [3]); dedication to Solomon Schechter (p. [4]); acknowledgment to Dr. S[amuel]. Schulman (p. [5]); preface (Av 1904) (pp. I-III); memorial to parents (p. IV); contents (pp. IV-IX); preface (Sept. 1907) (pp. [1-2]); index of Biblical citations (pp. [1-35]); acknowledgments to Rev. Dr. Samuel Schulman of Temple Beth El (New York), Felix Warburg, Lazarus Kohns, Mayer Sulzberger, Joseph L. Butterwieser, Joseph Stern, Henry Herman and Morris Singer (p. [36]); dedication to Solomon Schechter in English (p. [2]); footnotes (sources).
BHB1; *KA* #45.
Copies: HAR; JNUL; LUB; *YGC.

Konovitz was born in 1871 in Iasi, Rumania. (His father, a Cantonist recruit, escaped to Rumania after deserting from the Czarist army.) He received a traditional education in local *hadarim* and *batei midrash* (including a Habad *bet midrash*) and at the age of sixteen he enrolled in a Hungarian yeshivah. The following year he traveled to Berlin with the intention of enrolling in Hildesheimer's Rabbinerseminar. Rejected on account of his weak background in secular disciplines, he studied instead with other local teachers. He returned to his native land two years later and worked as a merchant before becoming a teacher. While pioneering in modern modes of Jewish education, he found it increasingly difficult to accommodate the demands of the government and he immigrated to New York in 1903. Unhappy working for his brother in the jewelry business, he served as a preacher in Rumanian synagogues for a short while before turning again to Jewish education. He dedicated the rest of his life to this field and is credited with introducing various reforms (*e.g.*, *Ivrit be-Ivrit* instruction and a uniform curriculum). Konovitz was active in the Hebrew Principals' Association, serving as its secretary from 1910 and later as its president. In 1912 he became the principal of the Downtown Talmud Torah, a position he held until 1944. Konovitz published many articles on Jewish education. In 1945 he moved to Boston to live with his son-in-law, A. L. Horowitz, and in 1948 he resettled in Trenton. He died there in 1959 and was buried in New York.

אלהות is the first entry of **אוצר התלמוד והמדרש**, Konovitz's proposed multi-volume, alphabetically-arranged reference work on rabbinic thought in Talmudic and Midrashic literature. He published **אלהות** in an effort to solicit support for additional volumes (pp. I-III). For a list of proposed subject entries, see p. II. For his sources, see p. III. The imprint date on t.p. #3 and the back wrapper is 1908; on t.p. #1 it is 5666 [1906]. "Four hundred copies of **אלהות** were sold in Russia by the publisher 'Moriah' of Odessa, and here in America the work sold out three or four months after it appeared" (Konovitz, qtd. in Zausmer [1962], 113n4). Despite this initial success, Konovitz decided to rearrange his manuscript as a series of biographies rather than as a encyclopedia of subject entries. A sample appeared in the early 1950s and the first complete volume was published in 1956. Seven more volumes appeared posthumously (see Kressel). A copy of **אלהות** in YGC has a sticker pasted over the imprint that reads "Friedman's Hebrew Publishing House, 172 Rivington St."

Other works: #1152. Contributed to #924 (pen name: I. Kahana), #930 (vol. 1). For bibliographies, see Drachler (on Jewish education); *BHB1*; Kressel (on early Rabbinic thought); Zausmer (1962), 113-5.
References: Gamoran; *JCR*, 372, 462-3; Konovitz (partially trans. in Joseph); Kressel, 2:744; Wohl (portrait); Zausmer (1962).

233 אוצר ישראל
אנציקלופדיא עברית בעשרה כרכים

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
VIII pp. 16mo
[New York], [1908]
Publisher: [J. D. Eisenstein]
Printer: [J. D. Eisenstein]
Title page (p. I): border; English; extended writing.
Includes: a.a. (165 East Broadway).
KA #25.
Copies: *YGC.


אנציקלופדיא
עברית
בעשרה כרכים
אוצר ישראל
יהודה דוד אייזענשטיין
בעזרת חכמים וסופרים רבים מארצות שונות
J. D. EISENSTEIN, 165 East Broadway, New York, America

Shortly before the publication of אוצר ישראל [#230] commenced, a sample volume of a Hebrew encyclopedia appeared in Europe as אוצר היהדות חוברת לדוגמא, ed. Joseph Klausner (Warsaw: Ahiahsaf, 1906). The collaborators on אוצר היהדות apparently criticized the conservative, tradition-oriented scholarship of אוצר ישראל in Europe's Hebrew journals (pp. III-VI; *cf. KA* #24), forcing Eisenstein to publish this pamphlet in its defense. He bolstered his arguments by citing from positive reviews by scholars and leaders from across the spectrum of the Jewish community (*e.g.*, Ridbaz, R. Isaac Jacob Reines of Lida, Mayer Sulzberger, Isidore Singer, R. Max Heller of New Orleans and David Neumark, etc.) (pp. I-II). In response to claims that he was an unknown author, Eisenstein included a bibliography of his contributions to *JE* and *Murray's New Bible Dictionary* (pp. VII-VIII). He attributed the attacks of those involved with אוצר היהדות to their failure, following ten years of effort, to publish more than just a sample volume (p. II). The imprint year is recorded here as 1908 because Eisenstein announced that vol. 3 of אוצר ישראל would be published in Shevat [Jan.-Feb.] 1909 (p. I). The printer is recorded based on a comparison with אוצר ישראל.

For biography, other works and references: see #205.

234 יידיש-ענגליש וואכען-קאלענדאר לוח תרס"ט

HEBREW-ENGLISH WEEKLY CALENDAR FOR THE YEAR 5669 (Sept. 26, 1908-Sept. 15, 1909)


יידיש-ענגליש וואכען-קאלענדאר

לוח תרס"ט לפ"ק

זמן: משרטה. רים בר 365 שמש

תהא שנת י"ג למחזור ריב"ל של החמה. שנת 1 למחזור רים"ם של הלבנה

כולל

מאורעות, וברונות ומנהגים

יום הולדת של בר מצוה בחשבון הנהוג המתאים ליום השבת שקודם בר למחזור

זריזת החמה ושקיעתה בכל יום באופק ניו־יארק

וזמן חדלקת נר של שבת בכל שבוע

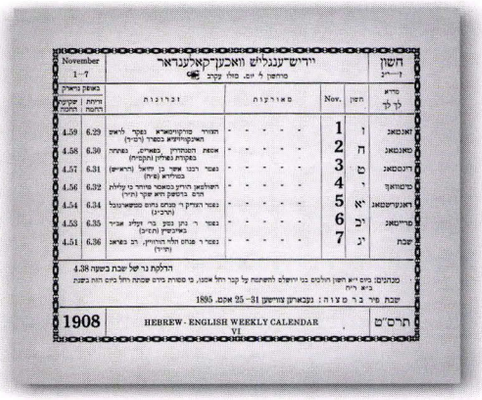
HEBREW - ENGLISH WEEKLY CALENDAR

for the year 5669

(*Sept. 26, 1908 – Sept. 15, 1909*)

Copyright 1908 by J. D. Eisenstein

NEW YORK



Author: [Judah David Eisenstein] [יהודה דוד אייזענשטיין {אייזנשטיין}]
Author's father: [זאב וולף]
[1], LI pp. + wrappers 12mo
New York, [1908]
Publisher: [Judah David Eisenstein, 165 East Broadway]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (165 East Broadway) (f.w.r.); adv. for אוצר ישראל [#230] (f.w.r., b.w.v); copyright, by Eisenstein, 1908 (p. [1]).
KA #399.
Copies: HUC; *YGC.

This Jewish calendar for 5669 (1908-9) was published as a promotion for אוצר ישראל [#230] (*KA*) and contains advertisements for it. It includes information for daily religious observances, lists American civil holidays and records events from Jewish history (mostly the deaths of important Jews). For each week it also notes the Gregorian birthdays for boys who become bar mitzvah that week. Eisenstein offered to send "sample leaves [of אוצר ישראל] with a portrait of the Vilna Gaon to whomever requests it" (b.w.v); this refers to #231, which contains many approbations from rabbis and scholars.

For biography, other works and references: see #205.

235 נשף ספרותי

לכבוד החכם אברהם ח. ראזענבערג ליום מלאת לו שבעים שנה.

LITERARY EVENING in Honor of the Seventieth Anniversary of A.H. Rosenberg

[6], <[6]> pp. 8vo
[New York], [1908]
Publisher: [Society for the Advancement of Hebrew Learning]
Title page (p. [1]): English; extended writing.
Other languages: English (translation).
KA #590.
Copies: *HAR (microfiche).

This pamphlet was published for a celebration in honor of Abraham Hayyim Rosenberg's seventieth birthday. Hosted by the Society for the Advancement of Hebrew Learning, it was used by Rosenberg's friends as an opportunity to raise money for *אוצר השמות* [#228], a Biblical Encyclopedia he was trying to publish. "The entire income [raised at the celebration] goes towards the publication of 'Rosenberg's Biblical Encyclopedia'" (p. [1]). "The Bible, aside from its religious and moral teachings, is considered by all civilized nations as the best literary classic ... In every European language there are several good Biblical encyclopedias. It is, therefore, very surprising that there should not be a Biblical Encyclopedia in the Hebrew language, in the language of the Bible ... It must be admitted that the publication of such a work is very expensive, and our Hebrews, though boasting of many men of letters, cannot get the men of money to assist in such a laborious undertaking as the preparation and publication of a Biblical encyclopedia in the Hebrew language, the sale of which cannot be very profitable. Mr. A.H. Rosenberg knowing all this, has still undertaken the laborious task of preparing such an encyclopedia, and has spent 20 years of his time in composing it, all single-handed. He has already published the first two volumes, but he is not in a position to publish the remaining eight volumes which he has ready in manuscript. Mr. Rosenberg became 70 years of age Oct. 17, 1907. The Society for the Advancement of Hebrew Learning, consisting of a small but elect number of Hebraists, took the initiative to arrange a Literary Evening in his honor, for March 10, 1908, in the Educational Alliance, New York ... It is expected that all that have a national pride will take a deep interest in the matter and render their assistance towards the publication of this great work. The subscription price of the entire set of 10 volumes is $10. On receipt of $2 the first two published volumes will immediately be shipped. On receipt of $1 the first or second volume will be shipped. The third volume is now in print and is expected to be ready within a short time" (pp. [3-4], <[3-4]>). The committee in charge of the celebration was headed by Adolph Radin (chairman), David Blaustein (vice-chairman) and Morris Salem (secretary). For a list of committee members, see pp. [4], <[1]>. For the "Programme" of the celebration and the participants, see pp. [2], <[2]>. For approbations commending *אוצר השמות*, see pp. [5-6], <[4-6]>. Only vol. 3 was published by the Society and Rosenberg himself had to contribute eighty-six dollars of his own money to assure its publication (M. Robinson, 19). On the Society, see #1135.

236 ספר אוצר המדות
(אנציקלופדיא מדותית ומוסרית)

Author: Joseph Gabrielow [Gabreelow] יוסף ברי"ל גבריאלוב
Author's father: יהודה לימא
New York, 5671/1911-5676/1916
BHB1; *KA* #28.
Copies: HAR; HUC; *JNUL; LUB; *YGC.

VOL. 1, NO. 1

38, [2] pp. + wrappers 8vo
New York, 5671/1911
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Otzar Hamidoth Encyclopaedia of Ethics A Selection of Sayings, Ideas etc. of the Greatest Philosophers and Ethical Scholars of the world concerning Philosophy and Ethics."
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-4); table of contents (p. [1]); errata (p. [1]); postscript (p. [2]); a.a. (227 Clinton St. Drug Store) (p. [2]).

VOL. 1, NO. 2, PART 1

[3], 44-77, [1] pp. + wrappers 8vo
New York, 5672/1912
Printer: Franklin Press, 28 City Hall Place
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Otzar Hamidoth Encyclopaedia of Ethics A Selection of Sayings, Ideas, etc., of the Greatest Philosophers and Ethical Scholars of the world concerning Philosophy and Ethics."
Title page (p. 1): identical to f.w.
Includes: note to subscribers (p. [40]); memorial to mother (p. [42]); preface (pp. [43]-5); postscript (p. [1]); a.a. (227 Clinton St., c/o Drug Store) (p. [1]).
Approbation (p. [1]): Baruch Isaac Reinherz of Boston.

VOL. 1, NO. 2, PART 2

[2], 82-108, [1] pp. + wrappers 8vo
New York, 5672/1912
Printer: Grayzel and Co., 65-67 Suffolk St.
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Otzar Hamidoth Encyclopaedia of Ethics A Selection of Sayings, Ideas, etc., of the Greatest Philosophers and Ethical Scholars of the world concerning Philosophy and Ethics … Part II."
Title page (p. [1]): identical to f.w.
Includes: table of contents (p. [1]).

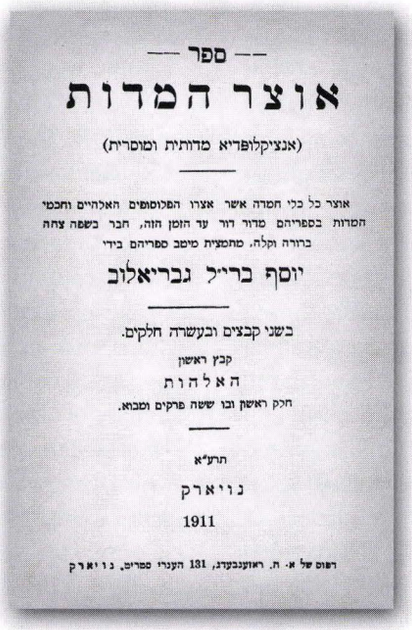
VOL. 1, NO. 3

[3], 116-172, [1] pp. + wrappers
New York, 5674/1914
Printer: Lifshitz Printing Co., 217 East Broadway
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Otzar Hamidoth Encyclopaedia of Ethics A Selection of Sayings,

Ideas, etc., of the Greatest Philosophers and Ethical Scholars of the world concerning Philosophy and Ethics ... Part III."
Title page (p. [1]): identical to f.w.
Includes: table of contents (p. [2]); list of subscribers (p. [1]).

VOL. 1, NO. 4

[11], 182-238 pp. + wrappers
New York, 5676/1916
Printer: A. H. Rosenberg
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Otzar Hamidoth Encyclopaedia of Ethics A Selection of Sayings, Ideas, etc., of the Greatest Philosophers and Ethical Scholars of the world concerning Philosophy and Ethics ... Part IV."
Title page (p. [1]): identical to f.w.
Includes: memorial to father (p. [2]); table of contents for nos. 1-4 (p. [3]); note to subscribers (p. [5]); list of subscribers (p. [6]).
Approbations (pp. [4-5]): R. Jacob Eskolsky of New York (30 Apr. 1916); R. Benjamin Fleischer of Brownsville; Prof. G[otthard]. Deutsch; G[eorge]. Selikowitz in *Tageblatt.*


ספר
אוצר המדות
(אנציקלופדיא מדותית ומוסרית)
אוצר כל כלי חמדה אשר אצרו הפלוסופים האלהיים וחכמי המדות בספריהם מדור דור עד הזמן הזה, חבר בשפה צחה ברורה וקלה, מתמצית מיטב ספריהם בידי
יוסף בריל גבריאלוב
בשני קבצים ובעשרה חלקים.
קבץ ראשון
הא ל ה ו ת
חלק ראשון ובו ששה פרקים ומבוא.
תרע"א
נ ו י א ר ק
1911
רשום של א. ח. ראזענבערג, 131 הענרי סטריט, נ ו י א ר ק

Gabrielow was born in ניסויז [Nesvizh?], Minsk Province, before 1866, the year that his father died (vol. 1, no. 4, p. [2]; his father was a Lithuanian merchant and contractor). Gabrielow immigrated to New York prior to 1895 (#907) and lived on New York's Lower East Side (#922, no. 3, p. 16). He died in 1925.

This survey of Jewish theology is arranged primarily biographically, with figures from the Biblical period to Spinoza and Solomon Maimon. Gabrielow was disturbed that many Jews did not fully understand their religion and he wrote ספר אוצר המדות so that people would know "the path in which they should go and the deeds that they should do [Ex. 18:20]." He also intended it to be used by preachers (pp. 40, 44-5; adv. in #922, no. 3, p. 16). He defiantly declared that he did not solicit rabbinical approbations because a book should be judged by its subscribers and readers. Instead of a traditional approbation, he initially merely printed the laudatory comments of Baruch Isaac Reinherz, a Boston banker (vol. 1, no. 2, part 1, p. [1]). When he did print rabbinical approbations in no. 4 , Gabrielow included those by "younger [*i.e.*, modern?] rabbis" because they "are closer to the knowledge of God"; "older" (*i.e.*, old-fashioned?) rabbis, he explained, were not interested in God but merely in observing the commandments (see vol. 1, no. 4, p. [5]). Gabrielow issued ספר אוצר המדות serially in pamphlet form and he later advised readers to bind them together (vol. 1, no. 4, p. [5]; YGC also has a bound copy). For an advertisement for the first part, see #922, no. 3, p. 16. The first two parts cost one dollar (or $3.75 for five copies) (review in #922, no. 8, p. 15). Vol. 2, nos. 1-4 were printed in Budapest in 5685 [1925] by Meshulam Zalman and Menahem Hacohen Katzburg. See Brisman (1987), 202, 425n15; Schapiro (1927), 58.

Other works: edited #907, #909 (no. 1). Contributed to #922; *הצפירה*; *המליץ* (see the approbation of G. Selikovitsch in vol. 1, no. 4).
References: Brisman (1987), 202, 425n15; Kressel, 1:395-6.

237 אוצר לשון המקרא
Students' Hebrew and Chaldee Dictionary to the Old Testament ...

With Supplement: Neo-Hebrew Vocabulary

Author: Alexander Harkavy [אלכסנדר {הרכבי} הארקאווי]
Author's father: יוסף משה
Author: Abraham Hayyim [Hyman, Hayman, B. Joseph] Charlap [Harlap] [אברהם חיים חרל"פ {חרלאפ, היימאן, בן יוסף}]
Author's father: יוסף
VI, 786, [2], 102 pp. 8vo [E.p.]
New York, 1914
Publisher: Hebrew Publishing Co., 50-52 Eldridge Street
Title page (p. I): English.
Includes: copyright, by publisher, 1914 (p. II); preface (Dec. 1913) (pp. III-IV); abbreviations (pp. V-VI).
Other languages: English.
Pointed text.
KA #27; E. R. Malachi (1955) #14; *הארקאווי'ס ביא-ביבליאגראפיע*, p. 13.
Copies: HAR; HUC; *YGC.

Harkavy was born in Novogrudok in 1863. Under the influence of the Am Olam movement, he immigrated to America in 1882. He moved to Paris in 1885 but returned to America the following year, living in New York, Montreal and Baltimore before settling in New York. Harkavy accepted many menial jobs in America, including working on a farm, before securing a position as a social worker for the Hebrew Immigrant Aid Society (HIAS) at Ellis Island. He also taught at JTSA. Harkavy began to "publish" at the young age of fourteen, when he circulated a manuscript journal. He later contributed many articles to European and American Jewish periodicals (*e.g.*, #911) and authored numerous books. These included: dictionaries; translations of the Bible and modern works (*e.g.*, I. Friedlander, Graetz and *Don Quixote*) into English and Yiddish; and English-instruction books in a number of languages. Harkavy demanded that Yiddish be recognized as an independent language, and not merely a dialect of German (Liptzin, 130). "It is partly due to Harkavy that Yiddish is now recognized as a language" (*JE*) and Marcus has referred to him as "America's first and most prolific writer of Yiddish linguistic materials and textbooks" (*USJ*, 3:439). His adoration of Yiddish notwithstanding, he "undoubtedly did more than any other man for the general education and Americanization of Jewish immigrants in the United States" (*AJYB*, 42:156). Harkavy, who was active on behalf of Hovevei Zion and a Novogrudok *landsmanschaft*, died in 1939. His younger brother was Elhanan Harkavy.

"[T]he object of the compiler [was] to give in simplified form a scientific dictionary of Hebrew and Chaldee for the use of those engaged in the study of the original text of the Old Testament. This dictionary is worked out on the lines of ... Gesenius and Fuerst ... [with] copious citations. Some striking interpretations by old exegetes are given here, which other lexicographers seem to have disregarded" (p. III). The main section was compiled by Harkavy and the supplemental dictionary of "words occurring in Rabbinical and modern Hebrew literature" (pp. 1-102) was compiled together with Hyman. This was one of Harkavy's most important publications (*OZ*). It cost four dollars (adv. in #930, vol. 2, p. [13]). A second edition was published in New York in 1918 (E. R. Malachi [1955] #14) and a third revised edition was published by Hebrew Publishing Co. in 1924. See Brisman (2000), 79.

Other works (Harkavy): #941, #1119. Contributed to #900, #911, #922. Published #414. Also see *AJYB*; *HYBA*; *LFDNYL*; Schwab, 192; *WWIAJ* (1938); *הארקאווי'ס ביא-ביבליאגראפיע*; #519, pp. 73-4.
Approbations granted (Harkavy): #1040.
References (Harkavy): *AJYB* 6 (1904-5), 100-11; *AJYB* 24 (1922-3), 153; *AJYB* 42 (1941), 152-64, 480 (portrait); *BEOAJ*, 209; *BHB1*; Brandes, 103; Brisman (2000), index; *CDAJB*, 1:251; *EJ*; Harkavy (portraits); Hizkuni, 521; *HYBA*, 33-4, [16] (portrait); *JE*, 6:324; Kressel, 1:630-1; *LFDNYL*, 3:80-5; Liptzin, 131-2; E. R. Malachi (1931), 31, 74; E. R. Malachi, *מסות ורשומות*, 173-7; Mark; *NYT* (28 Nov. 1939), p. 26:2; *OZ*, 50; Rejzen (1926), 1:794-803 (portrait); *UJE*, 5:216 (portrait); *USJ*, 4:368, 439; Waxman, 4:1116; *WWIAJ* (1926), 246; *WWIAJ* (1928), 277-7; *WWIAJ* (1938), 416; *הארקאווי'ס ביא-ביבליאגראפיע* (portraits); #519, pp. 70-4.
For biography, other works, approbations granted and references (Charlap): see #25.

238 אוצר מדרשים
Ozar Midrashim Edited by J. D. Eisenstein Bibliotheca Midraschica

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
New York, 5675/1915
Publisher (p. [2]): J. D. Eisenstein, 121 Canal Street
Printer (p. [3]): J. D. Eisenstein, 121 Canal Street
BHB1; *KA*#29.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1

[4], XIII, 276 pp. (two cols. per page) 4to
Title page #1 (p. [1]): art, by Louis Greif; English.
Title page #2 (p. [2]): border; English only; "Ozar Midrashim A Library of Two Hundred Minor Midrashim Edited with Introduction and Notes ... Vol. 1 א-ל".
Title page #3 (p. [3]): border; extended writing; "אוצר מדרשים בית עקד למאתים מדרשים קטנים ואגדות ומעשיות".
Includes: copyright, 1915 (p. [1]); table of contents (pp. I-II); index of Midrashim (pp. III-IV); bibliography (pp. V-VI); preface (pp. X-XII); dedication to R. Judah Leib Landau of Johannesburg, Abraham Solomon Freidus of the New York Public Library and Nehemiah Samuel Libowitz (p. XIII).

VOL. 2

[4], 277-605, [I] pp. 4to
Title page #1 (p. [1]): art, by Louis Greif; English.
Title page #2 (p. [2]): border; English only; "Ozar Midrashim A Library of Two Hundred Minor Midrashim Edited with Introduction and Notes ... Vol. 2 מ-ת".
Title page #3 (p. [3]): border; extended writing; "אוצר מדרשים בית עקד למאתים מדרשים קטנים ואגדות ומעשיות".
Includes: adv. for #230 (vol. 2, p. [1]); colophon (p. 586); list of proverbs and epigrams (pp. 587-8); subject index (pp. 589-95); glossary of foreign words, by Dr. Solomon Todros Halevi Hurwitz (pp. 596-605); adv. for #230 (p. [1]).

"The *Ozar Midrashim* contains two hundred texts of smaller [minor] Agadic collections ... among them are many which deal with phases of early Jewish mysticism ... Each Midrash is prefaced by an introduction which discusses its character, authorship, and date" (Waxman, 4:1159). Eisenstein published *אוצר מדרשים* in response to the interests of his readers and in order to rescue its contents for the literary record. Finding earlier anthologies wanting because they were not organized in a user-friendly format, he compiled and alphabetically organized this anthology using Jellinek's *בית המדרש*, Solomon Aaron Wertheimer's *בתי מדרשות*, Hayyim Meir Horowitz's *קובץ מדרשים קטנים* and *בית עקד האגדות*, Elazar Halevi Greenhut's *הלקוטים ספר* and other such works (p. X-XII; *אוצר דינים ומנהגים*, [2] [#240]). The introductory essay, "Preaching and Preachers" (pp. VII-IX), is a summary of the article on "Derash" in *אוצר ישראל* [#230]. The glossary, by Dr. Solomon Todros Halevi Hurwitz, contains many words not in scholarly and modern Hebrew and Aramaic dictionaries (*אוצר דינים ומנהגים*, [2] [#240]; on Hurwitz, a Semitics scholar on the faculties of Columbia University and RIETS, see *CDAJB*, 1:283 and Gurock [1988], index). For Eisenstein's prophecy that America would become the center of Judaism and Jewish learning, see pp. X-XII. "The labor was completed on Tuesday the eleventh of Shevat 5675 (26 January 1915). By the typesetter Moses Judah Schneider of Vilna" (p. 586). The title page lists Eisenstein as the printer, but his financial records (in the JTSA archives) indicate that the printer was Isaac Goldman & Co. *אוצר מדרשים* cost five dollars, or $4.50 if bound in one volume (adv. in #930, vol. 1, p. 28; also see advs. in #240, p. [2] and in #242). A stereotype edition was published in 5688/1928 by Resnick, Menschel and Partners in New York. See Kaganoff (1989-90), 50; Samuel, xxxviii-xxxix.

For biography, other works and references: see #205.

239 ספר המלים או ערוך הקצר

Author: Isaac Bear [Duber] Chones [חונס] יצחק דובער חאנעס
Author's father: גדליהו
VII, 183 pp. (two cols. per page) 8vo
Chicago, 5675/1915
Printer: Y. Shapiro, 1127 Blue Island Avenue
Title page #1 (p. I): border; extended writing.
Title page #2 (p. II): English only; extended writing; "A Concise Talmudic=Midrashic Dictionary Containing nearly 8000 New-Hebrew and Chaldaic words, with references, found in the Mishnah, Babylonian and Palestinian Talmud, Midrashim, Targumim, Responsa, Zohar, etc., etc., translated into Hebrew and Yiddish."
Includes: copyright, by author, 1915 (p. II); preface (pp. V-VI); acknowledgments (p. VII); errata and addenda (p. 179); biographical sketch of author, by R. Abraham Behr Goldenson of Chicago (pp. 180-3).
Graphics: portrait of author (p. III).
Other languages: Yiddish translations.
BHB1; *KA* #499; E. R. Malachi (1955) #234; Mishkin #61.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Unable to publish all the volumes of his multi-volume *ספר עורך המלים* [#229], Chones instead issued this Talmudic/Midrashic dictionary (with definitions in Yiddish) (p. 182). It is based on a list of words that he amassed while a proofreader in Vilna. He published it because existing dictionaries focused more on etymology, which was not of interest to most users, than in conveying the simple meaning of the word (pp. V-VI). For a discussion of this work, with facsimiles of the title pages, preface and acknowledgments, as well as an English translation of the latter two, see Brauner; also see Brisman (2000), 20-1.

For biography, other works and references: see #229.

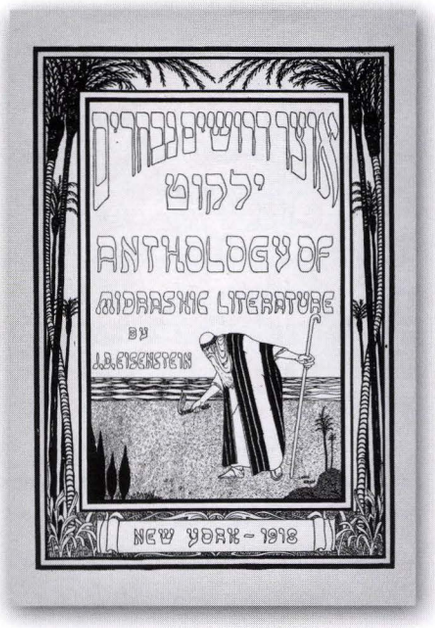
240 אוצר דינים ומנהגים
A Digest of Jewish Laws and Customs

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
XII, 466, [2] pp. (two cols. per page) 4to
New York, 5677/1917
Publisher (p. III): J. D. Eisenstein, 123 Canal Street
Printer (p. II): J. D. Eisenstein, 121 Canal Street
Title page #1 (p. I): *shaar*, by Louis Greif; English.
Title page #2 (p. II): border; English.
Title page #3 (p. III): border; English only; "Ozar dinim u-Minhagim A Digest of Jewish Laws and Customs in Alphabetic Order."
Includes: dedication to Russia (p. V); preface (pp. VII-VIII); bibliography (pp. IX-XI); index to relevant topics in Maimonides's *Guide to the Perplexed* (pp. XI-XII); colophon (p. 451); endnotes and errata (pp. 452-3); subject index (pp. 454-9); advs. for #230, #238 (pp. [1-2]).
Graphics: diagrams (pp. 237, 313).
Other languages: English definitions.
BHB1; *KA* #22-1; Rivkind #5, 40.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Eisenstein compiled this anthology of Jewish customs for contemporaries who were occupied with material concerns and did not have time to consult original sources. To improve upon medieval anthologies that did not provide references nor present information in a user-friendly format, Eisenstein arranged *אוצר דינים ומנהגים* alphabetically and included source references. Among the sources listed in the bibliography are #583 and #598. *אוצר דינים ומנהגים* concentrates on the customs and laws of Russian and Polish Jews since they—as opposed to Sephardic or hasidic Jews—constituted the majority of American Jewry (#240, p. VIII). Eisenstein appended a section on the "Customs of the Synagogue Arranged by the Months" (pp. 460-6) because congregations were ignoring many customs on account of the ignorance of beadles and the attitudes of rabbis that these customs were not important (pp. VII-VIII). For references to practices in America, see pp. 50, 215, 221 (on confirmations, the use of scissors during the circumcision ceremony and the sale of printed *mezuzot*). "The labor was completed on Sunday the 27th of Sivan 5677 (17 June 1917). By the typesetter Moses Judah Schneider of Vilna" (p. 451). The title page lists Eisenstein as the printer, but his financial records (in the JTSA archives) indicate that the printer was Isaac Goldman & Co. *אוצר דינים ומנהגים* was "Dedicated to New Russia Born March 13, 1917 Destined to be a Haven of Religious Liberty and Social Equality" (p. V, VIII; the dedication on p. V is lacking in later eds.). *אוצר דינים ומנהגים* cost four dollars (advs. in #619, vol. 2, no. 4, f.w.v.; #930, vol. 1, p. 28). Stereotype editions were published by Hebrew Publishing Co. of New York in 5682/1922, 5689/1928 and 5698/1938. According to *KA*, most of the contents were taken from *אוצר ישראל* [#230]. On the controversial entry on autopsies (p. 453) and the feud that it sparked between Eisenstein and Moses Tomashoff, see #619. For comments on *אוצר דינים ומנהגים*, see #652, vol. 13, p. 4. See Brisman (1987), 197, 199.

For biography, other works and references: see #205.

241 אוצר דרושים נבחרים
Anthology of Midrashic Literature



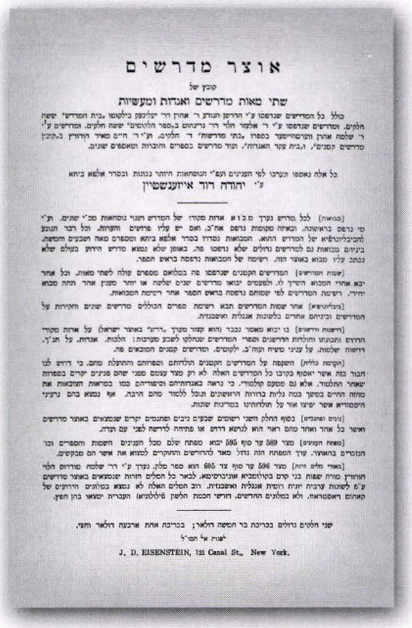
Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
[3], II, 398, [4] pp. (two cols. per page) 4to
New York, 5678/1918
Publisher (p. [3]): J. D. Eisenstein, 123 Canal Street
Printer (p. [2]): J. D. Eisenstein, 123 Canal Street
Title page #1 (p. [1]): art, by Louis Greif; border; English.
Title page #2 (p. [2]): border; English; extended writing; "אוצר דרושים נבחרים ילקוט לתורה נביאים וכתובים".
Title page #3 (p. [3]): border; English only; "Ozar D'rushim Nivharim or Yalkut An Anthology of the Midrashic Literature According to the Order of the Hebrew Bible."
Includes: copyright, 1918 (p. [3]); preface (p. I-II); indices (subject and Biblical citations) (p. 381-98); adv. for #230 (pp. [1-4]); footnotes.
BHB1; *KA* #22-2.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Traditionally, Eisenstein explained, Jews studied Midrash on the Sabbath to provide them with succor after an exhausting week of labor and with an intellectual refuge from Gentile oppression. Though enlightened nations no longer oppressed the Jews, a new danger emerged in the guise of assimilation. Contemporary sermons, however, did not inspire Jews or provide them with guidance since the Midrashic literature was alien to preachers. The preachers "thought to attract that new generation and they also lost the old generation, and no one listens to them and hears them and their sermons." Desiring to strengthen the Jewish spirit and nation, and since Midrash anthologies from Europe were unavailable due to World War I, Eisenstein compiled this anthology, arranged according to the Biblical lectionary. The volume avoids the duplication that characterizes the early Midrashic compilations (pp. I-II). Original sources are provided in parentheses. "The labor was completed on Sunday the twentieth of Tammuz 5678 (30 June 1918). By the typesetter Moses Judah Schneider of Vilna" (p. 380). The title page lists Eisenstein as the printer, but his financial records (in the JTSA archives) indicate that the printer was Isaac Goldman & Co. The main sales agent for *אוצר דרושים*, which cost four dollars for copies bound in cloth, was Abba Katzenellenbogen, 187 Division St. (adv. in *התרן* 5.25 [6 Sept. 1918], [1] [#924]). *אוצר דרושים* was reprinted in 5689/1929 by Hebrew Publishing Co. in New York. For an advertisement, see #242.

For biography, other works and references: see #205.

242 אוצר מדרשים

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
[1], E, [1] pp. 4to
New York, [ca. 1918]
Publisher: [J. D. Eisenstein]
Printer: [J. D. Eisenstein?]
Copies: *YGC.



אוצר מדרשים

קטן של

שתי מאות מדרשים ואגדות ומעשיות

כולל כל המדרשים שנדפסו ע"י הורנק ועוד ר' אהרן דר' יעלנסק בילנסון, בית המדרש' שטק, חלקם, המדרשים שנדפסו ע"י ר' אלטר הלר דר' נ"ש בס' הלוטים, בספר הלוטים' ששה חלקים, ומדרשים ע"י ר' שלמה אהרן וועדשרישער בספרו 'בתי מדרשות' ר' חלקים, ע"י ר' חיים מאיר הורוויץ בלעזנסק מקמיס', וגבית עקר האגדות', הנה מדרשים בספרים והוברות ומאספים שונים.

כל אלה נאספו ונערכו לפי הסדרים עם הטפסאות חזקר נכונות ובסדר אלפא ביתא

ע"י יהודה דוד אייזענשטיין

[בטאות] לכל נדרים נערך מ ב ו א אחרת סקורי של המדרים וחבר נוספאות מב' שנים. ע"י קו נדפס בראשונה. הבאיה סקטות נדפס אח"כ. ואם יש עלין מרחיים ותקוות. הכל ובר הטבע מחבילתיפא של המדרים החמ. המבואות נסדרו בסדר אלפא ביתא ומספרים מאה תשבים מחשבת. בינים מבואות גם למדרשים נחלים שלא נדפסו מה. באופן שלא נמצא מדרש הידוע בעלם שלא נכתב עליו מבוא באחר מה. רשימה של המבואות נדפסה בראש הספר.

[עמות המדרשים] המדרשים המבוכים שנדפסו מה בכללאם מספרים עלה לשתי מאות. הכל אחר יבא אחרי המבוא הידוע לו. ולמבוים יבואו מדרשים שנים שלשה או יותר. מענין אחר ותחת מבוא יחידי. רשימת המדרשים לפי שמותם נדפסה בראש הספר אחר רשימת המבואות.

[בלתי־שוים] אחר שמות המדרשים תבא רשימת ספרים הכוללים מדרשים שנים וחקירות על המדרשים וביחוס אחרים בלשונות אנגלית ואשכנזית.

[רשימת הידיעות] בו יבוא מאמר נכבד וחוא סמך מערך ,רדים באחר ישראל, על אחת סקורי חתרים ומבוחנו ותולדות המדרשים ומספר המדרשים שנאלנו לשבע סקרנות: הלכות. אגדות. על תק"נ. דרושות שלמות. על עניני משית ותו"ב. הלוטים. המדרשים סבוים המבואים מה.

[הקדמה כללית] הקדמה על המדרשים הקטנים הלוחתם והפחתם והתפלה מהם. כי רוים לפי תבור בזה אשר יאסוף בביתו כל המדרשים האלה. לא ידע מצד עצמם ספרי יחוס מבנים יקרים בספרות שאחר התלמוד. אלא גם מסמך קלקולי. כי נראה באחרונים והמדרשים בפי בבראשו. ותבואות את מחוה הרוים בחקר בכמה גלות בהוחות הראשונים ובכל לתלמוד מהם הרבה. אף נמצא בהם נתעני הוסמוריא אשר יפיעו אור על תולדותיהו בסדרנות שכוח.

[בעיה ושובים] בסוף החלק חשבי ישמים שבעים ניבים ותחנוים יקרים שנמצאים באחר מדרשים ואשר כל אחר ואחר מהם ראוי הוא לנתוא דרוש או פתיחה לדרשה לפני עם ועדה.

[מאה העשרים] בשנה 5689 קר סוף 689 יבוא בשנתה שלם בכל המבנים הקטנים והמפורים וכו' המדרים באחרונה. ערך הספרות הות נדול מאד להדרשים והחוקרים למצוא את אשר הם מבקשים.

[באיר חלש יודע] בשנה 5686 קר סוף צד 685 הוא ספר שלם, נעדר ע"י רר שלמה שדרוים חלקי חתורון מהות שאות בני קים בקולומביא אוניברסיטא, לבאר כל חלקים הוחות שנמצאים באחר מדרשים ע"פ לשונות ערבית ועוד ועוד אנגלית ואשכנזית. רוב חלקים האלה לא נמצא בכוחנים ויודעים של קאהים ראשפראות, ולא בכוחנים חדושים. הוחשי חכמת הלשון פילולוגיא) והעברית ישמאי בתן חעה.

שני חלקים נדולים בכריכת בר חטשה דולאר. בכריכה אחת אחבעה דולאר וחצי.

-שנת על יסו"ד

J. D. EISENSTEIN, 121 Canal St., New York.

This pamphlet contains advertisements for works by Eisenstein (#240, #241, #230, #238) (pp. [1], E, [1]), as well as a polemical attack against R. Moses [Morris] Benjamin Tomashoff. "In the periodical *יגדיל תורה* ... a critique of my *אוצר דינים ומנהגים* [#240] was published. By nature I do not respond to critiques in periodicals because most reviewers do not go into matters in depth ... But out of respect to some rabbis who subscribed to my book and also read *יגדיל תורה* I decided to respond to the publisher who made a big deal out of my entry on 'autopsies' ... The publisher did not print my response ... He also did not print what other rabbis said, such as R. Nathan Nota Horowitz ... who wrote a lengthy article with the necessary proof texts from the Talmud and Rabbinic literature to permit autopsies by a *cohen* [priest] in the present age. I heard there are other leading rabbis in America who instruct that it is permissible to be lenient" (pp. A, B). Eisenstein included in this pamphlet his original letter to Tomashoff on autopsies (pp. A-B) and a second letter that he wrote after Tomashoff refused to print the original letter (pp. B-E). The latter letter contains point-by-point responses to Tomashoff's criticisms of *אוצר דינים ומנהגים* and a personal attack on Tomashoff. For more information on the dispute over Eisenstein's position on autopsies, see #619. See Brisman (1987), 424n9.

For biography, other works and references: see #205.

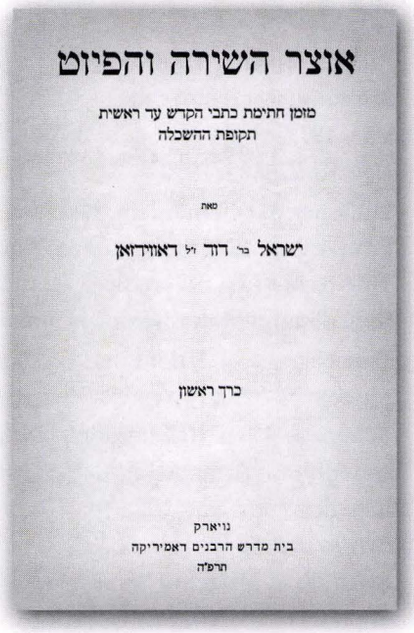
243 אוצר מאמרי חז"ל

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
VIII, 437, [1] pp. (two cols. per page) 4to
New York, 5682/1922
Publisher: J. D. Eisenstein, 57 East Broadway
Printer: J. D. Eisenstein, 57 East Broadway
Title page #1 (p. I): art, by J. Flora; border; English; "אוצר מאמרי חז"ל A Concordance of Quotations Sayings Phrases from Talmud Midrashim by J.D. Eisenstein."
Title page #2 (p. II): border; extended writing; "אוצר מאמרי חז"ל קונקורדנציא למאמרים פתגמים ובטוים בהלכה ואגדה מן הש"ס בבלי וירושלמי וכל המדרשים ע"פ ערכין א"ב עם הערות מאת יהודה דוד אייזענשטיין".
Title page #3 (p. III): border; "Ozar Maamare Hazal A Concordance Quotations Sayings and Phrases from Talmud and Midrash Arranged Alphabetically by Subjects with Notes, by J.D. Eisenstein."
Includes: copyright, 1922 (p. III); preface (pp. IV-V); contents (pp. VI-VIII); adv. for Eisenstein's *הגדה של פסח אוצר פרושים וציורים* (p. [1]).
BHB1; E. R. Malachi (1955) #22.
Copies: HUC; JNUL; LUB; *YGC.

This anthology contains rabbinic quotations from the Talmud and Midrash arranged by subject. "It appears to me that there is no need to explain the need for such a book that shows the sources for quotations from the two Talmuds and all the Midrashim. For if there was a need for such a book as *זכרון תורת משה* [Constantinople, 1554], which R. Moses Figo authored about four hundred years ago, 'in order to ease the burden of searching'—in the earlier generations when their Torah was their craft and they toiled in it all day and were experts in all the of Talmud, and also their hearts were wide open for learning Torah and were empty of secular subjects,—so much more so [is there a need] in these generations when Torah is made temporary and working is permanent, and hearts are too small to include Torah studies together with the secular studies as the present time demands. Even the majority of the rabbis are busy with congregational matters, and they [only] fulfill 'you should mediate on it day and night' [Jud. 1:8] by reciting the *Shema* of the morning and evening prayers ... Certainly we need an index of rabbinic quotations. But what if the readers say that we already have many indices in our literature? ... I will reply that that previous authors did not fulfill their obligation because they did not do their job properly. It is amazing that in the four hundred years that authors of indices have attempted to improve and complete what Figo began, they have only damaged it ... Indeed, until today we have not found an index that approximates *זכרון תורת משה* ... This anthology, *אוצר מאמרי חז"ל*, is truly an index of all the ... treasures in the Talmudic and Midrashic literature, for it comprises almost 1,300 [subject] entries ... and in each entry are many quotations from the Jerusalem and Babylonian Talmuds and the Midrash, and there are entries that extend over full pages ... Specifically in this age [when there is little time for study] ... we must devise new means so that the Torah will not, God forbid, be forgotten in Israel. And these means are the compilations or anthologies of all genres of literature for quick reference and study (reference books)" (pp. IV-V). For a list of fifteen anthologies Eisenstein planned to publish in the future, see p. V. The title page lists Eisenstein as the printer, but his financial records (in the JTSA archives) indicate that the printer was Isaac Goldman & Co. Other editions of *אוצר מאמרי חז"ל* are: 2nd ed., New York: Hebrew Publishing Co., 5689/1929; 3rd ed., New York: Ze'ev Solis, 5707/1947.

For biography, other works and references: see #205.

244 אוצר השירה והפיוט
Thesaurus of Mediaeval Hebrew Poetry



Author: Israel Davidson [Moshovitz, Movshovitz]
ישראל דאוידזאן [דוידסון, דוידזון, דודזון, דאוידזון, דווידזאהן, מושוביץ]
Author's father: דוד זאב
[1], LXVIII, 418, [2] pp. 4to
New York, 5685/1924
Publisher: Jewish Theological Seminary of America (New York)
Printer: Jewish Publication Society Press (Philadelphia)
Title page #1 (p. I): half title; "אוצר השירה והפיוט Thesaurus of Mediaeval Hebrew Poetry."
Title page #2 (p. II): English only; Thesaurus of Mediaeval Hebrew Poetry ... Vol. 1."
Title page #3 (p. III): plain; "אוצר השירה והפיוט ... כרך ראשון."
Includes: limitation notice (500 copies) (p. [1]); copyright, by author, 1924 (p. IV); dedication to Mr. and Mrs. Nathan J. Miller (p. V); table of contents (p. VII); English preface (3 Oct. 1924) (pp. IX-XIII); Hebrew preface (pp. XV-XXIII); bibliography (pp. XXV-LXVIII); errata (pp. [1-2]).
BHB1; *KA* #30.
Copies: HUC; JNUL; LUB; *YGC.

Davidson labored for ten years to complete the first volume of *אוצר השירה והפיוט*, a bibliography of Hebrew poetry. It was a scholarly desideratum, he explained, because "every student of mediaeval Hebrew poetry, religious as well as secular, is still confronted with the lack of a proper source book, which should contain not only a record of the poems ... but also detailed information where these poems may be found" (p. X; also see p. XVI). Davidson's work incorporates both printed and manuscript sources and includes religious poetry written until his own time and pre-Haskalah (*i.e.*, pre-1740) secular poetry. Poems are listed alphabetically by the first line and each entry contains information on type and structure, authorship, dates of appearance, secondary references, etc. If Davidson has been acknowledged as a great scholar in general, *אוצר השירה והפיוט* has been recognized as his *magnum opus* and as a testimony to his "complete mastery of the entire poetic literature of the Jews" (*EJ*; Nadell, 66, 271; *USJ*, 3:527; Waxman, 4:1153, 1156). It "marked a new stage in the study of post-Biblical Hebrew poetry" (Schirmann's preface in the 1970 reprint, p. IX). Its appearance also had implications for American Jewish history, since it was one of the hallmarks of the "emergence of the Seminary as a premier research institution" (Nadell, 271). It was awarded the first Bialik Prize in 1936 and "has remained an indispensable work of reference for scholars" (*EJ*). The typesetter was Moses Alperovich (p. IV; on Alperovich, see #487). Publication costs were defrayed by Linda R. Miller (C. Adler [1938], 2). For additional errata and indices, see vol. 3, p. XII. *BHB1* does not collate pp. [1-2]. Vols. 2-4 were published in 1929, 1930 and 1933. A supplement and response to critical reviews appeared as "A New Supplement to the 'Thesaurus of Mediaeval Hebrew Poetry,'" *HUCA* 12-13 (1937-8), 715-823. A reprint, with a preface by J. Schirmann, was published by Ktav Publishing House, Inc. in New York in 1970. On this work, see C. Davidson, 107-20; Schirmann, IX-XXIX; S. R. Schwartz (1997), 311-2. For a review by Jacob Mann, see *JQR* 16.1 (July 1925), 94-8.

For biography, other works and references: see #118.

245 אוצר מאמרי תנ"ך

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
[6], 495 pp. (two cols. per page) 4to
New York, 5685/1925
Publisher: J. D. Eisenstein
Printer (p. 468): [Levant Press]
Title page #1 (p. [1]): art (signed, but illegible); border; "אוצר מאמרי תנ"ך קונקורדנציא Concordance of Biblical Words and Phrases."
Title page #2 (p [2]): border; English only; extended writing; "Ozar Maamare Tanakh A Concordance of Words, Phrases and Idioms in the Holy Bible Comprising All Synonyms, Homonyms and Words of Similar Character in the Old Testament Hebrew and Chaldaic Arranged by Subjects in Alphabetic Order with Critical and Explanatory Notes Index of the Roots of All Words Found in the Bible."
Title page #3 (p. [3]): border; extended writing; "אוצר מאמרי תנ"ך מערכה למאמרים, פתגמים ובטוים בכתבי הקדש כולל כל שמות הנרדפים, שמות אפיים ושמות קרובי ענין וכל השרשים הנמצאים בתורה נביאים וכתובים עברית וארמית".
Includes: copyright, 1925, by author (p. [2]); dedication to Hebrew University (p. [3]); preface (18 Nov. 1924) (pp. [4-5]); addenda and errata (pp. 467-8); index of roots (pp. 469-95).
BHB1; E. R. Malachi (1955) #22a.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"This anthology is a systematic listing (concordance) for the Bible. It is twice as useful as all of its predecessors for it includes all the words in the Bible (Hebrew and Aramaic) in all their different forms and phrases without repeating verses—in full and not in brief. The utility of an arrangement according to particular subjects, as opposed to an arrangement according to words, is known to all researchers, expositors and critics. In this way each entry becomes an entire article unto itself and the volume is also useful as a *mikhlol* (encyclopedia) ... At the end of each entry is a list of all the roots in that entry and at the end of the volume is a long index of all roots in the Bible arranged alphabetically and with reference to the entries in this anthology ... Due to a lack of points in the typesetter's machine I was compelled to adopt the manner of writers who copy the Talmud and write all words *male* [plene] and not *haser* [defective] (except for those words that are impossible to read erroneously) ... This anthology, arranged according to subjects and with brief notes, will be very useful to those who desire to translate the Bible correctly. The heads of the Jewish Publication Society in Philadelphia, which published the Bible in English translation, did a great thing to translate it from the Hebrew original and remove Christian blemishes introduced by Christian translators. But they did not really get down to the bottom of things and translate it according to the Jewish spirit. I mean to say that they did not give us a faithful translation according to an understanding of the words and their true meanings. They made many errors, for example ... This anthology will [also] be a guiding light for those who desire to expand and moisten [*sic*] the Hebrew language based on its original source in the Bible and will not need to draw foul water from broken cisterns" (pp. [5-6]). The printing was completed on 1 May 1925. The typesetters were A. Tz. Lipner, Jacob Jacobowitz and [Y.?] Sh. Fishhof (ליפנר, יעקב יעקבויץ וש. פישהוף א.צ.). "Owing to a lack of points in the typesetting machine, the letter *shin* is not distinguished from the letter *sin*" (p. 468).

For biography, other works and references: see #205.

246 אוצר מסעות

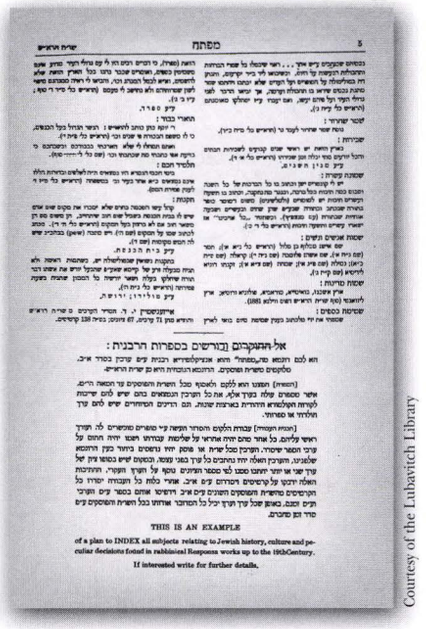
Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
New York, Heshvan 5687/1926
352 pp. (two cols. per page) 4to
Publisher: J. D. Eisenstein, 57 East Broadway
Title page #1 (p. 1): art, by "Z. Raban 'Bezalel'"; English; "אוצר מסעות A Compendium of Jewish Travels."
Title page #2 (p. 2): border; extended writing; "אוצר מסעות קובץ תיורים של נוסעים יהודים בארץ ישראל סוריא, ... מצרים וארצות אחרות".
Printer: [Oriom]
Title page #3 (p. 3): border; English only; extended writing; "Ozar Massaoth A Collection of Itineraries by Jewish Travelers to Palestine, Syria, Egypt and other countries ... Selected and Edited by J.D. Eisenstein."
Includes: copyright, 1926 (p. 3); preface (pp. 5-13); table of contents (p. 3); index of names and places (pp. 350-2).
Graphics: illustrations, maps and photographs (*passim*).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.



This anthology of travelogues contains the accounts of Benjamin of Tudela, R. Obadiah of Bertinoro, David Reuveni, Hayyim Joseph David Azulai, Judith Montefiore and others. "Travelogues in Jewish literature offer much material for the researcher ... And aside from how reading these travelogues expands the understanding of the regions of the world, it also gives spiritual pleasure and enjoyment. It opens the heart of all who wish to engage in light and pleasant learning during their free time and rest from serious and difficult learning, or to rest a bit from their businesses that stretch the body and disturb the soul. However, until now these stories were strewn around the literature of Israel and were almost removed from or disappeared from the eyes of readers. Even those [travelogues] at hand were printed poorly and replete with vulgar errors. This is aside from the fact that the majority of the travelogues themselves were authored without any proper style, care for grammatical laws and a sense of chronological order, which spoiled the intentions [of the authors]. Therefore, this 'אוצר מסעות' [Anthology of Travelogues] comes to fill a lacuna and fix what is crooked. It contains twenty-four complete travelogues [with introductions] until 1839, aside from additional brief travelogues ... There remain travelogues from 1840 onward until [our time] ... which will be included in, God willing, the second volume. At the end of the second volume there will also appear an account of my own travels which I undertook [from 16 Feb. 1926 to 17 May 1926 to the Mediterranean, Egypt, the Land of Israel and Europe] ... During my travels I snapped more than one hundred pictures of important places" (pp. 7, 13). For an index of graves, with a map (by B. Rosenberg) and photographs (by Eisenstein and Benjamin Wiener of Montreal; p. 330), see pp. 328-49. "The typesetting was completed on 24 Oct. 1926 on the typesetting machine by Israel Y. Epstein in the printing house אור-יום [Or Yom, *i.e.*, Oriom] of A. [א.] Rechtman, 54 Canal St." (p. 352). Eisenstein prepared a second volume, but it was never published (Eisenstein [1961], 78).

For biography, other works and references: see #205.

247 מפתח שו"ת הרא"ש


מפתח 5

THIS IS AN EXAMPLE

of a plan to INDEX all subjects relating to Jewish history, culture and peculiar decisions found in rabbinical Responsa works up to the 19thCentury.

If interested write for further details.

Courtesy of the Lubavitch Library

Author (p. 5): [Judah David Eisenstein] [יהודה דוד אייזענשטיין {אייזנשטיין}]
Author's father: זאב וולף
5 pp. (2 cols. per page) 4to [E.p.]
[New York], *s.a.*
Publisher/printer: *s.n.*
Title page: none.
Other languages: English (p. 5).
Copies: *LUB.

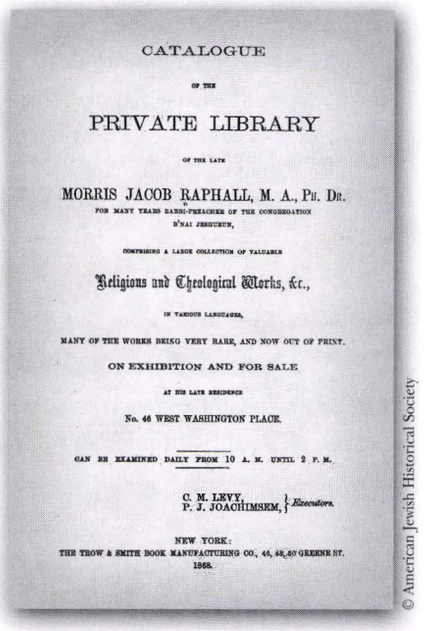
"This is an example of a plan to index all subjects relating to Jewish history, culture and peculiar decisions found in works of rabbinical responsa up to the 19th century" (p. 5). "Eisenstein J.D. arranged the entries from 'שו"ת הרא"ש' [the responsa of the Rosh, *i.e.*, R. Asher b. Jehiel] and selected 71 entries and 67 cross-references; altogether 138 cards" (p. 5). "To researchers and searchers of Rabbinical Literature: Before you is a sample from the 'מפתח' [index], which is a rabbinic encyclopedia arranged alphabetically and collected from the responsa and *posekim* [rabbinic arbiters]. The present sample is from the responsa of the Rosh [R. Asher b. Jehiel]. The Goal: It is our wish to gather and collect from all the responsa and *posekim* until the nineteenth century, of which there are about one thousand books, all references that have any relation to the cultural history of the Jews in the various lands, as well as those laws that have a literary or historical value. The Organization of the Work: The labor of collection and arrangement will be done by authors trained for this purpose with a chief editor overseeing them. Each one will be responsible for the completeness of his work and his signature will appear by those entries that he prepared. The entries from each volume of responsa or *posekim* will be printed in the form of the sample that is before you. These entries [and cross-references] will then be cut [apart from one another] ... and glued to cards and arranged alphabetically. After the completion of all the work, the cards from all the different volumes of responsa and *posekim* will be arranged alphabetically and they will be printed in a volume arranged by subject and year. [It will be done] in a manner that every single entry will contain in it all that is said on the matter in every volume of responsa and *posekim* in a particular time" (p. 5). Nothing further relating to this project was published. Eisenstein reprinted this prospectus in his autobiography (*OZ*, 358-63) and an additional paragraph in which he asserted that "R. Dr. Bernard Revel, the dean of RIETS, took this מפתח which I prepared as a sample, removed my name from it (or he lacked the last page where my name appeared), put his own name on it and sent it to some rabbis saying that it was he who prepared the מפתח. See *KA* #527 ... which also errs by attributing the מפתח to Revel" (*OZ*, 358-363). Revel did announce as early as 1908 that he intended to commence compiling an index to the responsa literature for historians; Revel was to serve as the editor and he would be assisted by a committee whose members would include Eisenstein and Isaac Suvalsky (London's *Hayehudi* 2.39 [2 Jan. 1908], 2, rpt. in Rothkoff [1972], 36-7). That same year Revel mentioned in a letter to R. David Rackman that among the projects he was engaged in was "the arrangement of the *Mafteah* (Index to Rabbinics)" (rpt. in Hoenig, 11). A copy of the prospectus published by Revel himself is unknown. See Brisman (1977), 231, 315n162; הדאר 20.6 (6 Dec. 1940), 82.

For biography, other works and references: see #205.

Bibliography

248 Catalogue of the Private Library of the Late Morris Jacob Raphall

32 pp. 8vo [E.p.]
New York, 1868
Publisher: Trow & Smith Book Manufacturing Co., 46, 48, 50 Greene St.
Title page (p. 1): English only.
Other languages: English.
JA #2099; *KA* #758.
Copies: *AJHS.


CATALOGUE

OF THE

PRIVATE LIBRARY

OF THE LATE

MORRIS JACOB RAPHALL, M. A., Ph. Dr.

FOR MANY YEARS RABBI-PREACHER OF THE CONGREGATION B'NAI JESHURUN,

COMPRISING A LARGE COLLECTION OF VALUABLE

Religious and Theological Works, &c.,

IN VARIOUS LANGUAGES,

MANY OF THE WORKS BEING VERY RARE, AND NOW OUT OF PRINT.

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No. 46 WEST WASHINGTON PLACE.

CAN BE EXAMINED DAILY FROM 10 A. M. UNTIL 2 P. M.

C. M. LEVY,
P. J. JOACHIMSEN, } *Executors.*

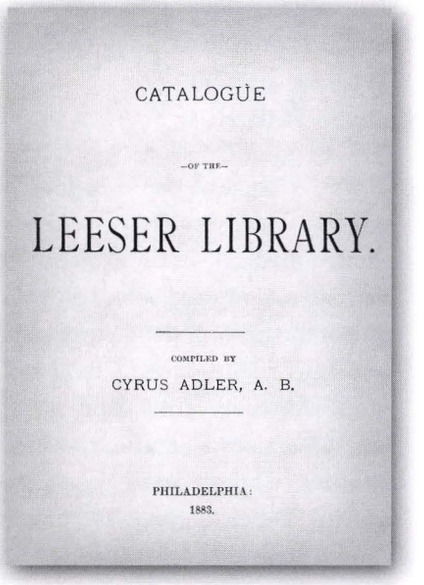
NEW YORK:
THE TROW & SMITH BOOK MANUFACTURING CO., 46, 48, 50 GREENE ST.
1868.

© American Jewish Historical Society

This catalogue describes the library of Morris Jacob Raphall, which was put up for sale following his passing. It contains 170 Hebrew titles and about 300 titles in English, German, French, Latin and Swedish. The executors of Raphall's estate were C. M. Levy and Philip J. Joachimssen. On Raphall, New York's leading Orthodox clergyman, see *CDAJB*, 2:505; "Eminent," 144, 145 (portrait).

249 Catalogue of the Leeser Library. Compiled by Cyrus Adler, A.B.

Author: Cyrus Adler [שירוס אדלר]
Author's father: שמואל
[4], 65 pp. 8vo [E.p.]
Philadelphia, 1883
Printer (p. [2]): Edward Hirsch & Co., 30 South Fourth St.
Title page (p. [1]): English only.
Includes: "Officers of the Hebrew Education Society of Philadelphia" (p. [4]).
JA #3168; *KA* #762.
Copies: HAR; HUC; *YGC.


CATALOGUE

—OF THE—

LEESER LIBRARY.

COMPILED BY

CYRUS ADLER, A. B.

PHILADELPHIA:
1883.

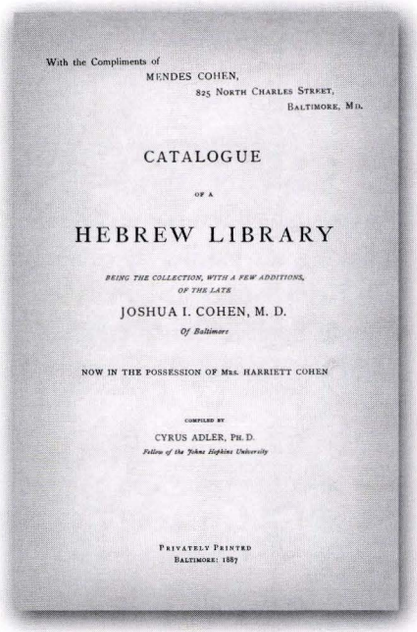
Leeser established Maimonides College in 1867. "Since there was no suitable library for the seminary, he donated his own private collection ... In 1873, when Maimonides College closed its doors ... the Leeser collection was transferred to the Hebrew Education Society of Philadelphia. The library, consisting of some 2,400 volumes of Judaica and Hebraica, was probably the richest private and institutional library of its time. It is a collection steeped in historical associations. Many of Leeser's contemporaries sent him autographed copies. This collection is extremely abundant in early Jewish Americana, and includes over fifty

unrecorded items of Jewish Americana. Fortunately, the Isaac Leeser Collection was catalogued by ... Adler ... This catalogue ... [was] the first of its kind" (Wisemon, 46; the library had actually been bequeathed to Maimonides College; *cf.* p. [3] and Morais [1894], 159). Adler himself recalled, "Leeser's library ... was in its day one of the best Hebrew libraries in America ... My uncle ... decided to get a little fund together to print this catalogue, and its appearance was so timed that I could proudly add to my name the title B.A., which I put on the title page at the ripe age of twenty ... it laid the foundation of my interest in libraries, in cataloguing and in bibliographies. I have always kept this library in mind, and when the Dropsie College was established arranged for its permanent deposit there [in 1913], so that off and on I have had this collection under my eye for fifty years" (C. Adler [1941], 21; Dropsie is today the Annenberg Research Institute). The catalogue, which records that "a few additions have been made by the Society" (p. [3]), lists Judaica, Hebraica and general works. Among the Americana listings are Leeser's own works. The executors of Leeser's estate are recorded as Hezekiah W. Arnold, Wm. B. Hackenberg and Mayer Sulzberger (p. [4]). See E. Felsenthal, v. On Leeser, see #7.

For biography, other works and references: see #115.

250 Catalogue of a Hebrew Library Being the Collection, With a Few Additions, of the Late Joshua I. Cohen, M.D. of Baltimore Now in the Possession of Mrs. Harriet Cohen

Author: Cyrus Adler [שירוס אדלר]
Author's father: שמואל
Author: Joshua I. Cohen [יהושע כהן]
Author's father: ישראל
47 pp. 8vo [E.p.]
Baltimore, 1887
Printer (p. 2): Isaac Friedenwald
Title page (p. 1): English only; extended writing.
Includes: preface, by Adler (p. 3).
JA #3519; *KA* #759.
Copies: HAR; HUC; *YGC.


With the Compliments of
MENDES COHEN,
825 North Charles Street,
Baltimore, Md.

CATALOGUE

OF A

HEBREW LIBRARY

BEING THE COLLECTION, WITH A FEW ADDITIONS, OF THE LATE

JOSHUA I. COHEN, M. D.

Of Baltimore

NOW IN THE POSSESSION OF Mrs. HARRIETT COHEN

COMPILED BY

CYRUS ADLER, Ph. D.

Fellow of the Johns Hopkins University

Privately Printed
Baltimore: 1887

Cohen was born in 1801 in Richmond and he moved with his family to Baltimore in his youth. He studied medicine at the University of Maryland and he became one of the leading otologists in Baltimore and one of the first ophthalmologists in America. He served as the president of the Medical and Chirurgical Faculty of the University of Maryland, was a professor of geology and mineralogy and was elected to the Royal Society of Northern Antiquaries of Copenhagen. "Despite all this activity, Cohen," who was committed to Orthodoxy, "found time to carry on a lively correspondence with Leeser about Hebrew books and especially about Jewish affairs in the city, which he knew intimately and in which he remained active till his death" (Fein, 107). He also fought for Jewish rights in Maryland and, as a member of the Baltimore City Council, became one of the first Maryland Jews to serve in a public office. He died in 1870.

"In 1915 Dropsie College acquired ... [a] precious collection of early Jewish Americana—the celebrated library of Dr. Joshua I. Cohen ... The collection of 470 volumes was especially rich in editions of the Bible and Jewish literature and contained some of the first Hebrew incunabula brought to the United States in the middle of nineteenth century. It also abounded in sixteenth century Hebraica. Through the efforts of Dr. Cyrus Adler, it was presented to Dropsie College by Miss Bertha Cohen and her nieces. While ... at Johns Hopkins University, Cyrus Adler became a close friend of the Cohen family and spent many hours in this valuable library. He also catalogued [it and] ... discovered the manuscript of the famous Jefferson Bible ... one of

the sensational finds in American history" (Wisemon, 46). "The collection ... is richer in books of an early American provenance than any other" (Wolf and M. Whiteman, 473n11) and, according to Adler himself, it contained "more early and important works than any Jewish library in America" (C. Adler [1941], 57). *KA* notes, "In this catalogue are listed some books with American imprints that I have never seen." The core of the collection came from "Jacob I. Cohen [who] acquired the books of the learned Moses M. Mordecai when he married his widow, and to these added his own purchases to form one of the most important early libraries which, through the care of his nephew Dr. Joshua I. Cohen, has survived" (Wolf and M. Whiteman, 305; on Jacob, see *CDAJB*, 1:97; Ezekiel and Lichtenstein, 15-20; Wolf and M. Whiteman, index). In the catalogue, "the Bibliographical Notes are usually those of the late owner of the collection. Such as have been added by the compiler [*i.e.*, Adler] bear his initials" (p. 3). For a brief biography of Cohen, see p. 5. *JA* records that this work was "Privately Printed" (following the t.p.), but Isaac Friedenwald is identified as the printer on p. 2. Tipped into p. 1 is a presentation slip: "With the Compliments of Mendes Cohen, 825 North Charles Street, Baltimore" (on Mendes, Joshua's nephew, see *CDAJB*, 1:99). On Adler's involvement with the Cohen family and the library, to which he himself donated thousands of books, manuscripts, genizah fragments and papyri, see C. Adler (1941), 57-9; Wisemon, 45-6. For a review of Adler's catalogue by B. F. [Bernhard Felsenthal?], see *Jewish Exponent* 2.3 (28 Oct. 1887), p. 5.

References (Cohen): *CDAJB*, 1:98; *EJ*, 5:633; Fein, index; *JE*, 4:145; Ezekiel and Lichtenstein, 31; *PAJHS*, 27 (1920), 488-90; *UJE*, 3:234-6; Wisemon, 45-6.
For biography, other works and references (Adler): see #115.

251 No. VIII Catalog Hebr. Verlag, Buch-handlung & Antiquariat, Hebraica und Judaica

Author: E[phraim]. Deinard [{דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר} אפרים דיינארד]
Author's father: יקותיאל גרשון
5, 8, 4, 31, [2], 34-35, [2], 38-56, [1], 5-9, <10> pp. 16mo
Newark, 1889
Printer: E. Deinard, 180 Howard St.
Title page (p. <1>): German only.
Other languages: German
Berkowitz (1964), 156; *JA* #3778; *KA* #761.
Copies: *AJHS; HAR.

Deinard was born in Sasmaken [Shossmaken], Latvia, in 1846. He immigrated to New York in 1888 and sold Jewish books and religious articles (adv. in *הפסגה* 1.6 [2 Nov. 1888], 4 [#900]). The following year he moved to Newark and in 1892 (or 1893?) he settled in Kearny-Arlington, NJ, and founded its Jewish community. He maintained a residence there until 1924, when he moved to New Orleans to live with Mendel Silber, a son-in-law. As a book dealer, Deinard traveled extensively throughout the world, amassing huge collections of Judaica for scholars, collectors and libraries. (Emperor Dom Pedro II of Brazil was among his customers.) Deinard's legacy remains the results of his activities to foster an interest in the founding of Judaica libraries in America. With much agitation, and the financial patronage of Jewish philanthropists, his collections became the core for the establishment of major Judaica divisions at JTSA, Harvard (see #1187), the Library of Congress and Columbia. Additionally, he played a role in developing the Judaica collections of the University of California at Berkeley, the New York Public Library, Dropsie College and HUC and he donated smaller collections to various beneficiaries. "The advent of Deinard can [thus] be said to mark a

new epoch in Hebrew letters" (Schapiro [1937], 151; for an adv. for one of his general sales, see *הלאם* 1.2 [20 Dec. 1906], [5] [#915]). Deinard was also one "of the leading writers" of the period (Waxman, 4:1050). In his first published work, *תולדות אבן רשף*, he revealed the forgeries of Abraham Firkovich. Over his lifetime, he authored, edited and/or published more than fifty volumes, including Zionist tracts, travel memoirs, histories, polemical treatises and Hebrew bibliographies (*e.g.*, *קהלת אמעריקא*, the only bibliography of American Hebraica). He also headed Mafitze Sifrat Zion (*ציון מפיצי ספרת*), operated a Hebrew printing press in Newark and, in 5663 [1903], established a private Hebrew press in his house in Kearny (Berkowitz [1964], 115-6; #1184, p. 19). Deinard was a committed Zionist and an advocate of Jewish agriculture. He visited the Land of Israel in 1880 to investigate the viability of agricultural colonies there and he partook in an ill-fated attempt to establish a Jewish colony in Nevada in 1897. He moved to the Land of Israel in 1913, but he returned to America after he was expelled by the Turks in 1916. Deinard is not known for having minced words when dealing with those with whom he disagreed on ideological and theological matters—*e.g.*, regarding Reform, JTSA, Kabbalah, Sabbatianism, Hasidism, Karaism, Christianity, anti-Zionists, cultural Zionists, Socialists, Ben-Yehudaists, Yiddishists, modern pedagogues, etc.—or with those whose writings he felt were nothing but a waste of paper. His works abound in invective against such individuals and his *קהלת אמעריקא* [#1208], which contains copious caustic comments, was written in his last years "to pay off old debts" (Karp [2000], 7). Deinard's last years were spent in New Orleans and New York and he died in the latter city in 1930. His sons-in-law were R. Samuel N. Deinard (Reform), R. Mendel Silber (Reform) and R. Alexander Basil (Conservative). #436 is dedicated to Deinard (p. 100). For verse in his honor, see #415 (stanza #36).

This sale catalogue contains books printed in Hebrew, Yiddish and German, as well as manuscripts. Parts of the catalogue originally appeared in *הלאומי*, no. 7, *et seq.* [#899]. *JA* also records a Hebrew title (... *רשימת ספרים*). Berkowitz (1964), 156 records, "various pagings totaling about 75 pages. The copy in Columbia University contains many typographical errors and blank pages." See Berkowitz (1964), 59.

Other works: #252, #255, #261, #262, #263, #407, #408, #509, #510, #523, #542, #549, #554, #564, #910, #936, #937, #938, #954, #963, #981, #985, #989, #1003, #1012, #1060, #1074, #1075, #1076, #1078, #1130, #1153, #1184, #1187, #1208; *תולדות אב"ן רש"ף* (Warsaw: Abraham Zuckermann, 5635/1875); *ספר משא קרים* (Warsaw: Isaac Goldman, 5678/1878); *ספר מלחמת קרים* (Warsaw: Alexander Ginz, 5639/1879); *ספר מסע בחצי האי קרים*, 2 vols. (Warsaw: Alexander Ginz, 5639/1879-5640/1880); *מסע בארץ הקדם* (Pressburg: David Löwy and Abraham b. David Alkalay, 1883); *שאו נס ציונה* (Pressburg: David Löwy and Abraham Alkalay, 5646 [1886]); *דברי הימים לבני ישראל בתוגרמה* (Newark, 1892) [*JA* #4316]; *The Colonization Question of Russian Jews in America* (Kearny, NJ, 1897) [*JA* #5148]; *הבו תמים* (Jerusalem: *s.n.*, 5673 [1913]); *מגלת סתרים* (New York: Oryom Press, 1928) (printed on double leaves of deluxe gold paper); *היער באין דוב* (St. Louis: Moinester Printing Co., 5689 [1929]); *AJYB* 6 (1904), 81, records "Dibre ha-Yamim li-Bne Yisrael be-Tugarm" and "Dibre ha-Yamim le-Ziyon be-Negeb Russya" as "in press" (*cf.* Berkowitz [1964], 158). Contributed to #342, #607, #900, #910, #915, #916, #947, #1064, #1151. Edited/published #504, #512, #522, #523, #524, #541, #899, #910, #947, #1073; Levi Reuben Simlin, *סדר הגדה למלמדים*, 3rd ed. (Odessa: P. A. Zelieni, 1885); Levi Reuben Simlin, *סדר הגדה למלמדים*, 4th ed. (Odessa: K. Nittzie P. A. Zelieni, 1886); *דער פאטריאט* (1891) [*JA* #S553] (see Kabakoff [1978], 29; adv. in *הפסגה* 4.4 [18 Nov. 1892], 8); *ציון* 1 (1893), no. 1 [*JA* #S745] ("only part of the first number was published as a proposed periodical"; see Kabakoff [1978], 27-9); *Der ployderzak* (1893) [*JA* #S558]; Moses Raffaelli, *מטבעות היהודים Coins of the Jews* (Jerusalem: S. Halevi Zuckerman, 1913). Trans. #523. For works he printed, see printers' index. Also see Berkowitz (1964), 154-66; *BHB1*; Schapiro (1937); Schwab, 92.

Approbations granted: #1112; Abraham Haloua, *מנחת אברהם* (Livorno: Solomon Bilporti and Co., 5661 [1901]).

References: *AJYB* 6 (1904-5), 81; *AJYB* 24 (1922-3), 131; *AJYB* 32 (1930), 153; Arnon; Berkowitz (1964); Berkowitz (1971); Berkowitz (1979-80); Berkowitz, "Sulzberger-Deinard Relationship"; Berkowitz, "*ראשיתן*"; Berkowitz (2001); Berlin #54; Brandes, 48; Brinner, IV-V; Brisman (1977), 301n77; *CDAJB*, 1:15; *EJ*; Feinstein (1965), index; Gilboa (1989); Grossman and Ahlborn, 69-79; Hill; Hizkuni, 524-5; *HYBA*, 31; JTSA Archives; Kabakoff (1966), index; Kabakoff (1975); Kabakoff (1978), 20-61, index; Karp (2000), 6-7; Kressel, 1:554-5; *LFDNYL*, 2:499-501; Madison, 60-2; *OY*, 3:44; *OZ*, 24, 58; Rejzen (1926), 1:686-7; Richman, 101; Schapiro (1937); Tidhar, 3:1448-9 (portrait); *UJE*, 3:515-6; Waxman, 3:1050, 4:599-601; Wiernik (1912), 302-3, 408; Wilk; Zausmer (1957), 206; #1184.

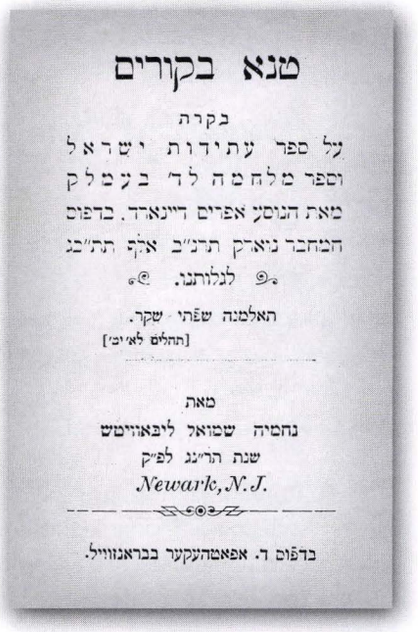
252 קאטאלאג רשימת ספרים חדשים גם ישנים
הנמצאים בבתי מסחר הספרים של השותפים ראזענבוים & ווערבעלאווסקי, בנויארק.

Author: [Ephraim Deinard] [{אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
III, [1], 160 pp. + wrappers 8vo
Newark, 5652/1892
Printer: Ephraim Deinard, 180 Howard St.
Title page (p. I): border.
Back wrapper: English only; "Catalogue of the Hebrew Books of Rosenbaum & Werbelowsky."
Berkowitz (1964), 156 ("Reshimot"); *JA* #4420; *KA* #757.
Copies: *YIVO.

This catalogue for Rosenbaum and Werbelowsky's bookstore cost thirty cents (p. I). *KA* records the author as Deinard. See Berkowitz (1964), 55.

For biography, other works and references: see #251.

253 טנא בקורים
בקרת על ספר עתידות ישראל וספר מלחמה לד' בעמלק מאת הנוסע אפרים דיינארד


טנא בקורים

בקרת
על ספר עתידות ישראל
וספר מלחמה לד' בעמלק
מאת הנוסע אפרים דיינארד. בדפוס
המחבר ניארק תרנ"ב אלף תת"בג
לנלותנו.

תאלמנה שפתי שקר.
[תהלים לא' יט']

מאת
נחמיה שמואל ליבאוויטש
שנת הר"ג לפ"ק
Newark, N. J.

בדפוס ד. אפאטהעקער בבראנזוויל.

Author: [Nehemiah Samuel Libowitz {Leibowitz}]
נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ-חשמ"ל, פנחס בן אמתי, בן-יצחק, מאיר זיוו]
45, [3] pp. 16mo
Brownsville, 5653 [1893]
Printer: D. Apotheker
Title page (p. 1): English; extended writing.
Includes: memorials to Moses Montefiore and Isidor Loeb (p. 2); preface (pp. 5-6); adv. for D. Apotheker, First Class Book & Job Printing, 26 Ward St., Brooklyn (pp. [1-2]).
BHB1; I. Davidson (1907) #157, 158; *JA* #4557.
Copies: HUC; JNUL; LUB; *YGC.

Libowitz was born in Kolno, Lomza Province, Poland, in 1862. In his youth he studied with his father and R. Elijah Hasid of Kolno while privately studying non-traditional subjects. Libowitz immigrated to America in 1881 and he lived in Newark (#696, p. [1]) and Brooklyn. He moved to the Land of Israel in 1927, but he returned to America to be with his children. Successful as a gem dealer, Libowitz was able to devote much of his time to his scholarly studies and he was one of the central figures in the small movement of American Hebraists in the 1880s. He published many articles and more than twenty books and pamphlets, some which appeared anonymously or under a pen name. He was also involved in an attempt to publish the Kirjath Sefer series (see #1029). Libowitz was especially known for his folklore studies, though he also authored vitriolic polemics against various Jewish scholars, among them Ephraim Deinard (*i.e.*, see his ***אפרים דיינארד וספריו באמעריקא*** [#259]). Libowitz's feud with Deinard was apparently so strong that Deinard did not list even one of his many books in *KA*. The one time that Deinard did refer to Libowitz in *KA* (#39), he did not even mention his name, but merely spoke of an unnamed critic as a "fool" (see #255; *cf.* #1025; on the origin of their feud,

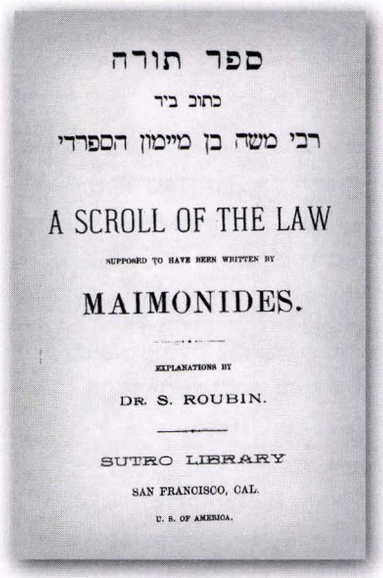
see *אפרים דיינארד וספריו באמעריקא*, 14n). Libowitz died in 1939.

טנא בקורים is a polemical critique of Ephraim Deinard's works, specifically #936 (pp. 7-25) and #937 (pp. 26-40). It cost ten cents (adv. in *העברי* 3.32 [18 June 1893], 7 [#903]). *JA* records the printer as D. Oppenheimer. The pamphlet was revised and republished in #259.

Other works: #256, #257, #259, #442, #467, #503, #505, #508, #514, #527, #696, #763, #823, #824, #1106; *אבנימוס הגרדי* (New York: Jacob Saphirstein, 5651 [1891]) [*BHB1*; *JA* #4102]; *ספר שעשועים* (New York: Bloch, 1927); *פניני הזהר* (Budapest: ha-Hatzofeh le-Hokhmat Yisra'el, 5690 [1930]); *מכתבים מאת נחמיה שמואל ליבאוויטש לידידו פרופיסור ר' ישראל דודזון* (New York: General Linotyping Co., 1933). Contributed to #900, #903 (vol. 6), #911, #913, #926, #1025, #1029. Edited #904. Also see *BHB1*; Dan and Liebes; *JA*; Kressel; LUB; E. R. Malachi (1955) #44d; Schwab, 289.
Approbations granted: #539 (vol. 2), #1064.
References: *AJYB* 41 (1939-40), 427; S. Bernstein (portrait); *BHB1*; Cates; *CDAJB*, 2:387; *EJ*, 11:190; *HYBA*, 62-4, [7] (portrait); Kabakoff (1966), 183, 245; Kaganoff (1976), 251-2; Kaganoff (1990-1), 83; Kressel, 2:251-2; *PAJHS*, 45 (1955), 101, 103, 117; *USJ*, 4:357; Waxman, 4:1163-4; Wiernik (1912), 407.

254 ספר תורה
כתוב ביד רבי משה בן מימון הספרדי
A Scroll of the Law
Supposed to Have Been Written by Maimonides.

Author: S[olomon]. Roubin [שלמה. רובין]
iv, 14 pp. 8vo [E.p.]
San Francisco, [1894?]
Publisher: Sutro Library
Title page (p. i): English.
Includes: preface (pp. iii-iv)
Other languages: English-language text.
JA #4760; *KA*#619.
Copies: *NYPL (microfilm; def.).


ספר תורה
כתוב ביד
רבי משה בן מיימון הספרדי

A SCROLL OF THE LAW
SUPPOSED TO HAVE BEEN WRITTEN BY
MAIMONIDES.
EXPLANATIONS BY
DR. S. ROUBIN.
SUTRO LIBRARY
SAN FRANCISCO, CAL.
U. S. OF AMERICA.

Courtesy of the New York Public Library

Roubin was born in 1852 in Suwalki, Lithuania. He received a traditional education, though he also studied German and secular subjects privately. He fled to France in 1870 to escape conscription, after which he enrolled in the yeshivah of Pressburg. Following his ordination, Roubin returned to Paris and, with the help of R. Zadoc Cahn, secured a rabbinical position in Alsace-Loraine. Eleven years later he decided to look for a position in a warmer climate that would be more favorable to a breathing condition from which he suffered. Following a short stint as a rabbi in Madrid, he became the assistant of R. Aristide Astruc, the rabbi of Bayonne, France. During his five-year tenure there he studied Hebrew literature and translated *Hoshen Mishpat* into French, composed Hebrew poetry and authored a work demonstrating the Greek etymologies of certain Hebrew words. Roubin thereafter served as an assistant to the rabbi of Marseille, but owing to a personality conflict he decided to immigrate to America. He landed at New York in 1892 and he moved to Cincinnati five months later. With a recommendation from Isaac M. Wise, he set out for Tyler, TX, to serve as the rabbi of the local congregation. Upon arrival he found that another rabbi, Dr. Straus of Gainesville, TX, had also come to offer himself as a candidate. Roubin led the services on Rosh Hashanah and he delivered a trial sermon in German in which he castigated Reform Judaism. It made a strong impression on the congregants; their only reservation was that he did not know English. Straus then delivered a trial sermon in English. Despite the fact that he attacked rabbinic Judaism and declared that he only followed Mosaic law, he was elected to the position because of his fluency in English. The congregants ultimately decided that they had chosen Straus in error and they informed Roubin that they would hire him if he could learn English within one year. In the meantime, many

congregants had abandoned the laws of kashruth under Straus's influence and Roubin agitated for the renewal of their commitment to these laws. Owing to his activity, most of them once again began to observe kashruth and they recognized Roubin, and not Straus, as the rabbi of the community (on his short stay in Tyler, see *העברי* 3.2 [8 Jan. 1893], 7 [#903]). One year after coming to Tyler, Roubin moved to San Francisco and was appointed the librarian of Abraham Sutro's collections. Roubin later worked as an editor on the *Jewish Encyclopedia* and as a rabbi in Woodbine (NJ), Butte (MT), Winnipeg, Minneapolis, Spokane (WA) and Calgary. By 1925 he was retired and living in Everett, WA. He died there two years later and was buried in Seattle. Roubin left a commentary on Ecclesiastes, philological studies and a 2,600 page critical work on the text of Psalms in manuscript. Roubin should not be confused with Salomon Rubin, as is done in bibliographies and in library catalogues.

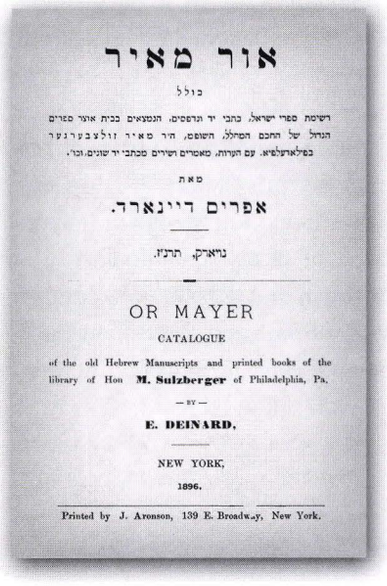
"Amongst the many valuable MSS. possessed by the Sutro Library ... there are many scrolls upon which the Pentateuch is inscribed, which are of undoubted antiquity. One of these scrolls is supposed to be the one mentioned by Maimonides in his codex [*Mishneh Torah*] ... as having been written by himself. In the following lines I venture to express my opinion regarding the authenticity of this scroll ... The scroll belongs to a collection of antiquities once owned by Shapiro [Moses Wilhelm Shapira!]. All the statements I have entered here are the results of a close examination. Many eminent Hebrew scholars of San Francisco corroborated them in a meeting called for that purpose on February the 26th of the present year. They remain only to be verified by some of the renowned archaeologists of Europe and America. For that purpose this pamphlet, with a facsimile of three columns ... is forwarded to the leading librarians and archaeologists ... All are kindly requested to give in their opinion as to the value of the scroll, as no scholar in San Francisco, including the writer of this pamphlet, has deemed it right to express a final and conclusive opinion, without availing themselves of the wide knowledge and broader experience of eminent experts" (p. 5, 13-4). The scroll that is the subject of this pamphlet is Brinner #1. Upon inspecting the scroll, Samuel Augustus Binion rejected the assertion that the scroll was written by Maimonides (*San Francisco Chronicle* [25 May 1894?]). Deinard, who in 1897 catalogued part of Sutro's library, found only eight Torah scrolls, all of which were modern ones (*KA*; for Deinard's catalogue, see JTSA MS 2877 SHF 1521:34; also see Brinner, IV). On Sutro's library, which consisted of 200,000 volumes, see pp. iii-iv. The imprint date of *ספר תורה* is recorded based on *JA*. "A perfect copy had a facsimile" (*JA*); the facsimile is lacking in the copies at Yale and the Sutro Library, as well as in the microfilm copy at NYPL.

Other works: "Catalogue of the Hebrew and Arabic Manuscripts in the Sutro Library" (1894, typescript; copy in JTSA SRR); "Catalogue ... of Hebrew manuscripts in the Sutro Library" (Jan. 1894, ms.; stored with JTSA MS2847/SHF 1521:34).
References: Brinner, IV-V; Newman.

255 אור מאיר

OR MAYER Catalogue of the old Hebrew Manuscripts and printed books of the library of Hon. M. Sulzberger

Author: E[phraim]. Deinard אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
100 pp. 8vo
New York, 5657/1896
Printer: J. Aronson, 139 E. Broadway
Title page (p. 1): English; extended writing.
Includes: dedication to Mayer Sulzberger (p. 3); "On the Matter of the Hebrew Bibliography" (pp. 4-7).
Pointed text (p. 3).
Berkowitz (1964), 157; *BHB1*; *JA* #5095; *KA* #39; Schapiro (1937) #16.
Copies: HAR; HUC; JNUL; LUB; *YGC.


אור מאיר

בולל

רשימת ספרי ישראל, כתבי יד ודפוסים, הנמצאים בבית אוצר ספרים הנדול של החכם המהולל, השופט, הר מאיר זולצבערנער בפילאדעלפיא. עם הערות, מאמרים ושירים מכתבי יד שונים, וכו'.

מאת

אפרים דיינארד.

נויאר"ק, תרנ"ו.

OR MAYER

CATALOGUE

of the old Hebrew Manuscripts and printed books of the library of Hon **M. Sulzberger** of Philadelphia, Pa.

— BY —

E. DEINARD,

NEW YORK,

1896.

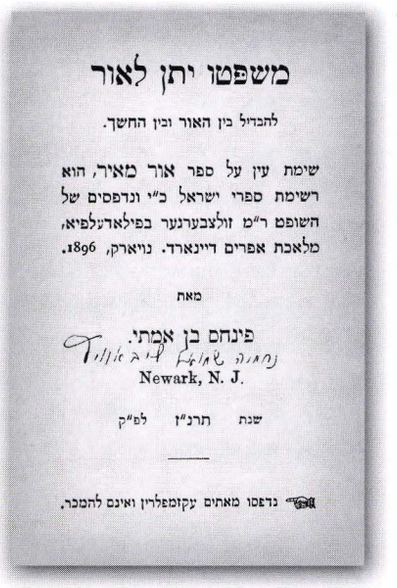
Printed by J. Aronson, 139 E. Broadway, New York.

"This bibliography [of Mayer Sulzberger's library of 28 mss. and about 400 volumes of rare books] is the first in the Hebrew language to be printed in this land" (p. 6). Deinard compiled it in eight days (*KA*). Among the entries are thirty-three American imprints. Deinard bemoaned the fact that Jews cared little for their own literary heritage; rather than establish Jewish libraries, they sold all their books and manuscripts to gentile institutions. He felt that conditions in America were auspicious for the establishment of Jewish libraries, but with the exception of a handful of individuals, among them Sulzberger, wealthy Jews were not interested (pp. 5-6). Sulzberger later donated his own private library, amassed by Deinard, to JTSA and it provided the foundation of what would become the most important Judaica library in the western hemisphere. It was "Deinard's first major breakthrough in setting up a Hebrew Judaica collection" (Wilk, 122). For Deinard's rejection of Alexander Kohut's analyses of two manuscripts, see pp. 38-9 (no. 12), 44 (no. 17). He also accused Solomon Schechter of being ignorant in matters of Hebrew paleography and he dismissed the latter's comments on the dating of a particular manuscript as "irrelevant, since he does not know how to distinguish between old mss." (pp. 20-1 [no. 9], 44 [no. 18]). Libowitz, 19 records, "Sulzberger called on Deinard to rip out this leaf [*i.e.*, pp. 20-1, with no. 9] and print a new one in its place [without the nasty comment] ... Deinard obeyed this instruction and printed a second leaf, but he only inserted it into the few copies that he gave to Sulzberger. The original leaf remained in the one hundred fifty copies he kept." No copies lacking the comment in no. 9 are recorded. Most copies do lack the comment in no. 18; in Sulzberger's own copy (at JTSA), it is "blotted out in dark ink, almost like a censor's mark" (Berkowitz [1964], 57). Twenty-five years later, when both Schechter and Sulzberger were no longer living, Deinard retold this story with reference to a different manuscript: "I was already familiar with his [*i.e.*, Schechter's] knowledge of Jewish antiquities ... On the back of a ms. commentary of Maimonides on the Mishnah Tractate Zera'im, I put a note dating it to 1317. When I returned on another day I found a note on the back. It said, in English, 'the ms. is from the 18th century.' ... I showed [Sulzberger] that at the end of the book that, in the actual handwriting of the author, it is explicitly [dated according to the Seleucid era] ... Sulzberger admitted that Schechter stuck his new note on because he did not understand what Seleucid dating was, or because he did not see it ... I wrote of this matter in my book *Or Mayer*, p. 44, no. 16 [*sic*], and there I noted that 'this man Schechter does not know his right from his left in matters of Jewish antiquities and it is not his business to get involved in these matters' ... When the printer, Mr. Aronson, sent the first copy to Mr. Sulzberger, and he saw these words, he sent a message to the printer. He asked him to remove this leaf from the book and print a new one in its place omitting what I said concerning Schechter. The printer complied, though, as per my request, he did not excise the leaf from all the copies. Quite a few of them remained as they were originally printed" (#554, vol. 2, pp. 145-6). No copies with an anti-Schechter reference in no. 16 (p. 44) are recorded. Deinard may have later claimed that Schechter erroneously dated no. 16 because it actually bears a date. He thus demonstrated that Schechter was unable to read the Seleucid dates and that his evaluations of any works so dated must be questioned.

Sulzberger ordered that the original preface, which abounded in praise for him, be removed; it appears in Kabakoff (1975), 26-7, 38-40; Kabakoff (1978), 51-4. A second YGC copy contains a tipped-in slip ("With the Compliments of the Author"); it was printed on thinner paper and contains the title on the front board. For critical reviews by N. S. Libowitz, see #908, vol. 2, pp. 51-2; *משפטו יתן לאור* [#256], rev. and rpt. in *אפרים דיינארד וספריו באמעריקא*, 15-21 [#259] (these works are not recorded in *KA*, but, in the entry for אור מאיר, Deinard refers to an unnamed critic, undoubtedly Libowitz, as a "fool"). Schapiro miscollates 200 pp. A later reprint is Jerusalem: Kedem Publishing Co., 1993. On Deinard's obsession with bibliography, see Berkowitz (1964), chap. 4 (pp. 54-8 on אור מאיר). On the relationship between Deinard and Judge Mayer Sulzberger of Philadelphia, see Berkowitz, "Sulzberger-Deinard Relationship"; Berkowitz, "ראשיתן". See Berkowitz (2001).

For biography, other works, approbations granted and other works: see #251.

256 משפטו יתן לאור
להבדיל בין האור ובין החשך.


משפטו יתן לאור

להבדיל בין האור ובין החשך.

שימת עין על ספר אור מאיר, הוא
רשימת ספרי ישראל כ"י ונדפסים של
השופט ר"מ זולצבערנער בפילאדעלפיא,
מלאכת אפרים דיינארד. נויארק, 1896.

מאת

פינחס בן אמתי.

Newark, N. J.

שנת תרנ"ז לפ"ק

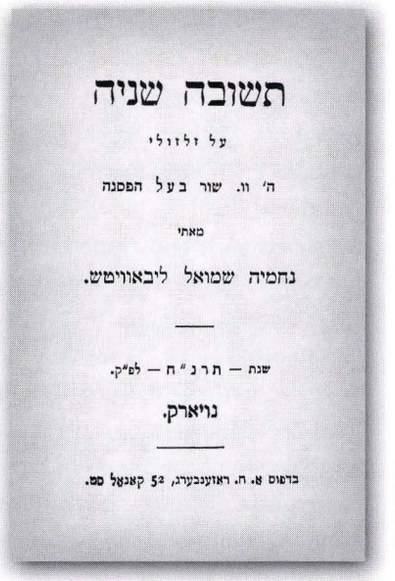
נדפסו מאתים עקזעמפלארין ואינם להמכר.

Author: [Pinehas Ben Amitai, Nehemiah Samuel Libowitz {Leibowitz}] פנחס בן אמתי [נחמיה שמואל ליבאוויטש {ליבאוויטץ, ליבוביץ, נ-חשמ"ל, בן-יצחק, מאיר זיוו}]
Author's father: יצחק
19, [1] pp. 18mo
Newark: 5657 [1897]
Publisher/printer: *s.n.*
Title page (p. 1): extended writing.
Includes: preface (p. 3).
BHB1; *JA* #5212.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This pamphlet contains a polemical review of Deinard's אור מאיר [#255]. "Two hundred copies were printed and they are not for sale" (p. 1). On Libowitz's decision to publish it under the pen name of Pinehas ben Amitai, see #259, p. 15n2. *משפטו יתן לאור* was later expanded and included in Libowitz's #259, pp. 15-21. For an earlier critique by Libowitz of אור מאיר, see *נר המערבי* 2.1 (July 1894), pp. 51-2 [#908].

For biography, other works, approbations granted and references: see #253.

257 תשובה שניה
על זלזולי ה' וו. שור בעל הפסגה מאתי נחמיה שמואל ליבאוויטש


תשובה שניה

על זלזולי

ה' וו. שור בעל הפסגה

מאתי

נחמיה שמואל ליבאוויטש.

שנת — תרנ"ח — לפ"ק.

נויארק.

בדפוס א. ה. ראזענבערג, 52 קאנאל סט.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ-חשמ"ל, פנחס בן אמתי, בן-יצחק, מאיר זיוו]
Author's father: יצחק
16 pp. + wrappers 18mo
New York, 5658 [1898]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; English; "תשובה שניה מאת נ.ש. ליבאוויטש".
Title page (p. 1): plain.
Includes: preface (22 Mar. 1898) (p. 3).
BHB2; *JA* #5415 (also see #5038).
Copies: HAR; HUC; JNUL; *YGC.

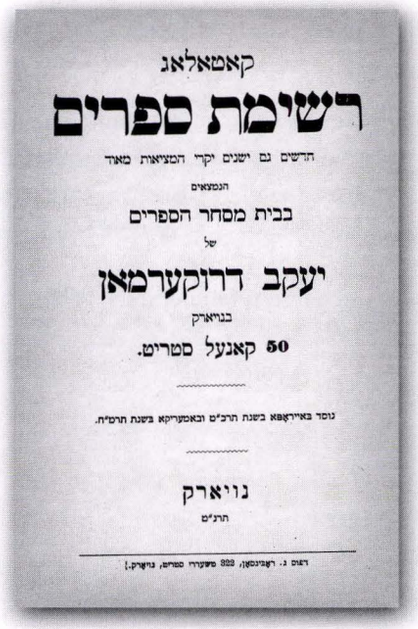
תשובה שניה contains a response to Zev [Wolf] Schur's critical review in *הפסגה* [#900] of Libowitz's *רבי יהודה אריה מודינא* (Vilna: Moritz Knepfelmacher, 5656 [1896]; rpt., 1901 [#514]). For a critique of Schur's own *נצח ישראל* [#1067], see pp. 14-16.

For biography, other works, approbations granted and references: see #253.

258 קאטאלאג

רשימת ספרים חדשים גם ישנים יקרי המציאות מאוד הנמצאים בבית מסחר הספרים של יעקב דרוקערמאן בנויארק 50 קאנעל סטריט.

Author: Jacob Druckerman יעקב דרוקערמאן
[4], 175, [1] pp. 8vo
New York, 5659 [1899]
Printer: G. Robinson, 322 Cherry St.
Title page (p. [1]): extended writing.
Includes: copyright, by author, 1899 (p. [2]); preface (p. [3]); conditions of sale (p. [4]); a.a. (50 Canal St.) (p. [4]); adv. for prayer-shawls and other religious items (pp. 175-[1]).
BHB1; *JA* #5546; *KA* #763.
Copies: JNUL; *YGC.


קאטאלאג

רשימת ספרים

חדשים גם ישנים יקרי המציאות מאוד

הנמצאים

בבית מסחר הספרים

של

יעקב דרוקערמאן

בנויארק

50 קאנעל סטריט.

נויארק

תרנ"ט

Druckerman established a bookstore in Europe in 5629 [1869] and in New York in 5648 [1888] (#258, p. [1]). For a list of the stock of his store at 50 Canal St., see #258 and the addendum to #911, no. 1. Druckerman died in 1899, at the age of fifty-two (#706, p. II). Simeon Druckerman, the publisher and bookseller, may have been a relative (son?; no works are published under his imprint until after the death of Jacob; *USJ*, 4:458 refers to "the Druckermans").

This catalogue, published by Jacob Druckerman, contains 2,497 entries and is "arranged according to the [modern] rules of bibliography." Druckerman inspected each book entered in the catalogue and did not rely on information provided in other catalogues (p. [3]). Though *JA* notes that it consists "apparently [of] all imported stock," some American imprints are listed (*e.g.*, see entries 76, 77, 1614, 1618, 2299, 2395, 2398, 2431, etc.). *BHB1* records an English wrapper ("Catalogue of the Books of Jacob Druckerman"). This catalogue, whose impending publication was announced in Jan. 1899 (adv. in #911, no. 1, b.w.r.), was published by Mar. 1899 and cost fifty cents (adv. in #911, no. 3, p. [2]). A partial (3 pp.) catalogue, consisting of Shadalania and some other works, was appended to #911, no. 1. "Anyone who wishes to gauge the immensities and the opportunities afforded by the world of Yiddish must wade through the book catalogues of the house of Druckerman ... The Druckermans sold everything that reinforced yiddishkeit [Judaism]: prayer books and phylacteries; all the standard rabbinic classics were on their shelves; there was violin and piano sheet music, there were volumes on socialism and anarchism, and no end of brochures on Zionism. There were do-it-yourself books on how to write a letter and how to become a citizen and even how to play a fiddle. The writers of Russian and Polish Yiddish classics were, of course, at hand; and there was no lack of works of the proletarian poets, and of Gordon, Pinski, Hirschbein, and Kobrin. There was a translation for every taste: Spencer and Zola, Marx and Engels, Bellamy and Buckley. By judicious purchases at Druckerman's, one could become a truly educated autodidact; reading the catalogues was an education in itself ... Catalogs of booksellers are revelatory; they are basic sources for the historian" (*USJ*, 4:458, 518). Druckerman published two more catalogues, with three thousand items (adv. in #342, no. 1, f.w.v.).

Other works: #706; *The Expulsion of the Jews from Spain* (New York, 1898) (Yiddish) [*JA* #5336].
References: *USJ*, 4:458, 518.

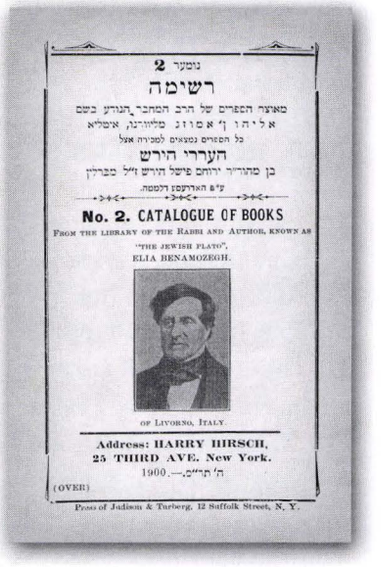
258a

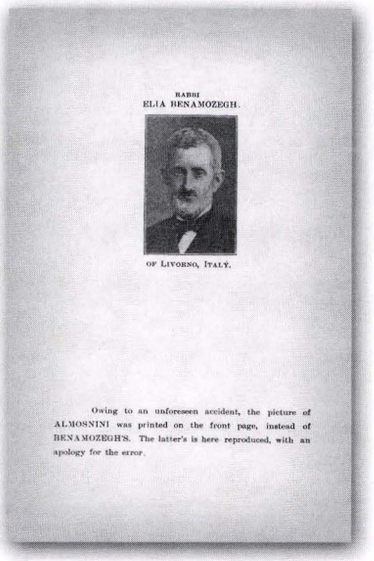
נומער 2 רשימה

מאוצר הספרים של הרב המחבר הנודע בשם אליהו ן' אמוזג מליוורנו, איטליה כל הספרים הנמצאים למכירה
אצל העררי הירש בו מהור"ר ירוחם פישל הירש ז"ל מברלין

NO. 2 CATALOG OF BOOKS from the Library of the Rabbi and Author, Known as "The Jewish Plato", Elia Benamozegh.

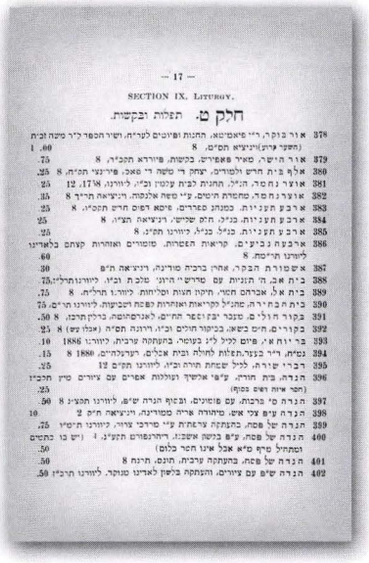
Author: Harry [Zevi] Hirsch העררי [צבי] הירש
Author's father: ירוחם פישל
[2], 32 pp. + wrappers 12mo
New York, 5660/1900
Printer: Judison & Turberg, 12 Suffolk St.
Front wrapper: border; English; extended writing.
Includes: a.a. (25 3rd Ave.) (f.w.r.); advs. for #303, #308, #514, #577, #913, #914, Ridbaz's commentary on the Jerusalem Talmud and Goldschmidt's German Talmud (p. [1], b.w.).
Graphics: portraits (f.w., p. [1]).
JA #5696.
Copies: *YGC.


נומער 2
רשימה
מאוצר הספרים של הרב המחבר הנודע בשם
אליהו ן' אמוזג מליוורנו, איטליא
כל הספרים נמצאים למכירה אצל
העררי הירש
בן מהוריר ירוחם פישל הירש ז"ל מברלין
ע"פ הארדעסן נלכמה.
No. 2. CATALOGUE OF BOOKS
FROM THE LIBRARY OF THE RABBI AND AUTHOR, KNOWN AS
"THE JEWISH PLATO",
ELIA BENAMOZEGH.
OF LIVORNO, ITALY.
Address: HARRY HIRSCH,
25 THIRD AVE. New York.
1900.—ה' תרס"ם.
(OVER)
Press of Judison & Turberg, 12 Suffolk Street, N. Y.


RABBI
ELIA BENAMOZEGH.
OF LIVORNO, ITALY.
Owing to an unforeseen accident, the picture of ALMOSNINI was printed on the front page, instead of BENAMOZEGH'S. The latter's is here reproduced, with an apology for the error.

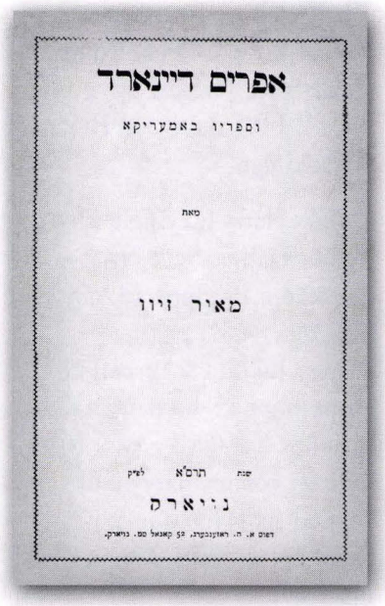
Hirsch was active as a Hebrew printer in New York ca. 1885 (see #1019) and as a book dealer ca 1900.

This sales catalogue lists 744 books from the library of Elijah Benamozegh that Hirsch was selling. A picture of Almosnini was erroneously printed on the front wrapper; Hirsch apologized and printed a portrait of Benamozegh on p. [1]. Hirsch wrote: "After successfully disposing of the Library of my late father, composing of 3053 numbers (cat no. 1) of Hebraica and Judaica, I secured the Library of Rabbi Benamozegh who died February last, in Italy. This collection is more complete and contained many rare and valuable books and some 150 Hebrew and Arabic mss. To avoid delay I decided to arrange the books according to subjects, and as soon as printed to mail the catalogue in parts, to my friends and bibliophiles. This is the first part; others will follow ... I have yet a few copies of catalogue No. 1. and will send them, till disposed of, in rotation of requests received" (f.w.v.). Hirsch's catalogue of his father's library is not recorded. It is not known if Hirsch printed additional catalogues. Benamozegh (1822-1900) was a prominent Italian rabbi and philosopher.


— 17 —
SECTION IX. LITURGY.
חלק ט. תפלות ובקשות.
378 אור בוקר, רני מאמינה, התנות ושיטים לערבה, ושיר הספר לכי מיכה וביות 1 .60
(חשבי ירח)וניציא תסים, 8
379 אור הישר, מאיר פאפירס, בכשות, פיורדא תסכ"ה, 8 .75
380 אלף בית חדש ולמורים, יצחק בי משה בי מאנו, פירנצי תסיח, 8 .25
381 אוצר נחמד, הגיל, התנות לבית עקנוז וביו, ליוורנו, 1874, 12 .25
382 אוצר נרות סד, מחשבת חשים, עיי משה אלמוסנינו, וניציא תריד 8 .35
383 ארבע תעניות, כמנהג ספרדים, סיטא דשוס חדים תסכ"ו, 8 .25
384 ארבע תעניות, כגיל, חיים שבחיי, ויניציאה תצ"ה, 8 .25
385 ארבע תעניות, כגיל, ליוורנו תסיג, 8 .25
386 ארבעה נביאים, קריאות השבתות, מומרים ואותרות קצתם בלאדינו .60
ליוורנו תריסח, 8
387 אשמורת הבקר, אחרי ברכת סודיה, ויניציאה תיט .30
388 בית אב, ה' תנויות עם סדרים דיוס, מלכ"ת, ובני, ליוורנו תקליה .75
389 בית אל, אברהם חסיי, תיקו חנות וסלוחות, ליוורנו תלילה, 8 .75
390 בית הבחירה, מחציל קריאות ואותרות קצת השבועות, ליוורנו תרים .75
391 בקור חולי, ם, מצבר יצ"ז בשר תחיים, לאנגיחוטה, ברלין תרנו, 8 .50
392 בקורים, חיים בישא, בביקור חולים וביו, וירונה תסיה (אכלו עש) 8 .25
393 בר יוח א', פיוט לכיל ליו בעומר, בתשחה ערבית, ליוורנו 1886 .10
394 נפלה, דיר בצנר, תצות לחולה ובית אבלים, ירעקלהים, 1880 8 .15
395 רבבי ישרה, לכיל שבחת תורה וביו, ליוורנו תסים 12 .35
396 הגדה, פת תורה, ע"פ אלשיך ועולות אפרים עם ציורים סיון תרכ"ז .25
(חסר אות ושש סטוף)
397 הגדה סי פרטות, עם פוטוגים, ובצוף הגדה שיפ, ליוורנו תסציג 8 .50
398 הגדה עיפ צבי אש, מיחורה אריה ממודינה, ויניציאה חיים 2 .10
399 הגדה של פסח, בהעתקה צרפתית עיי מרדכי צורי, ליוורנו תיסיו .75
400 הגדה של פסח, עיפ בקשת אשכנז, דיהרנפורט תקעיג, 4 (יש בו כתבים .50
המתחיל קרא מיא אבל אינו חסר בלום)
401 הגדה של פסח, בהעתקה ערבית, תוגס, תרנח 8 .50
402 הגדה שיפ עם ציורים, והעתקה בלשון לאדינו סנוקה, ליוורנו תריבי .50

Other works: published #514.

259 אפרים דיינארד וספריו באמעריקא ... מאת מאיר זיוו

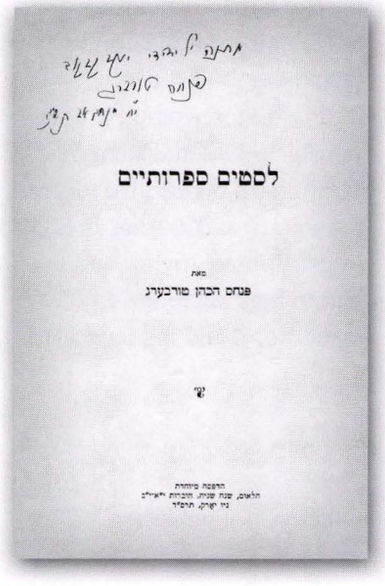


Author: [Meir Ziv, Nehemiah Samuel Libowitz {Leibowitz}] מאיר זיוו [נחמיה שמואל ליבאוויטש {ליבאוויטץ, ליבוביץ, נ-חשמ"ל, פנחס בן אמתי, בן-יצחק}]
Author's father: יצחק
24 pp. + wrappers 8vo
New York, 5661 [1901]
Printer (f.w.): A. H. Rosenberg, 52 Canal St.
Front wrapper: border.
Title page (p. 1): plain.
Includes: preface (p. 2).
BHB1; I. Davidson (1907) #157; *JA* #5795.
Copies: HUC; JNUL; LUB; *YGC.

This work contains negative reviews of some of Ephraim Deinard's works, including #937 (pp. 3-9), #936 (pp. 9-15), #255 (pp. 15-21), #407 (p. 20), #408 (p. 20), #899 (p. 21), #910 (pp. 21-3), #947 (p. 23), #510 (p. 24). For the origin of Libowitz's feud with Deinard, see p. 14n. For a review by Pinehas Turberg of #512, see pp. 23-4. The reviews of #936 and #937 originally appeared in *העברי* [#903], and then in a separate pamphlet, *טנא בקורים*. The review of #255 originally appeared as *משפטו יתן לאור* [#256]. Those sections that had been published previously were revised and corrected for this work (p. 2). An epigram on the title pages reads: "he who appeases the liar is worse than him."

For biography, other works, approbations granted and references: see #253.

260 לסטים ספרותיים



Author: [Pinehas {Philip} Hacohen Turberg] פנחס [פינחס] הכהן טורבערג [טורברג]
Author's father: יעקב אלכסנדר סנדר הכהן
[1], 8 pp. + wrappers (two cols. per page) 4to
New York, 5664 [1904]
Publisher: [ha-Le'om?]
Printer: [A. H. Rosenberg?]
Front wrapper: plain.
Includes: footnotes.
BHB1; *KA* #414.
Copies: JNUL; LUB; *YGC.

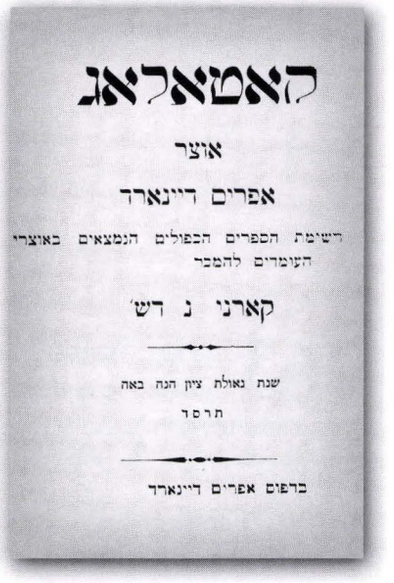
Turberg was born in Jedwabne, Lomza Province, Poland, in 1875. He was educated by his father in religious and secular subjects and was reading the classics of medieval Jewish philosophy and mussar by the age of eight. He entered the yeshivah of Volozhin at the age of fifteen and he studied under R. Naphtali Zevi Judah Berlin [Netziv] and R. Hayyim Soloveitchik until it closed in 1892. In Volozhin he befriended Hayyim Nahman Bialik. Turberg immigrated to America in 1898 and he opened a Hebrew printing press in 1901. He was involved with the Zerubabel publishing venture (the address in #314, p. 3 is care of "Ph. Turberg"), was the New York agent for *התחיה* [#912] and was a member of Ohole Shem (see #1127, p. <[3]>). While still in yeshivah, Turberg published a handwritten journal and he later contributed to *המליץ* and *הצפירה*. In America he wrote on literature for Hebrew and Yiddish periodicals. He died in 1951. His father-in-law was R. Zevi Hirsch Masliansky, the famed preacher.

This polemic exposes plagiarism in Jewish literature. It specifically focuses on *הצפירה* (pp. 2-4). For references to America, see pp. 2, 8. *לסטים ספרותיים* is an offprint from *הלאם*, vol. 2, nos. 11-12 [#915]. Turberg planned to publish another article on this subject (p. 8). The printer is recorded as Rosenberg since he also published *הלאם*.

Other works: #914; *כתבי פינחס טורבערג* (New York: Peyorta, 5713 [1953]). Contributed to #913; Libowitz, 23-4. Published *שבר פושעים מאת ר' דוד ב"ר בן-ציון יחזקאל ... דק"ק מאקאוו* (New York: *s.n.*, [5678/1918]) (from a ms.; part of only one copy survived a fire—it is in JNUL; see Rubinstein, 240-1; E. R. Malachi [1942], 293). Also see *LFDNYL*.
References: *BHB1*; *HYBA*, 54; Kressel, 2:16-7; *LFDNYL*, 4:54-5.

261 קאטאלאג

אוצר אפריים דיינארד רשימת הספרים הכפולים הנמצאים באוצרי העומדים להמכר


קאטאלאג

אוצר

אפרים דיינארד

רשימת הספרים הכפולים הנמצאים באוצרי העומדים להמכר

קארני נ דש'

שנת גאולת ציון הנה באה

תרס"ד

ברפוס אפרים דיינארד

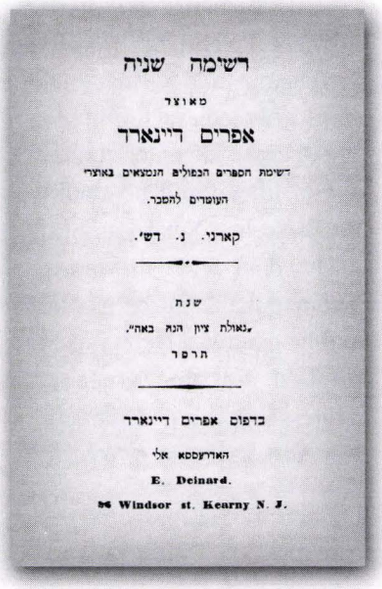
Author: [Ephraim Deinard]
[אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר}]
Author's father: יקותיאל גרשון
96 pp. 12mo
Kearny, 5664 [1904]
Chronogram: גאולת ציון הנה באה
Printer: Ephraim Deinard
Title page (p. 1): extended writing.
Includes: a.a. (86 Windsor St.) (p. 2); "Conditions of Sale" (p. 2).
KA #760.
Copies: HAR; *YGC.

The 1,451 duplicates from Deinard's library listed in this catalogue were available for sale or for exchange. He specifically asked for American imprints as exchanges, as he was already planning to publish a bibliography of American Hebraica (p. 95; it was published as #1130). For a list of American Hebraica in his possession, see pp. 95-6. Deinard reminded readers, "as is well known, I have amassed the largest library in the New World" (p. 2; in #1153 he claimed to possess the fourth largest library). This work is not identical to Deinard's second duplicates catalogue [#262], as suggested in Berkowitz (1964), 158 (entry for *Reshimat Shne'a*).

For biography, other works, approbations granted and references: see #251.

262 רשימה שניה

מאוצר אפרים דיינארד רשימת הספרים הכפולים הנמצאים באוצרי העומדים להמכר.


רשימה שניה

מאוצר

אפרים דיינארד

רשימת הספרים הכפולים הנמצאים באוצרי

העומדים להמכר.

קארני. נ. דש׳.

שנת

„גאולת ציון הנה באה״.

תרפ״ר

בדפוס אפרים דיינארד

האדרעססא אלי

E. Deinard.

86 Windsor st. Kearny N. J.

Author: E[phraim]. Deinard אפרים דיינארד [דינרד] [אדי״ר, הנוסע, הנוסע האדי״ר, נר]
Author's father: יקותיאל גרשון
28 pp. 12mo
Kearny, 5664 [1904]
Chronogram: גאולת ציון הנה באה
Printer: Ephraim Deinard, 86 Windsor St.
Title page (p. 1): English; extended writing.
Includes: "Conditions of Sale" (p. 2).
BHB1; Berkowitz (1964) #158.
Copies: HAR; JNUL; LUB; *YGC.

This is the second catalogue that Deinard published listing the duplicates in his collection. It contains two hundred ninety-nine items, including Americana (#429 is listed on p. 20 [#198]). For the first catalogue of his duplicates, see #261.

For biography, other works, approbations granted and references: see #251.

263 עתיקות יהודה

מחלקה שניה כל הספרים בספרת ישראל שנדפסו אחרי שנת ר״ס היקרים במציאות בכל הזמנים ובכל המקומות הרשומים אצל רושמי ספרים הנועדים, ואשר מצאתי או ראיתי בכל מסעותי בתבל. ובראשו רשימת כל הדפוסים אשר הדפיסו ספרי ישראל בכל העולם משנת רל״ב עד היום.

Author: [Ephraim Deinard] אפרים דיינארד [דינרד, אדי״ר, הנוסע, הנוסע האדי״ר, נר]
Author's father: יקותיאל גרשון
44 pp. + wrappers 4to
Jerusalem, 5675 [1915]
Chronogram: ראינו רע״ה בעת מהפכת המלחמה
Printer: A. M. Lunz
Front wrapper: extended writing.
Title page (p. 1): extended writing.
Includes: preface (pp. 3-4).
BHB1; Berkowitz (1964), 159; *KA* #656; Schapiro (1937) #35.
Copies: HAR; HUC; JNUL; LUB; *YGC (facs.).

"Not all books, not even a majority, which booksellers describe in their catalogues as rare actually are rare ... Not all books recorded by Steinschneider as very rare sixty years ago are still rare [since other copies have since been uncovered]. And there are others which he did not record or which he did not say are very rare ... I realized there are two reasons for the degraded state of our literature. The first is a lack of bibliographical knowledge by our people ... I therefore thought to address this with this [bibliography] ... I have not listed the details of all the books in my list ... (those who wish to know these details can consult the larger works). My book is only intended so that the people will know which books are actually rare. I have printed the second part, from 1500 onwards [with about 520 books], before the first part, which lists incunabula from 1475 to 1500, since I am now living in the Land of Israel. I was unable to finish the first part because of a lack of incunabula in Jerusalem's Bet Ne'eman library, and because I was unable to get pictures of them here. I hope to complete the first part shortly in London or New York, where I will also get pictures of all Jewish incunabula" (pp. 3-4). "On account of the hardships of the war and my being weak due to illness I was forced to be brief. Perhaps I will correct this in the coming days. I am aware that because of a printer's error the entries are not enumerated. I was not in Jerusalem when the work began to be printed and I had nothing to do with the printing" (p. 44). American works listed include #408 (!). For a gazetteer of Hebrew printing, see pp. 5-10 (about 380 cities). #1184, p. 30, misrecords the imprint date as 5665 [1905]). Two hundred copies of this work were printed (p. 1). It was advertised for forty cents and sixty cents (adv. in Deinard's היער באין דוב [St. Louis: Moinester Printing Co., 5689/1929]; #1184, p. 30). The first part never appeared. See Berkowitz (1964), 24, 60-1; Kabakoff (1978), 57.

For biography, other works, approbations granted and references: see #251.

Education & Pedagogy

CHAPTER EIGHT

Jewish communities from time immemorial have recognized educational institutions as the bedrock of Jewish continuity. The first Jews to settle in the New World brought this lesson with them when developing their community in Brazil. Embedded into the framework of this community was a school to instruct the community's children.

Jewish children in North America during the colonial and early Republic periods were educated either in congregational schools or at the hands of private tutors. The earliest school on the continent known to the historical record was Yeshibat Minhat Areb, founded in 1731 by New York's Congregation Shearith Israel. Just as the school was an appendage of the congregation, so too was the teacher a congregational employee. Often the duties of teaching were relegated to the *hazzan* himself. The Jewish curriculum in this early period was quite elementary, limited to the ability to read the basic Hebrew texts and participate in public worship. Nothing is known of the educational materials that the instructors utilized and no textbooks from the period are extant. This void is in stark contrast to the realm of liturgical materials; a great deal is known about the prayer books used by colonial families because of the many association copies that exist in various collections.

With the splintering of American Jewish communities in the early nineteenth century, education remained a purely congregational endeavor and the newly-established synagogues invariably founded their own schools. The idea of a communal school was a foreign one. In the long run, however, Jewish day schools could not compete with private schools and non-sectarian public schools. To adjust to these new conditions, American Jews, following the example set by Rebecca Gratz of Philadelphia, pioneered in the establishment of supplementary Sunday schools. These schools did little more than inculcate the elementary principles of Jewish faith and develop a very basic ability to read Hebrew, but they were considered an important bulwark against assimilation for children who would otherwise have not received any Jewish education.

A factor exacerbating the ineffectiveness of the Sunday schools was the dearth of appropriate educational materials in English. Salomon Cohen's *Elements of Faith*, a catechism, was reprinted from a London edition in Richmond in 1817 and in Philadelphia in 1823, and a Hebrew grammar appeared eleven years later (#264). These, however, were isolated efforts and the Jewish Sunday schools relied primarily on Christian texts and catechisms.

To remedy the immediate problem of Jewish children imbibing Christian teachings, Isaac Leeser dedicated himself in the 1830s to issuing educational texts and he published catechisms and a Hebrew reader (#265). Leeser, however, was never reconciled with the notion of supplementary Jewish

education and he remained committed to the ideal of the Jewish day school against the contemporary inertia of educational minimalism. He himself attempted to establish a day school from which he hoped to produce preachers and teachers for American communities, but his own flock, Congregation Mikveh Israel of Philadelphia, rejected his initiatives. Leeser's was a lone voice in the desert in an era when American Jews were more interested in Americanization than in Jewish education.

Rabbis and Hebrew teachers in America began to turn their attention to textbook writing in the 1850s. Witnessing high rates of Hebrew illiteracy and assimilation, many reached the conclusion that remolding textbooks could make Jewish education more palatable to their students. This idea contributed to the proliferation of dozens of editions of new textbooks, a phenomenon unknown in Europe. The tendency to ascribe a great role to the utility of modernized textbooks is exemplified best by the publication in 1869-71 of an abridged Bible (#15). Such an edition would help further familiarity with the Bible, its editor believed, since "the great size of the entire Bible discourages both teacher and pupil, at the very start, from undertaking to teach or learn it in Hebrew." Later authors and pedagogues adopted other innovations to improve their publications, including incorporating illustrations and the natural method for teaching Hebrew (*ivrit be-ivrit*).

The mass immigration from Eastern Europe that began in the last decades of the nineteenth century was accompanied by novel directions in pedagogy and the publication of new educational materials. These reflected the desire that elementary education provide an intensive introduction to Judaism rather than merely a defense against assimilation into the larger society. The first to publish a book to introduce the study of Talmud into elementary education was Arnold Ehrlich, who issued an anthology of vocalized selections from the Talmud and Midrash in 1883 (#288). Day schools with a primary emphasis on Talmudic studies were established soon thereafter—Etz Hayyim in 1886 and Yeshivat Rabbi Jacob Joseph in 1901. For the students of the many new *hadarim* and talmud torahs, publishers began to issue a new genre of publications unknown in the earlier period—guides to ritual law (#302, #308, #379).

It was only natural that materials for Yiddish-speaking children were published in their mother tongue in this period (#20, #154, #300, #315), but the most far-reaching development in Jewish education in America was the elevation of the Hebrew language in the curriculum of the modernized schools. This development coincided with the growth of the Zionist movement and the renaissance of modern Hebrew, as the proponents of these two movements emerged as the leading pedagogues of the period. Among their accomplishments was the introduction of the natural method (*ivrit be-ivrit*) for teaching Hebrew. Their influence may be measured by the plethora of textbooks published for the immigrant community containing only Hebrew text.

Education & Pedagogy

264 ספר מפתח אל לשון עברי וחכמת הדקדוק
מפרש עם נקודות שער הראשון

A KEY TO THE HEBREW LANGUAGE
and the Science of Hebrew Grammar Explained (With Points) First Part
... Chiefly designed for the use of Schools

Author: Joseph Aaron [יוסף אהרן]
iv, [1], 70 pp. 48mo [E.p.]
[New York], 1834
Printer: [Solomon Henry Jackson?]
Title page (p. i): English.
Includes: a.a. (355 Grand St.) (p. i); copyright, 1834, by author (p. ii); preface (pp. iii-iv).
Other languages: English-language text.
Pointed text.
JA #567; *KA* #528; Rappel (1993) #1; Rappel (1997) #A1; Rosenbach #369.
Copies: *NYPL.

First Hebrew textbook for Jewish children in America.


ספר
מַפְתֵּחַ אֶל לָשׁוֹן עִבְרִי
וְחָכְמַת הַדִּקְדּוּק מְפֹרָשׁ
עִם נְקֻדּוֹת
שַׁעַר רִאשׁוֹן

A KEY
TO THE
HEBREW LANGUAGE
AND THE SCIENCE OF
HEBREW GRAMMAR
EXPLAINED.
(WITH POINTS)
FIRST PART.

BY JOSEPH AARON, Hebrew Professor
and Teacher of Hebrew Grammar.
355 GRAND-STREET.
Chiefly designed for the use of Schools.
1834.

Courtesy of the New York Public Library

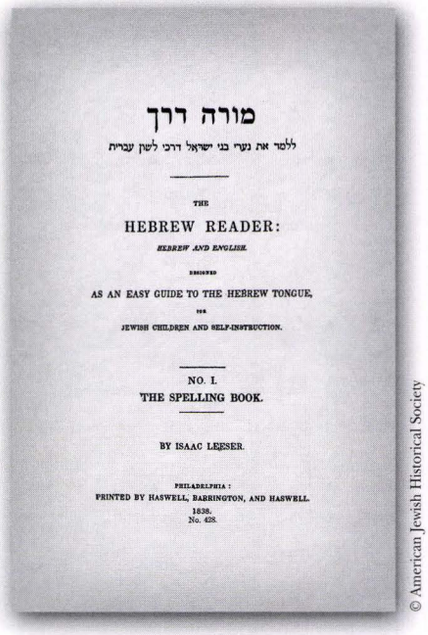
Joseph Aaron, the author of *A Key to the Hebrew Language,* cannot be positively identified. An individual by that name living in Kingston, Jamaica, was among the subscribers to the first volume of Isaac Leeser's *Occident* (1844). A Joseph Aaron is also recorded in Mobile, ca. 1859-60; he was a lawyer, the vice president of Congregation Shaar Shamayim and the treasurer of the Literary Social Union, a Jewish literary society.

This was the first Hebrew grammar published in America for a Jewish audience (*cf.* #176). In addition to the grammar, the volume contains selections from the Jewish liturgy (*e.g.* Grace After Meals and *Shema*) (pp. 54-70). "This little work is calculated to teach adults to read the Hebrew Language, with points, correctly, with Rules, which will enable them, with their own study and application, to attain that most desirable acquisition, of an acquaintance with the Holy Tongue. The author intends to publish, in his next [part], the Verbs with their conjugations. Also the טעמים [cantillation marks], which are Tonic Accents, or stops, and to comment on them" (p. iii). For a vocabulary, see pp. 45-52. For a praxis, see pp. 52-3. "Aaron's text represents no distinct contribution either to the methodology of the Hebrew language or to grammatical science. The author, probably an East European or German Jew, must have acquired some familiarity with the Sephardic pronunciation, then fashionable among the American Jews, and he confused the pronunciations of Hebrew considerably, as is evident from his inconsistent transliterations" (Chomsky [1958], 134-6). The printer is recorded as Jackson based on a comparison of the type and because he was the only Hebrew printer in New York at that time. See Chomsky (1957), 252-3; Marcus, *USJ,* 1:375.

References: *Occident* 1.10 (Jan. 1844), 516; *Occident* 16.12 (Mar. 1859), 603; *Occident* 17.45 (2 Feb. 1860), 270; *Occident* 18.16 (12 July 1860), 100.

265 מורה דרך ללמד את נערי בני ישראל דרכי לשון עברית

THE HEBREW READER: Hebrew and English. Designed As an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. The Spelling Book.


מורה דרך

ללמד את נערי בני ישראל דרכי לשון עברית

THE

HEBREW READER:

HEBREW AND ENGLISH.

DESIGNED

AS AN EASY GUIDE TO THE HEBREW TONGUE,

FOR

JEWISH CHILDREN AND SELF-INSTRUCTION.

NO. I.

THE SPELLING BOOK.

BY ISAAC LEESER.

PHILADELPHIA:

PRINTED BY HASWELL, BARRINGTON, AND HASWELL.

1838.

No. 428.

© American Jewish Historical Society

Author: Isaac Leeser [יצחק אליעזר ליסר, ליעסער]
Author's father: אורי
iv, 40 pp. + boards 12mo
Philadelphia, 5598/1838
Printer: Haswell, Barrington, and Haswell
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1838 (p. ii); preface (23 May 1838) (pp. iii-iv); adv. (b.b.).
Other languages: English-language text.
Pointed text.
JA #652; *KA* #444; Rappel (1993) #125; Rappel (1995) #L42; Rosenbach #428.
Copies: *AJHS; HAR.

"This little book owes its origin to the promise I made to a valued friend [Rebecca Gratz], to print, for the use of the school which she has lately commenced, a Hebrew Spelling Book, in order to contribute the little that lies within my power, to aid her in the laudable endeavour of disseminating a knowledge of the ancient language of Israel among the youth of our people. Works of a similar nature have long since been current in Germany ... but hitherto I have seen none which could answer for children whose vernacular is English ... If the present trifle meets with approbation I intend to continue the subject, and furnish an Easy Introduction to Grammar, Reading Book, for Oral and written translations, together with a vocabulary and explanatory notes; the whole to answer as an easy and progressive introduction to the study of the Holy Scriptures ... It is no secret to me, that schools are as yet but scarce among our people in this and adjacent countries; but I trust that when intelligible school books are at hand it may be the means of inducing public-spirited individuals to establish institutions where the study of Hebrew is to be an essential part of education" (pp. iii-iv). German and Portuguese variants are incorporated into the pronunciation guides and liturgical selections. The Hebrew imprint date appears on the front board. This Hebrew reader was the first "attempt to meet the needs of the young pupils in the elementary grades of the Jewish schools [as opposed to the needs of Jewish adults and a Christian audience] ... It is regrettable that Leeser did not carry out his plans for the publication of the subsequent readers of the series. *The Spelling Book* merely gives attention to phonetic aspects of Hebrew... both in the construction of the exercises for the pupils, as well as in his suggestions to the teachers, Lesser [*sic*] evinces a fine pedagogic insight and acumen" (Chomsky [1959], 142-3). Most sources record the first edition as 1838 (Chomsky [1957], 254; Chomsky [1959], 142; *JA*; Karp [1991], 273; Rosenbach; Sussman [1995], 101); Rappel and *KA* #443 record it as 1834, but it is unlikely that such an edition exists. For other editions, see #266, #270, #275, #279; *JA* #1438. The seventh edition (#279) was "published for the Rev. Abraham de Sola" (f.w.). For an advertisement, see *Occident Advertiser* 17.3 [14 Apr. 1859], p. 1). The fourth edition [#270] was published with a different layout and extra text.

For biography, other works and references: see #7.

266 מורה דרך ללמד את נערי בני ישראל דרכי לשון עברית

THE HEBREW READER. Hebrew and English. Designed As an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. The Spelling Book ... Third Edition.

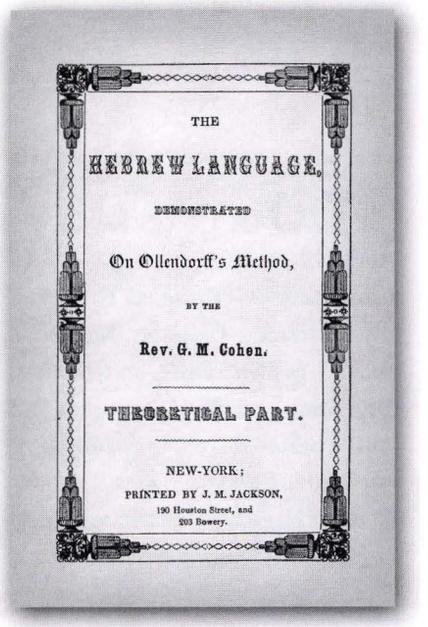
Author: Isaac Leeser [יצחק אליעזר {ליסר, ליעסער}]
Author's father: אורי
iv, 40 pp. 8vo
Philadelphia, 5610 [1850]
Printer: C. Sherman
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1838 (p. ii); preface (1 Feb. 1850) (pp. iii-iv).
Other languages: English-language text.
Pointed text.
KA #445; Rappel (1993) #125; Rappel (1995) #L42.
Copies: *LUB.

"The favourable reception which this trifle has met with from the public, induces me to issue a third edition [of #265] ... When it was first published, it was done for the purpose of supplying a valued friend [Rebecca Gratz] with a manual for the use of her school; and it is indeed a pleasing fact, that it has been used over a large surface as a first book for instruction in Hebrew. Such a work had always been a desideratum among the English and American Jews ... When I first published this book I designed to issue a whole series calculated for the acquisition of the Hebrew, if proper encouragement had been extended. But though it has met with approbation, still the sale has been slow ... I therefore have hitherto proceeded no farther than the present number ... No. II ... [will contain] easy lessons for translating from Hebrew into English" (pp. iii-iv). This work is identical to the earlier editions.

For biography, other works and references: see #6.

267 THE HEBREW LANGUAGE, Demonstrated On Ollendorff's Method

Author: G[ustavus]. M. Cohen [גוסטבוס מ. כהן]
vi, 3-74, [1], <viii, 3-31> pp. 12mo
New York, [1850]
Printer: J. M. Jackson, 190 Houston St., and 203 Bowery
Title page #1 (p. i): border; "The Hebrew Language, Demonstrated On Ollendorff's Method ... Practical Part."
Title page #2 (p. <i>): border; "The Hebrew Language, Demonstrated On Ollendorff's Method ... Theoretical Part."
Includes: preface (3 Sept. 1850) (pp. iii-vi); conjugation tables (folded in) (p. [1]); copyright, by author, 1850 (p. <ii>); dedication to Temple Imanu-El [*sic*] (p. <iii>).
Approbations (pp. <v-vi>): Dr. [Leo] Mertzbacher [Merzbacher] of New York (16 July 1850); Dr. [Max] Lilienthal of New York (22 Aug. 1850); Dr. H[ermann]. Felsenheld; Dr. Muhlfelder.
Other languages: English.
JA #1113; *KA* #829; Rappel (1993) #23, 286; Rappel (1995) #C41; Rosenbach #663.
Copies: HUC; *YGC.


THE
HEBREW LANGUAGE,
DEMONSTRATED
On Ollendorff's Method,
BY THE
Rev. G. M. Cohen.
THEORETICAL PART.
NEW-YORK:
PRINTED BY J. M. JACKSON,
190 Houston Street, and
203 Bowery.

Cohen was born ca. 1820 and he was in America by 1844. "Probably the first musically trained, modern cantor in the United States" (Gartner [1978], 24), he used his own musical arrangements as well those *en vogue* in the synagogues of Munich, Paris and Vienna. In 1845 he was appointed the cantor of New York's newly-founded Temple Emanu-El and he proceeded to establish the first permanent synagogue choir in America. (For his duties as a cantor, see Grinstein, 484.) While at Emanu-El, Cohen came under the influence of its rabbi, Leo Merzbacher, and began to sympathize with Reform Judaism. In 1856 he was fired by Emanu-El and he subsequently served as the cantor of Chicago's Kehilath Anshe Mayriv. Owing to his penchant for Reform, however, he fell into disfavor with the more traditional members of the congregation and he was forced out in 1857. He thereafter served as the rabbi of the short-lived Israelite Reform Society, which consisted of members who left Kehilath Anshe Mayriv. In Chicago Cohen was also active in B'nai B'rith. In 1860 he was hired by a congregation in Cleveland. There he established the Zion Musical Society, most likely the first Jewish musical group in America. Cohen was also a Hebrew school teacher and has been described as a "good Hebraist and a fine pedagogue" (Chomsky [1959], 143). As a "trained pedagogue" he was a "true rarit[y]" in the American Jewish community (Gartner [1978], 55) and, in "the late 1840s, [he was] the leading advocate" of introducing modern pedagogical techniques into Hebrew education (Grinstein, 256). Cohen also served as a rabbi in Milwaukee in 1865 (and/or 1869?). He died in Cleveland in 1902.

"The Hebrew Language is still an object of instruction for youth, but perverted methods make the instruction futile ... little has been done here, in the land of freedom [to modernize Hebrew education] ... The total want of a book demonstrating the Elements of the Hebrew Language, similar to OLLENDORFF's method for learning foreign languages, has for a long time been perceived by the author" (pp. iii-iv, <vii-viii>). For criticisms of contemporary Hebrew education, see pp. iii-v. This is Cohen's earliest recorded work. It is "more comprehensive in scope and ambitious in approach and method" than the reader published earlier by Isaac Leeser [#265] (Chomsky [1959], 143). *KA* and Rappel (1993, 1995) collate 74, 88 pp. For a review, see *Occident* 8.8 (Nov. 1850), 419-20. See Chomsky (1959), 143-4; Chomsky (1976), 9n15a.

Other works: see *JA*; Rappel (1993, 1995).

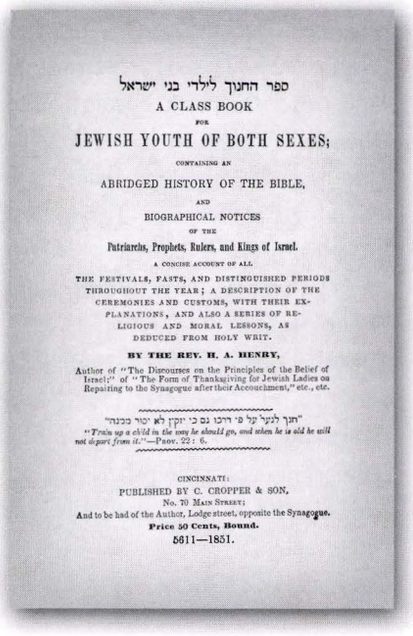
References: *AJYB* 5 (1903-4), 215; *CDAJB*, 1:96; Chomsky (1957), 255-6; Chomsky (1959), 143-4; I. Cohen, 20, 22; Gartner (1963), 45; Gartner (1978), 24, 39, 41-2, 48, 55, 57, 93, 151 (portrait); Grinstein, 96, 256-7, 355, 484, 486, 501, 545n34; Gutstein, 98, 142, 146, 213; *JE*, 4:18; My. Stern, 16, 20.

268 ספר החנוך לילדי בני ישראל A Class Book for Jewish Youth of Both Sexes;

Containing an Abridged History of the Bible, and Biographical Notices of the Patriarchs, Prophets, Rulers, and Kings of Israel. A concise Account of All the Festival, Fasts, and Distinguished Periods Throughout the Year; A Description of the Ceremonies and Customs, with Their Explanations; and Also a Series of Religious and Moral Lessons, as Deduced from Holy Writ.

Author: H[enry]. A[braham]. [Zevi] Henry [צבי אברהם הנרי]

[1], v, 133, [3] pp. 8vo [E.p.]


ספר החנוך לילדי בני ישראל

A CLASS BOOK

FOR

JEWISH YOUTH OF BOTH SEXES;

CONTAINING AN

ABRIDGED HISTORY OF THE BIBLE,

AND

BIOGRAPHICAL NOTICES

OF THE

Patriarchs, Prophets, Rulers, and Kings of Israel.

A CONCISE ACCOUNT OF ALL

THE FESTIVALS, FASTS, AND DISTINGUISHED PERIODS THROUGHOUT THE YEAR; A DESCRIPTION OF THE CEREMONIES AND CUSTOMS, WITH THEIR EXPLANATIONS, AND ALSO A SERIES OF RELIGIOUS AND MORAL LESSONS, AS DEDUCED FROM HOLY WRIT.

BY THE REV. H. A. HENRY,

Author of "The Discourses on the Principles of the Belief of Israel;" of "The Form of Thanksgiving for Jewish Ladies on Repairing to the Synagogue after their Accouchment," etc., etc.

"חנך לנער על פי דרכו גם כי יזקין לא יסור ממנה"

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22: 6.

CINCINNATI:

PUBLISHED BY C. CROPPER & SON,

No. 70 Main Street:

And to be had of the Author, Lodge street, opposite the Synagogue.

Price 50 Cents, Bound.

5611—1851.

Cincinnati, 5611/1851
Publisher: C. Cropper & Son, No. 70 Main St.
Printer (p. ii): I. Hart & Co., 41, East Columbia St.
Title page (p. i): English; extended writing.
Includes: adv. (p. [1]); a.a. (Lodge St., opposite the synagogue) (p. i); copyright, by author, 1851 (p. ii); preface (1851) (pp. iii-v).
Approbations (pp. [1-3]): *London Sunday School Teachers' Magazine*; *London Free-Mason's Quarterly*; A. Heimann of Winchester (28 Aug. 1840).
Other languages: English-language text.
JA #1188; Rappel (1993) #88; Rappel (1995) #H77.
Copies: HUC; *YGC.
First Jewish book in Cincinnati.

Henry was born in London in 1800 (or 1806?) and educated at the Jews' Free School. He later served as its principal and as the rabbi in various area synagogues. He was also a leading anti-missionary activist. He immigrated to America in 1849 upon the invitation of a Louisville synagogue, but he never reached Louisville. He instead occupied pulpits in Cincinnati, Syracuse and New York. In 1855 he succeeded Max Lilienthal as the principal of his boarding school and in 1857 he moved to San Francisco. There he served as the rabbi of Shearith Israel and edited *The Pacific Messenger*. Henry was active in the Masons and he published their history (p. [3]; *JA* #1120). He died in 1879 and his library was bequeathed to HUC. (His Hebrew name is identified in Kleeblat and Werkin. He should not be confused with H. Henry.)

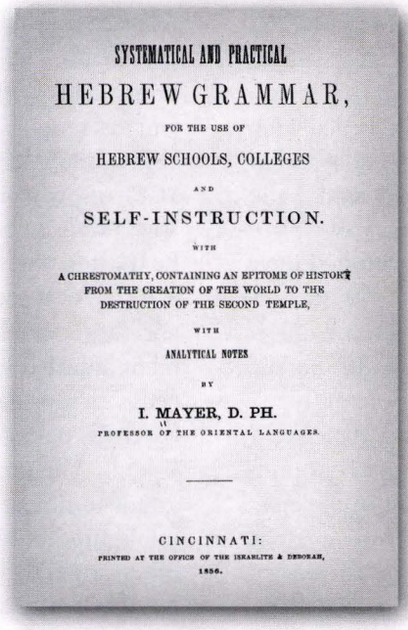
"In the course of many years' experience ... I have observed, with regret, the insufficiency of our present system of religious education. To assist in the amelioration of that system, has long been my most anxious wish ... This elementary work is intended as the first of a series of similar productions ... One great desideratum has been to reduce its price to that of the common daily Spelling Book, so that it may be available to the poor as well as to the wealthy, as, also, to families having several children, so that each child may obtain the Book for its exclusive use." Most of the text is in English. This work, which was based on an earlier London edition (1839 or 1840), was Henry's first American publication on a Jewish theme. It cost fifty cents, bound (p. i). The approbations are for the London edition. For Henry's "Prayer in Behalf of the United States of America" (with references to the local governor, mayor and city council), see pp. 71-2. The front board is titled "Henry's Class Book." This work was stereotyped by the printer (p. ii) and was republished by Frank and his successors in New York in 1866, 1881 [*KA* #320], 1885, 1890 and 1898. The YGC copy contains an advertisement not collated in *JA*: "the author begs leave to announce to the public, that he has now ready for press a short History of the Jews [*JA* #1577?], as a sequel to the Class Book ... The appearance of the book mainly depends upon the encouragement afforded to the Class Book. The price will be 50 cents ... provided 500 subscribers can be procured to cover the outlay" (p. [1]).

The printer advertised that "this establishment stands unrivaled in the Queen City of the West for the publication of all kinds of classical, school books, and others, of every variety and magnitude. The proprietors have, at a very large expense, provided themselves with every material of Hebrew, Greek, and English type, of the best and newest quality, which enables them to execute all orders with that neatness and exactness, which can be desired by all lovers of typography" (p. [1]). *JA* records only one other work by this printer [*JA* #1758].

Other works: see *JA*; *JE*.
References: *CDAJB*, 1:262; Grinstein, index; Henry (portrait); *JE*, 6:349; Kleeblat and Wertkin, 52 (no. 38); F. Rosenberg, 21, 38; Rudolph, 38, 41, 42; Sarna (1998), 215; *UJE*, 5:317.

269 SYSTEMATICAL AND PRACTICAL HEBREW GRAMMAR, for the Use of Hebrew Schools, Colleges and Self-Instruction. With a Chrestomathy, Containing an Epitome of History From the Creation of the World to the Destruction of the Second Temple, with Analytical Notes

Author: I[saac]. Mayer [מאיר .י[צחק]
Author's father: [סג"ל] משה הלוי
[3], viii, 9-107 pp. 8vo
Cincinnati, 1856
Printer: Office of the Israelite and Deborah
Title page #1 (p. [1]): English only.
Title page #2 (p. [2]): English; extended writing; "יסודי לשון עברית The Fundamental Principles of the Hebrew Language."
Includes: copyright, 1855, by author (p. [3]); table of contents (pp. i-iii); note on subscribers (p. iv); notice from the *Israelite* (pp. v-vi); preface (Aug. 1855) (pp. vii-viii); footnotes.
Other languages: English text.
BHB1; *JA* #1444; *KA* #357; Freimann, 26; Rappel (1993) #143; Rappel (1995) #M35; Rosenfeld #992.
Copies: *AJHS; HUC; JNUL.


SYSTEMATICAL AND PRACTICAL
HEBREW GRAMMAR,
FOR THE USE OF
HEBREW SCHOOLS, COLLEGES
AND
SELF-INSTRUCTION.
WITH
A CHRESTOMATHY, CONTAINING AN EPITOME OF HISTORY
FROM THE CREATION OF THE WORLD TO THE
DESTRUCTION OF THE SECOND TEMPLE,
WITH
ANALYTICAL NOTES
BY
I. MAYER, D. PH.
PROFESSOR OF THE ORIENTAL LANGUAGES.
CINCINNATI:
PRINTED AT THE OFFICE OF THE ISRAELITE & DEBORAH,
1856.

Courtesy of the Herew Union College Library

Mayer was born in Alsace (or Bavaria?) in 1809. He studied in yeshivot near his native town and in Frankfort am Main and he pursued secular studies in Frankfort and Mayence. He later lived in Bavaria. Mayer "inherited a considerable property, which was swept away in the German revolution of 1848" (*Israelite*). He subsequently immigrated to America. Mayer served as a teacher and rabbi in Cincinnati, Rochester and Hartford. "Extensive Reforms in divine service caused Rabbi Mayer's separation from the Hartford congregation, and he retired from active preaching altogether, remaining, however, a resident of this city" (*Israelite*). Mayer moved to New York to live with his daughter in 1873. He died in New York in 1898 and was buried in Hartford. The speech delivered by his son Alfred on the occasion of becoming a bar mitzvah was printed in *Occident* 17.1 (31 Mar. 1859), 3.

"It is long since, that Hebrew schools were established in this country, during which time the progress in the attainment of a thorough knowledge of this language has been much impeded by the inadequate supply of proper grammatical class-books" (p. v). "The third part of this grammar contains a compendium of history of the Bible ... The style and phraseology is the purely biblical language" (p. viii). T.p. #1 bears an imprint date of 1856; t.p. #2 is dated 25 Aug. 1855; the copyright date is 1855. *KA* records only a title page with an 1855 imprint date (as in Rappel [1993] #142, 288; Rappel [1995] #M34). A second edition, which would include the list of subscribers, was expected to be forthcoming (p. iv). The subscription cost fifty cents and the regular price was one dollar (p. vi); ca. 1884 it cost fifty cents (adv. in #289, p. [1]). For a review, see *Occident* 14.1 (April 1856), 39.

Other works: #1014. Also see *JA*.
References: *CDAJB*, 2:427; P. Eisenstadt, 21-3, 25, 27; *Israelite* 44.29 (13 Jan. 1898), 2, 7; *Israelite* 44.30 (20 Jan. 1898), 2; H. Korn, 429; Rosenberg, 26, 28, 29, 30; Tsevat, 296; *UJE*, 7:424.

270 מורה דרך ללמד את נערי בני ישראל דרכי לשון עברית

THE HEBREW READER: Hebrew and English. Designed As an Easy Guide to the Hebrew Tongue for Jewish Children and Self-Instruction. No. 1. The Spelling Book ... Fourth Edition.

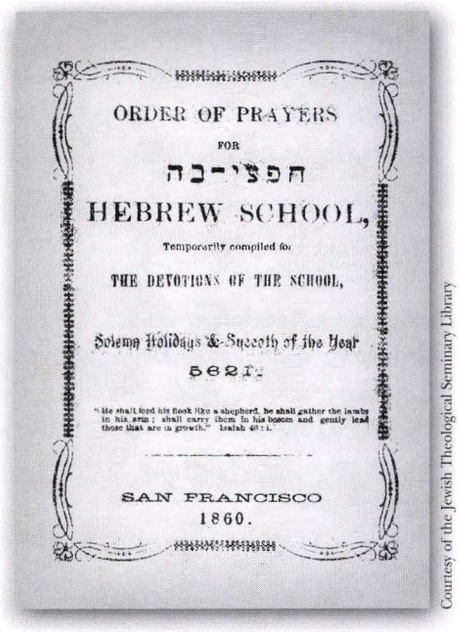
Author: Isaac Leeser [יצחק אליעזר {ליסר, ליעסער}]
Author's father: אורי
iv, 48 pp. 12mo
Philadelphia, 5618 [1858]
Printer: John Fagan
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1838 (p. ii); preface (26 Sept. 1856) (pp. iii-iv).
Other languages: English-language text.
Pointed text.
KA #446.
Copies: *UP.

"The favourable reception which this trifle has met with from the public, induces me to issue a fourth edition [of #265] ... (p. iii; the rest of the preface is identical to the 1850 edition [#266]). The layout is slightly different than the earlier editions [#265] and there is extra text at the end (section 42). The fourth edition first appeared in 5616 [1856] [*JA* #1438] and was then reissued in 5618 [1858]. For later editions, see #275, #279.

For biography, other works and references: see #7.

271 ORDER OF PRAYERS FOR חפצי-בה HEBREW SCHOOL Temporarily Compiled for the Devotion of the School, on the Solemn Holidays & Succoth of the Year 5621.

Author: [Julius Eckman] [יוסף אקמן]
3-114 pp. + wrappers 32mo [E.p.]
San Francisco, 5621/1860
Printer: [Julius Eckman?]
Front wrapper: border; English; extended writing.
Includes: postscript (p. 113).
Other languages: English text.
JA #1666; Wachs #87.
Copies: *JTSA.
First Prayer Book for Jewish Children in America.


ORDER OF PRAYERS
FOR
חפצי־בה
HEBREW SCHOOL,
Temporarily compiled for
THE DEVOTIONS OF THE SCHOOL,
Solemn Holidays & Succoth of the Year
5621.
"He shall feed his flock like a shepherd, he shall gather the lambs in his arm; shall carry them in his bosom and gently lead those that are in growth." Isaiah 40: 11.
SAN FRANCISCO
1860.

Courtesy of the Jewish Theological Seminary Library

Eckman was born in Rawicz, Poznan Province, in 1805. He lived in London and Berlin prior to immigrating to America. He served as a rabbi in Mobile, New Orleans, Richmond and Charleston before moving to San Francisco in 1854. Jewish education had been a central focus of Eckman's activities and shortly after arriving in San Francisco he established the first Jewish school on the Pacific coast. Invoking Isaiah 62:4, he named it Hefzi-Bah. In addition to the more than 250 pupils who studied in its day school or attended special weekend classes, it also accommodated a kindergarten and boasted its own junior congregation. Eckman was also appointed to serve as the rabbi of Congregation Emanu-El, though his talents and efforts were not appreciated by its members. His tenure lasted less than a year, and he thereafter devoted his energies to Hefzi-Bah and *The Weekly Gleaner*, a Jewish newspaper that he published. Eckman later served as a rabbi in Portland, OR. He died in San Francisco in 1877. He never served as a missionary to the Jews in China as is often recorded.

Eckman prepared this prayer book for the use of the students of his Hebrew school, Hefzi-Bah. The abridged text contains mostly English text and little Hebrew. For a "Memorial For the Memory of Departed Children, see p. 111. A statement at the end of the volume describes its composition: "Sent to press, uncorrected, twenty-eight hours after the Mousaph was commenced to be composed, and five days after its being commenced, under continued interruptions and other avocations, Thursday evening, Yom Kippur, 5721 [1860]." Eckman's authorship is known only from a manuscript inscription on the front wrapper *verso* of the JTSA copy: "Compiled by the author of the 'Gleaner,' published at his responsibility and Expense without any aid from the Synagogue or its officers, which he hitherto sought in vain." An obituary in the *San Francisco Alta* recalled that that Hefzi-Bah was "maintained, chiefly at his own expense" (Stampfer, 195). For a second edition of *Order of Prayers*, see *JA* #1713. See Karp (1976), 24-5. Isaac Leeser wrote that *Order of Prayers* "was well adapted for his purposes, and the children showed much proficiency in Hebrew reading and chanting the prayers" (*Occident* 18.34 [Nov. 1860], 208).

Other works: see *JA*.
References: Benjamin, 1:230; *CDAJB*, 1:127; *EJ*; Karp (1991), 307; Levinson; Scharfman, 669 (portrait); Stampfer; *UJE*, 3:622; *USJ*, vols. 2-3, index; Voorsanger, 42-3, 45, 46-50, 132ff, 142-51 (portrait).

272 כל דברי תורה

A VOCABULARY OF THE PENTATEUCH Containing All the Words of the Five Books in Their Primitive Forms, With an English Translation; Followed by an Alphabetical Index of the Hebrew Words, With References to the Page Where Each May Be Found in the Vocabulary. Designed as a Class-Book

Author: J[acob]. M[endes]. De Sola [יעקב מנדס דה סולה]
viii, [1], 11-152 pp. 12mo [E.p.]
Philadelphia, 1865
Printer: Collins, 705 Jayne St.
Printer (p. ii): S. Fagan & Son, Stereotypers
Title page (p. i): English; extended writing.
Includes: copyright, by De Sola, 1865 (p. ii); preface (Kislev 1864) (pp. iii-viii); table of contents (p. [1]).
Other languages: English.
Pointed text.
JA #1881; Rappel (1993) #159; *KA* #369; Rappel (1995) #M65.
Copies: HUC; LUB; *YGC.

De Sola served as the minister of Baltimore's Sephardic Beth Israel synagogue ca. 1857 (it was established in 1856 and was dissolved, at the latest, in 1860).

"In placing this Vocabulary before the public, the compiler makes no pretension to novelty ... His long experience ... has convinced him of the propriety of a practical knowledge of the [Hebrew] language preceding the theoretical study of it; and it is the acquisition of that practical knowledge which this vocabulary is chiefly intended to facilitate ... The words are arranged in the same order as they occur in the Scriptures, in order that the book may be used as a manual in the translation of the Pentateuch ... An alphabetical index, in which all the words of the Vocabulary are repeated, has been added, with numbers attached, referring to the page in the Vocabulary where each word may be found, thus supplying, in some measure, the want of a Hebrew dictionary [pp. 111-42]. Lastly, a Synopsis of Hebrew Grammar has been placed at the beginning [pp. 11-26] ... For many a correction and kind suggestion we are indebted to the Rev. S. [Sabato] Morais, who kindly assisted us in revising the work" (pp. iv-viii). For selections from the Pentateuch with literal English translations, see pp. 143-52.

Other works: *A Catechism of the Jewish Religion* (San Francisco: Bacon & Co., 1871) [*JA* #2264]; *The Jewish Student's Companion* (New York: Hebrew Book Union, 1880) [*JA* #2905]; *Confirmation Manual* (Cincinnati: Bloch, [1884?]; rpt., Cincinnati: Bloch, 1890) [*JA* #3224/4062].
References: Hartogensis, 143; *Occident* 15.7 (Oct. 1857), 355; Reznikoff and Engelman, 256-7.

273 ללמד בני יהודה
AMERICAN HEBREW PRIMER, An Easy Method of Teaching Hebrew Reading. Revised Edition.

Author: L[ouis]. Aufrecht [לוי{ואיס}. אופרכט]
22, [1] pp. 12mo
Cincinnati, [1868]
Printer: Bloch Printing Company
Title page (p. 1): art; English; extended writing; English.
Includes: copyright, by Bloch, 1868 (p. 2); preface, in English (p. 3).
Other languages: English (rules and transliterations).
JA #2050; Rappel (1993) #11; Rappel (1995) #A52.
Copies: HUC; LUB; *YGC.

Aufrecht was a founder of the Jewish Orphan Asylum of Cleveland (1868) and he served as it superintendent. He was also a preceptor at HUC prior to being elected secretary of the faculty in 1879. He taught Bible and exegesis in the late 1880s.

"In an age like the present, when all means possible are employed to save time and labor, and especially on this continent, where our tender youths are required to learn several languages as soon as they commence to go to school, it is highly necessary to present to them a system by which they can learn the languages without having their minds taxed too much at once. Such methods are used in teaching the English and German languages. I have arranged this Primer in order to enable children ... to acquire the knowledge of reading Hebrew in three months" (p. 3). Some prayers are translated into English. Portuguese pronunciations are noted. ללמד בני יהודה was "used in the largest and principal schools of the United States" and cost fifteen cents (adv. in #289, p. [1]). The first edition (20 pp.) appeared in 1868 [*KA* #403; Rappel]. Rappel (1995) records that the revised edition appeared in 1876. *JA* catalogues only the revised edition.

References: Cohon, 27, 36; Gartner (1978), 60.

274 A Practical Grammar of the Hebrew Language, for Schools and Colleges

Author: B[ernhard]. [Aryeh] Felsenthal [ברוך {ברנהארד} {אריה} פעלזענטהאל]
Author's father: שמעון
99 pp. 8vo
New York, 1868
Publisher: L. H. Frank, Printer and Publisher, 432 Broome St.
Printer: L. H. Frank, Printer and Publisher, 432 Broome St.
Title page (p. 1): plain.
Includes: copyright, 1867 (p. 2); preface (2 Jan. 1868) (pp. 3-6); table of contents (pp. 7-8).
Other languages: English-language text.
Rashi type (pp. 98-9).
Pointed text.
E. Felsenthal #39; *JA* #2069; *KA* #164; Rappel (1993) #46; Rappel (1995) #F15.
Copies: HUC; *YGC.

Felsenthal was born in 1822 in Münchweiler, Rhenish Bavaria. He was educated both in a civil engineering program and a teacher's seminary and he was ordained by Samuel Adler and David Einhorn. He immigrated to America in 1854 and he became active in Chicago's Jüdischer Reformeverein (the nascent Sinai Congregation) in 1858. He became the rabbi in 1861, and he remained there until 1884, when he was appointed the rabbi of Zion Congregation. Felsenthal was one of the earliest Reformers in the Midwest. (For references to him in an anti-Reform polemic, see #694.) He was greatly influenced by Einhorn and he emerged as an antagonist of Isaac Mayer Wise. He was later involved in the JPS and he helped to found the American Jewish Historical Society. Atypical of Reform rabbis of the period, Felsenthal studied Yiddish so that he could establish a rapport with the new immigrants from Eastern Europe. Furthermore, he was active as a leader in the Federation of American Zionists. He also supported קרן אור [#901], the organ of Chicago's Dorshei Safrit Ha-Ibrith (חברת דורשי ספרות עברית/The Pursuers of Hebrew Learning) and among his vast literary output were articles that appeared in the Hebrew press in America and Europe. He died in 1908. For a eulogy, see #446.

Felsenthal criticized existing Hebrew textbooks for focusing too much on grammatical minutiae and in this work included "only the main points of [Hebrew] grammar." He specifically highlighted the "deplorable fact that the study of Hebrew is too much neglected among the American Israelites" and he concluded his preface with pedagogical recommendations for a graduated curriculum (pp. 3-6). For a review, see *Occident* 26.2 (May 1868), 90-1. This work is no. 3 in Deinard's bibliography of Felsenthalania (#947, p. 56).

Other works: #292, #691; *Book of Prayers for Israelitisch Congregations*, trans. by David Einhorn and Bernhard Felsenthal (New York: Deutsch & Golderman, 1872). Contributed to #897, #900, #901, #912, #1206. Proofread #943. Also see E. Felsenthal, 283-354 (annotated bibliography); *JA*; Schwab, 122.
Approbations granted: #15, #203, #229, #571, #574, #691, #697. Also see #577.
References: *AJYB* 5 (1903-4), 53; *AJYB* 10 (1908-9), 129; Z. Bernstein; Bregstone, index; *CDAJB*, 1:152 ; *EJ*; E. Felsenthal (portrait); Gutstein, index; *HA*, 8 (portrait); Horwich, 231; *HYBA*, 78; *JE*, 5:361-2 (portrait); Jick; Kabakoff (1966), index; Kabakoff (1978), 342; Karp (1958); Meites, index; *NYT* (14 Jan. 1908), p. 7:7; *OZ*, 21, 36; Olitzky, *et al.*, 55-7; *PAJHS* 17 (1909), 218-22; *UJE*, 4:273-4 (portrait); Wiernik (1912), 177-8; #754, pp. 55-7 (bio-bibliography).

275 מורה דרך ללמד את נערי בני ישראל דרכי לשון עברית

THE HEBREW READER. Designed as an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. The Spelling Book ... Sixth Edition

Author: Isaac Leeser [יצחק אליעזר ליסר {ליעסער}]
Author's father: אורי
iv, 48 pp. 12mo
Philadelphia, 5629 [1869]
Printer (p. i): "Stereotyped by John Fagan"
Title page (p. i): English; extended writing.
Includes: copyright, by Leeser, 1838 (p. ii); preface to the 4th ed. (26 Sept. 1856) (pp. iii-iv).
Other languages: English-language text.
Pointed text.
JA #1438; *KA* #447; Rappel (1993) #125; Rappel (1995) #L42.
Copies: HUC; LUB; *YGC.

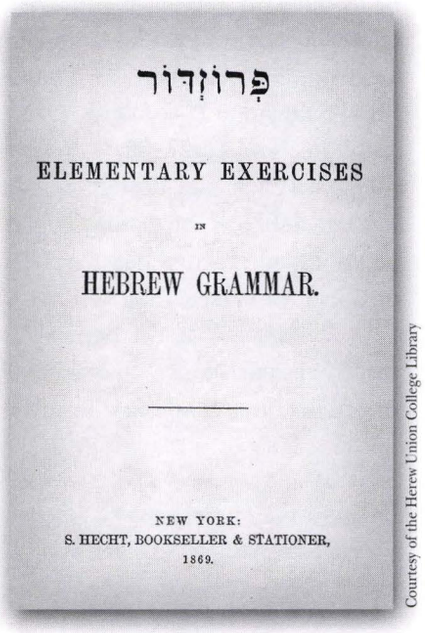
This Hebrew reader is identical in text, format and layout to #270. For earlier editions, see #265.

For biography, other works and references: see #7.

276 פרוזדור

ELEMENTARY EXERCISES IN HEBREW GRAMMAR.

Author: S[imon]. Hecht [שמעון הכט]
44 pp. 8vo
New York, 1869
Publisher: S. Hecht, Publisher & Stationer
Title page (p. 1): English.
Includes: copyright, 1869, by author (p. 2).
Other languages: English; German.
Glanz #116; *JA* #2133; *KA* #674; Rappel (1993) #82, 258; Rappel (1995) #H47.
Copies: *AJHS; HUC; LUB.


פְּרוּזְדוֹר

ELEMENTARY EXERCISES

IN

HEBREW GRAMMAR.

NEW YORK:
S. HECHT, BOOKSELLER & STATIONER,
1869.

Courtesy of the Herew Union College Library

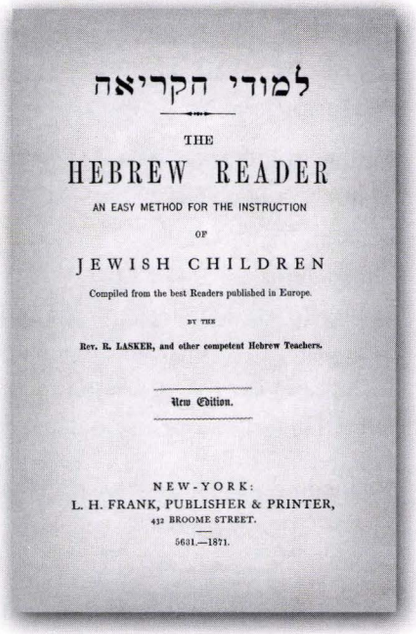
"Rev." (#289, p. 1) Hecht was a "bookseller & stationer" in New York in 1869 (#276, p. 1) and he served as a reader in Evansville, IN, the 1870s. He authored a number of works for children, some of which were republished many times. They were published in Evansville, Cincinnati and New York between 1868 and 1896.

The translations and instructions in this Hebrew grammar are in English and in German. It was republished as *First Lessons in Hebrew* (Cincinnati: Bloch, 1873) [*JA* #2393].

Other works: #289. Also see *JA*; Wachs.
References: Singerman (1994-5), 122; *UJE*, 4:196.

277 למודי הקריאה

THE HEBREW READER. An Easy Method for the Instruction of Jewish Children Compiled from the best Readers published in Europe ... New Edition.


למודי הקריאה

THE

HEBREW READER

AN EASY METHOD FOR THE INSTRUCTION

OF

JEWISH CHILDREN

Compiled from the best Readers published in Europe.

BY THE

Rev. R. LASKER, and other competent Hebrew Teachers.

New Edition.

NEW-YORK:
L. H. FRANK, PUBLISHER & PRINTER,
432 BROOME STREET.

5631.—1871.

Author: R[aphael]. Lasker [ר[פאל]. לאסקר]
24 pp. 12mo
New York, 5631/1871
Publisher: L. H. Frank, Publisher and Printer, 432 Broome St.
Printer: L. H. Frank, Publisher and Printer, 432 Broome St.
Title page (p. 1): English
Includes: Other languages: English.
Pointed text.
Copies: HAR; *YGC.

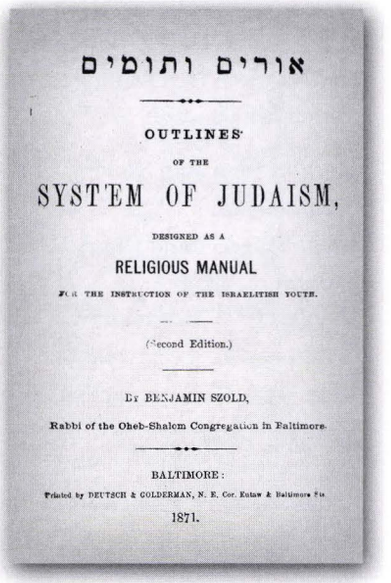
Lasker was born in 1838 to the rabbi of Zirke, Prussia (Sierakow, Poland). He received a traditional education from his father, R. Caro of Pniewy, R. [Moses] Feilchenfeld of Rogasen and R. Mendel of Rogasen and he studied at the gymnasium of Gleiwitz and the University of Giessen. Lasker immigrated to America in 1858 and was a founder and the rabbi of Congregation Bnai Abraham of Portsmouth, OH. He later served as a rabbi in New York (Shaar Hashomayim), Brooklyn (Temple Israel) and Boston (Ohabei Shalom). Lasker was a member of the Boston Public School Board and he published *New Era Magazine*, a Jewish periodical. He died in 1904 in New York.

למודי הקריאה, a popular Hebrew primer, was first published anonymously in 1841 in Karlsruhe and was frequently republished in various European cities. Raphael Lasker prepared an English edition, which was first published in New York in 1866. L. H. Frank also published a Yiddish (or Judeo-German?) edition in 1871 as *למודי הקריאה אדער עלעמענטארבוך פיר דיא איזראעליטישע יוגענד* [Levine #496]. A Yiddish (or Judeo-German?) edition published by Frank in 1873 with Wayber-taysch type is titled *למודי הקריאה אדער עלעמענטארבוך פיר דיא איזראעליטישע יוגענד* [YGC] (the front wrapper is dated 1876 and is titled *למודי הקריאה Elementarbuch für die Israelitische Jugend*). For other American editions, which appeared as late as 1910, see *JA*; Rappel (1993) #290; Rappel (1995) #ל109, אל68. For the English editions of 1872-1876, see *KA* #407. The English edition cost ten cents in 1917 and 1918 (#366, b.b; #930, vol. 1, p. 30) and fifteen cents in 1921 (#930, vol. 2, p. [13]).

Other works: edited English department of *Jewish Watchman* (Jan.-June 1882) [*JA* #S220]; *New Era Magazine* (1901-3).
References: Abelow, 19; *AJYB* 5 (1903-4), 72; *AJYB* 7 (1905-6), 216; *CDAJB*, 2:356; *JE*, 7:623; *NYT* (13 Sept. 1904), p. 9:7; *UJE*, 6:540.

278 אורים ותומים

OUTLINES OF THE SYSTEM OF JUDAISM, Designed as a Religious Manual for the Instruction of the Israelitish Youth. (Second Edition.)


אורים ותומים

OUTLINES

OF THE

SYSTEM OF JUDAISM,

DESIGNED AS A

RELIGIOUS MANUAL

FOR THE INSTRUCTION OF THE ISRAELITISH YOUTH.

(Second Edition.)

BY BENJAMIN SZOLD,

Rabbi of the Oheb-Shalom Congregation in Baltimore.

BALTIMORE:

Printed by DEUTSCH & GOLDERMAN, N. E. Cor. Eutaw & Baltimore Sts.

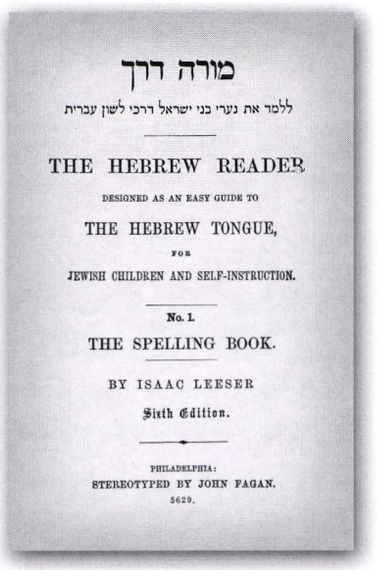
1871.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
76 pp. 12mo [E.p.]
Baltimore, 1871
Printer: Deutsch & Golderman, N.E. Cor. Eutaw & Baltimore Sts.
Title page (p. 1): English.
Includes: copyright, 1867, by author (p. 2); prayer (p. 42); "Appendix Containing Portions of the Scripture Which Relate to the Teachings of Religion" (pp. 43-76).
Pointed text.
Other languages: English-language text.
JA #2306; *KA* #41; Rappel (1993) #200; Rappel (1995) #S119.
Copies: HUC; *YGC (lacks pp. 67-8).

This textbook contains one hundred principles of Judaism with the corresponding Scriptural verses in Hebrew and English translation. It cost forty cents (adv. in #281, p. [2]) and was reissued a number of times with varying collations (see *JA*, *KA* and Rappel [1993, 1995]; they record different imprints). "In the 6th edition there is not one Hebrew word" (Rappel [1993, 1995]).

For biography, other works, approbations granted and references: see #47.

279 THE HEBREW READER. Designed as an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. THE SPELLING BOOK ... Seventh Edition.


מורה דרך

ללמד את נערי בני ישראל דרכי לשון עברית

THE HEBREW READER

DESIGNED AS AN EASY GUIDE TO

THE HEBREW TONGUE,

FOR

JEWISH CHILDREN AND SELF-INSTRUCTION.

No. 1.

THE SPELLING BOOK.

BY ISAAC LEESER

Sixth Edition.

PHILADELPHIA:

STEREOTYPED BY JOHN FAGAN.

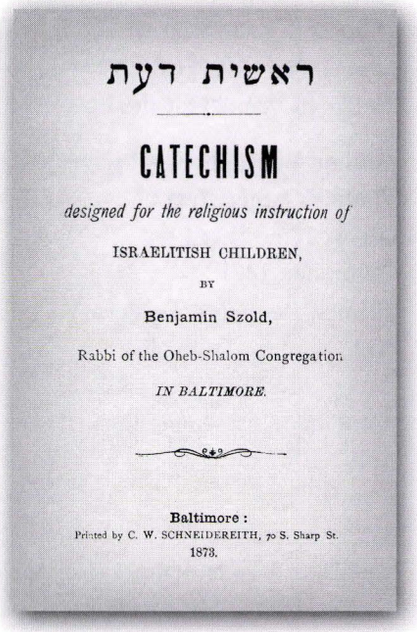
5629.

Author: Isaac Leeser [{ליסר, ליעסער} יצחק אליעזר]
Author's father: אורי
iv, 48 pp. + wrappers 12mo
Philadelphia, 5633 [1873]
Publisher: Miller's Bible and Publishing House, 1102 and 1104 Sansom St.
Printer (p. i): "Stereotyped by John Fagan"
Front wrapper: border; English only; extended writing.
Title page (p. i); English; extended writing; "מורה דרך ללמד את נערי בני ישראל דרכי לשון עברית The Hebrew Reader. Designed as an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. The Spelling Book ... Sixth Edition ... 5629."
Includes: copyright, by Leeser, 1838 (p. ii); preface (26 Sept. 1856) (pp. iii-iv).
Other languages: English-language text.
Pointed text.
JA #2403; *KA* #447; Rappel (1993) #125; Rappel (1995) #L42.
Copies: *YGC.

This Hebrew reader is identical in text, format and layout to #270. For earlier editions, see #265.

For biography, other works and references: see #7.

280 ראשית דעת
CATECHISM designed for the religious instruction of Israelitish Children


ראשית דעת

CATECHISM

designed for the religious instruction of

ISRAELITISH CHILDREN,

BY

Benjamin Szold,

Rabbi of the Oheb-Shalom Congregation

IN BALTIMORE.

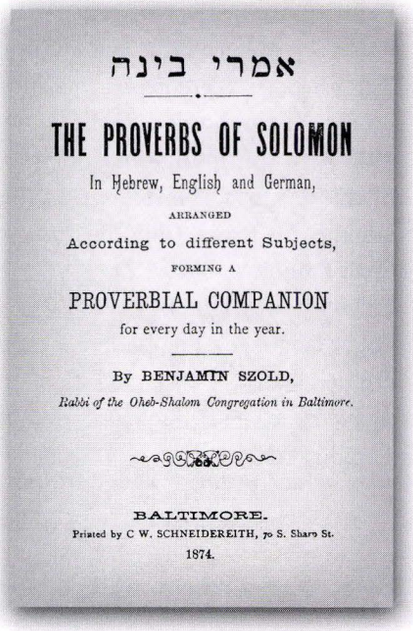
Baltimore:
Printed by C. W. SCHNEIDEREITH, 70 S. Sharp St.
1873.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
46 , [19] pp. 18mo [E.p.]
Baltimore, 1873
Printer: C. W. Schneidereith, 70 S. Sharp St.
Title page #1 (p. 1): English.
Title page #2 (p. [1]): English only; "Tunes for the Israelitish School, by A. Kaiser ... Baltimore: 1873."
Includes: copyright, by Szold, 1873 (p. 2).
Other languages: English-language text.
Musical arrangements (pp. 1-15).
JA #2419 (var. ed.); *KA* #745B; Rappel (1993) #195, 197 (var. eds.); Rappel (1995) #S114, S116 (var. eds.); Wachs #219 (var. ed).
Copies: HUC; *YGC.

"The composition of complete editions [of this catechism] is: pp. 1-20 catechism; 23-30 prayers; 33-46 hymns; 59-77 German catechism; 18 pages of tunes by Alois Kaiser. To later editions the Hebrew Primer is added. Some editions have the catechism and prayers only" (Rappel [1993] #195; *cf.* Rappel [1995] #S114, which collates 30, 46 pp. and cites the collation of the *National Union Catalogue* as 46 pp.). The title of the Hebrew primer is "ראשית דעת שפת עבר. למוד הקריאה העברית ע"פ השיטה הקולית לעדת 'אוהב שלום'" (*KA*); it is recorded separately as Rappel [1993] #197; Rappel [1995] #S116. *KA* miscollates the hymnal as 15 pp.; the hymns are numbered 1-15, but some are more than one page. *JA* does not record an imprint date. *JA* saw two editions, one printed by H. F. Siemers and one printed by Muehsam & Siemers. Wachs only collates 46 pp. (*cf.* Wachs #220-3, with variant collations and printers). The YGC copy has an unrecorded composition (English catechism, prayers, hymns and tunes only). *ראשית דעת* cost thirty cents (adv. in #281, p. [2]). It was republished in 1874 and 1875 (see *JA*).

For biography, other works and references: see #47.

281 אמרי בינה
THE PROVERBS OF SOLOMON in Hebrew, English and German, Arranged According to different Subjects, Forming a Proverbial Companion for every day in the year.


אמרי בינה

THE PROVERBS OF SOLOMON

In Hebrew, English and German,

ARRANGED

According to different Subjects,

FORMING A

PROVERBIAL COMPANION

for every day in the year.

By BENJAMIN SZOLD,

Rabbi of the Oheb-Shalom Congregation in Baltimore.

BALTIMORE.
Printed by C W. SCHNEIDEREITH, 70 S. Sharp St.
1874.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
VIII, 197, [3] pp. 18mo [E.p.]
Baltimore, 1874
Printer: C. W. Schneidereith, 70 S. Sharp St.
Title page (p. 1): border; English.
Includes: preface (15 Nov. 1874) (pp. III-V); contents (pp. VI-VIII); copyright, by Szold, 1897 (p. [1]); advs. for other works by Szold, Alois Kaiser and S. Welsh (pp. [2-3], b.b.).

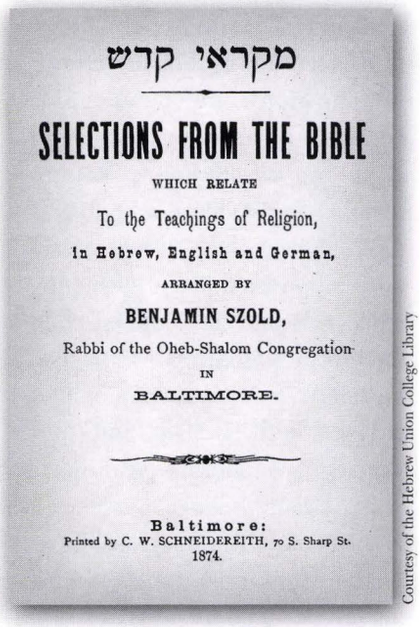
Other languages: English and German (translations).
Pointed text.
JA #2432; *KA* #53; Rappel (1993) #304; Rappel (1995) #ס8.
Copies: HUC; *YGC.

"No book of the Bible, both in regard to matter and form, is so well suited to be used in schools for the purpose of imparting to the pupils a moral training and making them familiar with some of the beauties of our sacred writings, as that of the Proverbs of Solomon. For it abounds in golden ethical rules of a pure and universal character ... It may truly be considered a pedagogical book" (p. III). This volume contains 365 verses of Proverbs—one for every day of the year. The verses are arranged according to fifty-two subjects—one for every week of the year. Each verse appears in the original Hebrew along with English and German translations. Szold rearranged the selections according to subject because the spontaneous "unmethodical arrangement" of the original was too difficult for youngsters. He also omitted the class of proverbs that "treats of dangers" (pp. III-IV). *אמרי בינה* cost sixty cents (p. [2]). See Orlinsky (1955), 384.

For biography, other works, approbations granted and references: see #47.

282 מקראי קדש
SELECTIONS FROM THE BIBLE Which Relate to the Teachings of Religion, in Hebrew, English and German

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
74 pp. 16mo
Baltimore, 1874
Printer: C. W. Schneidereith, 70 S. Sharp St.
Title page (p. 1): English.
Includes: copyright, 1874, by Szold (p. 2).
Pointed text.
JA #2431; *KA* #538; Rappel (1993) #306; Rappel (1995) #ס10.
Copies: *HUC.


מקראי קדש

SELECTIONS FROM THE BIBLE

WHICH RELATE

To the Teachings of Religion,

In Hebrew, English and German,

ARRANGED BY

BENJAMIN SZOLD,

Rabbi of the Oheb-Shalom Congregation

IN

BALTIMORE.

Baltimore:
Printed by C. W. SCHNEIDEREITH, 70 S. Sharp St.
1874.

Courtesy of the Hebrew Union College Library

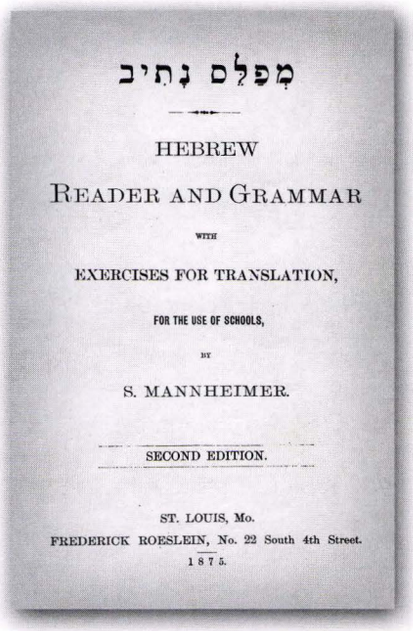
This anthology of Biblical selections for instructing children in the principles of the Jewish religion contains the Hebrew text followed by English and German translations.

For biography, other works, approbations granted and references: see #47.

283 מפלס נתיב
Hebrew Reader and Grammar

with Exercises for Translation, for the Use of Schools ... Parts II.—IV. Second Edition

Author: [Abraham Kohn] [אברהם הכהן]
Author's father: [שלום]
Author: S[igmund]. [Pinehas] Mannheimer [מאננהיימער {זיגמונד} פינחס]
V, 153 pp. 8vo
St. Louis, 1875
Publisher: Frederick Roeslein, 22 South 4th St. (St. Louis)
Printer (p. II): L. H. Frank & Co. Printers and Electrotypers, 32½ Bowery (New York)
Title page (p. I): English; extended writing.
Includes: copyright, by Mannheimer, 1875 (p. II); preface, in English (Sept. 1875) (pp. III-V).
Other languages: English.
Pointed text.
JA #2516 (var. ed.); *KA* #526; Rappel (1993) #140 (*cf.* #113a); Rappel (1995) #M22.
Copies: HUC; *YGC.
First Hebrew book published in St. Louis.


מְפַלֵּס נָתִיב

HEBREW

READER AND GRAMMAR

WITH

EXERCISES FOR TRANSLATION,

FOR THE USE OF SCHOOLS,

BY

S. MANNHEIMER.

SECOND EDITION.

ST. LOUIS, Mo.
FREDERICK ROESLEIN, No. 22 South 4th Street.
1875.

Kohn was born in Zaluzany [Zalesany?], Bohemia, in 1806/7. While studying philosophy in the University of Prague, he became a disciple of Naphtali Herz Homberg. He was appointed a rabbi in Hohenems in 1833 and he proceeded to introduce reforms into the liturgy and education. He became a preacher in Lemberg in 1844 and established a Reform temple and a modern school. As a radical *maskil*, Kohn faced tremendous opposition from Orthodox circles. He and his youngest child died from poisoning in 1848. Two Orthodox Jews were arrested and charged with murder, but they were released after one year due to a lack of evidence.

Mannheimer was born in 1835 in Kemel, Hesse-Nassau, Germany, and he studied in the teachers seminary of Ems and the University of Paris. He taught in Jewish schools in Wiesbaden and Hegenheim [Heegheim?] before immigrating to America in 1865. Mannheimer lived in Baltimore, New York, St. Louis and Rochester, working in each of these cities as a teacher. He became a professor and librarian at HUC in 1884. He also served as the director of the night school of Cincinnati's Y.M.H.A. Mannheimer was a contributor to *JE* and he authored and translated a number of works. He died in 1909 while delivering a sermon in the Home of the Jewish Aged and Infirm. (His Hebrew name is identified in #520.)

Mannheimer published a revised edition of Abraham Kohn's *Hebraisches Lesebuch* פתח שפת עבר לילדי בני ישראל, 2nd ed. (Vienna: Franz Schmid and J. J. Busch, 1845) as *The Leveler of the Path, Hebrew Reader and Translator, for the Use of Schools* מפלס נתיב ללמוד השפה העבריה (New York: [printed by J. Lehrberger & Comp. in Roedelheim], 1873) [*JA* #2401]. In 1875 he published a second edition and wrote, "when I undertook the ungrateful task of increasing the number of guides for the study of the Hebrew language, I was far from anticipating the success which my weak attempt would meet. The fact that within the short period of two years 2000 copies of my book have found their way into different schools and colleges all over the country sufficiently proves the practicability of my method. But this success and the flattering acknowledgments I received, did not conceal from me the numerous short-comings of the somewhat hurried first edition. My own experience and that of competent

critics suggested to me so many improvements, that I did not shrink from the labor of rewriting the whole book." Among the changes in the second edition (1875) are: the deletion of certain fables; the introduction of the Portuguese pronunciation (pp. III-IV); and the omission of Kohn's name from the title page. For the second edition, *KA* #526 collates a copy that contains parts 2-4 only; another edition appeared that same year with all four parts (V, 26, 153 pp.). Rappel (1995) records twenty-three Mannheimer editions. For a later edition, see #298. Mannheimer later boasted that his editions were adopted by "schools and colleges in this country, in England and Australia" (#298, p. III); in the seventeenth edition (1895), he reported that he had sold 25,000 copies of the work.

Other works (Kohn): #298.
Other works (Mannheimer): #298. Contributed to #520. Also see *JE*; *UJE*.
References (Kohn): *EJ*; *JE*, 7:533-4; *UJE*, 6:432.
References (Mannheimer): *AJYB* 6 (1904-5), 150; *AJYB* 12 (1910-1), 110; *CDAJB*, 2:415; Cohon, 36, 43; *JE*, 8:296; *PAJHS* 37 (1943), 293; *UJE*, 7:333-4.

284 חנך לנער
The Hebrew Speller
for Jewish Children and Self-Instruction, According to the German and Portuguese Mode of Instruction ... No. 1.

Author: H[yman]. Polano [היימן פולנו]
24 pp. 12mo
New York, 5636/1875
Printer: L. H. Frank & Co., Printers, 32½ Bowery
Title page (p. 1): English.
Includes: copyright, by author, 1875 (p. 2); Kislev 1874 (p. 3).
Other languages: English (instructions, translations and transliterations).
JA #2529; *KA* #321; Rappel (1993) #182; Rappel (1995) #P25.
Copies: HUC; *LOC.

Polano, who had served as a cantor in Europe (#1084, p. 1), was a Hebrew teacher and sexton at Mikveh Israel of Philadelphia. He also taught Hebrew literature at the Hebrew Education Society and Maimonides College.

"After an experience of Thirty years in teaching, I present before the public a Hebrew Speller for the use of beginners in the study of our holy language." On Polano's novel method of teaching Hebrew, see p. 3. חנך לנער was "recommended by the Hebrew ministers of Philadelphia" (p. 1). Other editions are Cincinnati: Bloch, 1890 [*JA* #4119]; Cincinnati and New York: Bloch, 1904 [#317]. Some copies have an appendix (*JA*).

Other works: #317; *The Talmud. Selections from the Contents of that Ancient Book, its Commentaries, Teachings, Poetry and Legends* (Philadelphia: Claxton, Remsen & Haffelfinger, 1876; London and New York: Frederick Warne, [1877]; new ed., 1890) [*JA* #2597, 2663].
References: *Fifty Years' Work of the Hebrew Education Society*, 29; Morais (1894), 65, 159, 188, 354; M. Whiteman (1959), 240.

285 Grammar of the Biblical Chaldaic Language and the Talmud Babli. Idioms.

Author: S[amuel]. D[avid]. Luzzatto [Shadal] [שד"ל] [שמואל דוד לוצטו]
Author's father: חזקיה
Author: J.S. [I.S.] Goldammer [ג'.ס. גולדאמר]
viii, 121 pp. 12mo
New York, 1876
Publisher: John Wiley & Sons, 15 Astor Place
Printer (p. ii): John F. Trow & Son, Printers and Bookbinders, 205-213 East 12th Street
Title page (p. i): English only.
Includes: copyright, by publisher, 1876 (p. ii); dedication, "To the Principal Founders of the Hebrew Union College: Dr. I.M. Wise, H. Loth, Esquire, H. Adler" (p. iii); preface, by Goldammer (Feb. 1876) (pp. v-viii); footnotes.
Other languages: Aramaic; English-language text.
Pointed text.
JA #2571; *KA* #174.
Copies: HAR; HUC; *YGC.

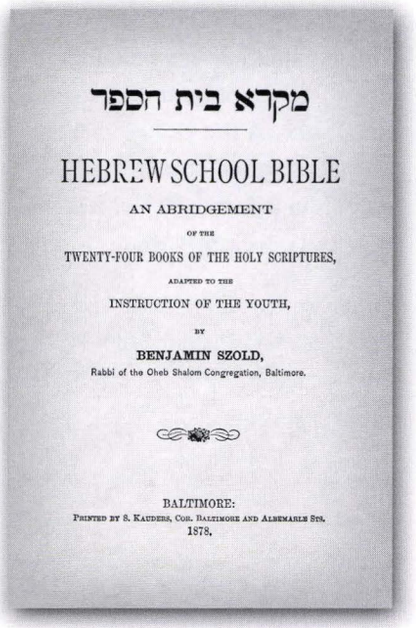
Luzzatto, scion of a distinguished Italian family, was born in 1800 in Trieste, Italy. He was appointed professor at the newly established rabbinical seminary of Padua in 1829. He taught Bible, philosophy, philology and Jewish history and was a voluminous author in these fields. Luzzatto had a particular affinity for Aramaic. He wrote *Ohev Ger* (Vienna, 1830; Cracow, 5655 [1895]) on the Aramaic Bible translation of Onkelos and he named one of his sons Philoxenus ("Lover of the Proselyte [*i.e.*, Onkelos]"). He taught at the Padua Seminary until his death in 1865.

Goldammer was a "D[octor]. [of] P[hilosophy]., Rabbi in Cincinnati" (t.p.). The preface is signed "I.S. Goldammer"; Rappel (1995) #G20 misspells the name as "S.J. Goldhammer."

Goldammer translated this Aramaic grammar from Luzzatto's *Elementi Grammaticali del Caldeo Biblico e del Dialetto Talmudico* (Padua, 1865). "There is no ancient tongue into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic [Aramaic] ... This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas ... Let us ... release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized" (p. vi; italics in the original). Pp. 5-6 are folded in. Luzzatto footnotes are signed "A." and Goldammer's are unsigned (see p. viii). Other translations of Luzzatto's Aramaic grammar include *Grammatik der biblisch chaldaeschen Sprache und des Idioms des Talmud Babli*, trans. Krüger (Breslau, 1873) and ספר דקדוק לשון תלמוד בבלי, trans. Hayyim Zevi Lerner (St. Petersburg, 1880).

Other works (Luzzatto): see Kressel.
Other works (Goldammer): *Israel's Religion. A Catechism for Our Sabbath-Schools* (Cincinnati: Bloch, 1881; rpt., 1887, 1892, 1901, 1906) [*JA* #2990].
References (Luzzatto): *EJ*; *JE*, 8:224-6 (portrait); Kressel, 2:231-6.

286 מקרא בית הספר
Hebrew School Bible An Abridgment of the Twenty-Four Books of the Holy Scriptures Adapted to the Instruction of the Youth


מקרא בית הספר

HEBREW SCHOOL BIBLE

AN ABRIDGEMENT

OF THE

TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES,

ADAPTED TO THE

INSTRUCTION OF THE YOUTH,

BY

BENJAMIN SZOLD,

Rabbi of the Oheb Shalom Congregation, Baltimore.

BALTIMORE:

PRINTED BY S. KAUDERS, COR. BALTIMORE AND ALBEMARLE STS.

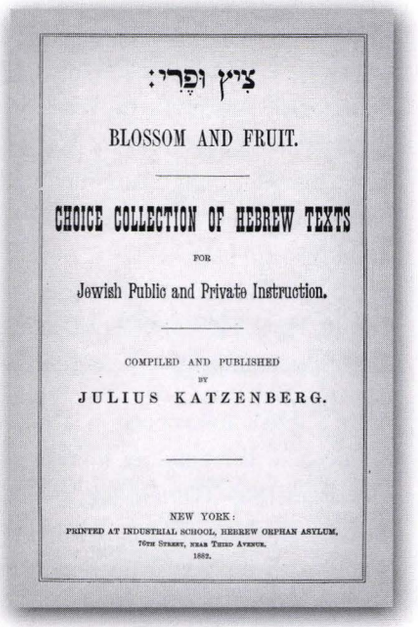
1878.

Author: Benjamin Szold [בנימן סולד {סאלד}]
Author's father: ברוך
[2], 46, <32> pp. 12mo
Baltimore, 1878
Printer: S. Kauders, Cor. Baltimore and Albermarle Sts.
Title page #1 (p. [1]): English.
Title page #2 (p. [2]): half title.
Title page #3 (p. <1>): English only; half title.
Includes: prospectus (b.b.v.).
Other languages: English (interlinear translation, pp. <1-33>).
Pointed text.
JA #2679; *KA* #536; Rappel (1993) #305; Rappel (1995) #ס9.
Copies: HUC; *YGC.

"The Hebrew School Bible, of which the present number, containing the Book of Genesis, is offered to the public as a *Prospectus*, will give in the original words of the Bible all its important narratives, in fact the whole Biblical History, and some apt selections from the Prophets and Hagiographa in a concise form; so that the pupil will be enabled to master the whole within the course of 2 to 3 years ... The price will be set at the lowest figure, not exceeding $2.50 for the whole work ... The price of the present number is 50 cts." (b.b.). Another edition is Baltimore: Muehsam & Siemers, 1882 [*JA* #3046].

For biography, other works, approbations granted and references: see #47.

287 ציץ ופרי
Blossom and Fruit
Choice Collection of Hebrew Texts for Jewish Public and Private Instruction.


ציץ ופרי:

BLOSSOM AND FRUIT.

CHOICE COLLECTION OF HEBREW TEXTS

FOR

Jewish Public and Private Instruction.

COMPILED AND PUBLISHED

BY

JULIUS KATZENBERG.

NEW YORK:

PRINTED AT INDUSTRIAL SCHOOL, HEBREW ORPHAN ASYLUM,

76TH STREET, NEAR THIRD AVENUE.

1882.

Author: Julius Katzenberg [ג'וליוס קצנברג]
48 pp. 8vo
New York, 1882
Printer: Industrial School, Hebrew Orphan Asylum, 76th St., Near Third Avenue
Title page (p. 1): border; English; extended writing.
Includes: copyright, by author, 1882 (p. 2); preface (13 Sept. 1882) (p. 3).
Other languages: English translation.
Pointed text.
JA #3078; *KA* #695; Rappel (1993) #106, 327; Rappel (1995) #K14, ק70.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Katzenberg (b. 28 March) was a principal in 1856 of the "Norfolk Street Congregational School" and in 1859, together with Marshall Long, of the Select Boarding School and Day School for Ladies and Gentlemen of the Jewish Persuasion, no. 101 St. Mark's Place (advs. in *Occident* [1859]). In 1865 he donated thirty-two dollars to the Palestine Relief Fund. A "Rev. Mr. Katzenberg" is recorded as having served as a rabbi

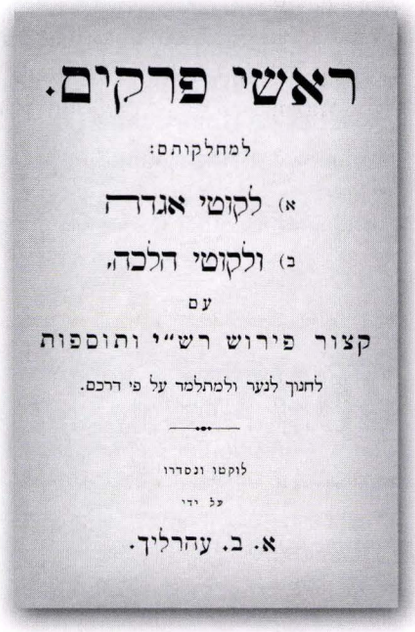
in Albany in 1851; he delivered a sermon in Philadelphia's Rodeph Shalom in 1853.

"The present brief manual, herewith offered to the public, is the embodiment of an earnest desire to assist the young students of our Sabbath and private schools in the study of Hebrew, and to insure more practical and satisfactory results in that important branch of study" (p. 3). It was advertised as "a choice collection of Hebrew texts, with an English translation. The book is intended to be supplementary to the 1st Hebrew Readers or Primers, thereby simplifying the study of the Hebrew language. Price, 30 cts." (#297, b.b.). **ציץ ופרי** was originally published in New York in 1869 (Rappel [1993, 1995]; not in *JA* or *BHB1*).

Other works: #296, #297. Also see *JA*; Rappel (1993, 1995).
References: Grinstein, 565n34; *Occident* 9.7 (Oct. 1851), 381; *Occident* 10.12 (Mar. 1853), 616; *Occident* 14.4 (July 1856), 202; *Occident* 21.2 (May 1863), 91; *Occident* 22.1 (May 1863), 91; *Occident* 23.10 (Jan. 1866), 470; *Occident Advertiser* 16 (1858), *passim.*

288 ראשי פרקים

למחלקותם א) לקוטי אגדה ב) ולקוטי הלכה, עם קצור פירוש רש"י ותוספות לחנוך לנער ולמתלמד על פי דרכם


ראשי פרקים.

למחלקותם:

א) לקוטי אגדה

ב) ולקוטי הלכה,

עם

קצור פירוש רש"י ותוספות

לחנוך לנער ולמתלמד על פי דרכם.

לוקטו ונסדרו

על ידי

א. ב. עהרליך.

Author: A[rnold]. B[ogumil]. [David] Ehrlich [דוד] .ב[וגומיל] .א[רנולד]
עהרליך [אהרליך, ארליך]
Author's father: מרדכי
[4], 67, [1], 115 pp. 12mo
New York, [1883]
Publisher: John Wiley's Sons
Title page #1 (p. [1]): English only; extended writing; "Rashé Perahkim: Being Selections from the Talmud and the Midrashim: Part I., Agada. Part II., Halaka. Arranged for the Use of Students."
Title page #2 (p. [2]): extended writing.
Includes: preface (Heshvan 1883) (p. [4]).
Rashi type (p. [4]).
BHB1; *JA* #3136; *KA* #742; Wachs (1993) #238; Wachs (1995) #א128.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First Talmud textbook for Jewish children in America.

Ehrlich was born in Wlodawa, Poland, in 1848. He became the Semitics librarian at the Berlin Royal Library in 1865. While there he helped Franz Delitzsch translate the New Testament into Hebrew and he collaborated with him on a missionary newspaper, *Saat auf Hoffnung.* Ehrlich converted to Christianity in Berlin, but he returned to the Jewish fold upon immigrating to New York in 1876 (see Kabakoff [1894], 202; not 1878, as recorded by all other secondary sources; according to #931, he left Germany for the purpose of returning to Judaism). Ehrlich encountered great difficulties in making a living in America. He was, variously, an instructor for Temple Emanuel's preparatory school, artist, calligraphy instructor, employee of the United Hebrew Charities of New York, bibliographer and Hebrew teacher. Among his Hebrew students were Emma Lazarus, George Kohut and Stephen Wise, and his influence was felt by Mordecai Kaplan, Yehoash and many Jewish and Christian scholars. Ehrlich published a number of important works in the field of Bible studies, including **מקרא כפשוטו**, a three-volume work of exegesis in Hebrew. "He has been ranked with the leading Jewish

biblical exegetes of the nineteenth century" and his *Randglossen zur hebraischen Bibel* (Leipzig, 1908-14) "have been hailed as being among the most significant contributions to biblical scholarship made in America" (Kabakoff [1984], 202). In addition to his activities as a Hebraist—he was a member of the Society of Lovers of the Hebrew Language—Ehrlich is "reckoned among the pioneers" of the *shund* genre of Yiddish literature; he was also one of the first in the country to publish Yiddish poetry and his serialized *Di fardinte shtrofe* (1880-1) "may have the distinction of being the first original Yiddish novel to be published in America" (Kabakoff [1984], 208-9). He died in 1919 in Yonkers. In an obituary, Joshua Bloch wrote, "with his death Hebrew literature in general, and Jewish scholarship in specific, lost one of its greatest—the giant of Bible studies of our generation. This loss is particularly great since the scholars of Israel in our generation have completely abandoned the field of Biblical studies and our territory has been transferred to gentiles" (#931, p. 80).

ראשי פרקים contains vocalized selections from the Talmud and Midrash. It represents the first attempt to incorporate Talmud into elementary Jewish education in America. "My heart originally desired to add a translation and commentary in the language of this land, in order to benefit our youngsters; however, the heart is dependent on the pocket ... therefore my work leaves the print-shop without the addition of a translation" (p. [4]). Rappel (1993, 1995) records the imprint date as 5655 (1884).

Other works: מקרא כפשוטו, 3 vols. (Berlin: M. Poppelauer's Buchhandlung, 5659/1899). Contributed to #911. Published #414. Also see *EJ*; Schwab, 111.
Approbations granted: #409.
References: *AJYB* 6 (1904-5), 83-4; *BHB1*; *CDAJB*, 1:129; Drachman, 76; *DRS*, 6:54; *EJ*, 6:512; *JE*, 5:174; Kabakoff (1966), 20, 251; Kabakoff (1984) (portrait); Kressel, 1:151; *NYT* (6 Nov. 1919), p. 13:4; Orlinsky, 385-6; *OZ*, 141; R. Stern; *UJE*, 4:19; Waxman, 3:638-40; Wiernik (1912), 408; #926, no. 15, pp. 7-9; #931, pp. 80-2 (eulogy).

289 זמרות ישראל
Jewish Hymns for Sabbath-Schools and Families, (English and German)

Author: Simon Hecht [שמעון הכט]
55, [3] pp. 12mo [E.p.]
Cincinnati, [ca. 1884?]
Publisher: Bloch Publishing and Printing Company
Printer: Bloch Publishing and Printing Company
Title page (p. 1): English only.
Includes: copyright, by publisher, 1878 (p. 2); preface to the 2nd ed. (Jan. 1878) (p. 3); table of contents (p. 4); adv. for books published by "American Hebrew Publishing House. The Bloch Publishing and Printing Co." (pp. [1-3]).
Other languages: English and German-language text only.
Musical arrangement (*passim*)
JA #2689; Rappel (1993) #84; Rappel (1995) #H48; Wachs #264.
Copies: HUC; *YGC.

"The ready sale of my hymn-book proved that my opinion of the influence of Music in religious schools was correct. Since the first edition appeared this subject has been repeatedly discussed and an offer was made by the Union of American Hebrew Congregations of a prize for the best Jewish Hymn-book for the use of Sabbath Schools. I have done my best to meet this want more completely in this edition. If on examination it shall be proven that some one else has done better, I shall be sorry for myself, but very glad for the schools in

whose interest I have toiled. The favorable reception of my first edition has induced me to spare no pains nor expense to improve and enlarge the present one [to fifty-two English and German hymns with music] ... As my chief design has been to meet the wants of the children who need easy and pleasant melodies I have avoided all musical pomp and sought to keep the tunes within the range of their voices ... The reader will not only find here pieces of a purely religious character, but also such as treat Universal Moral Subjects. I also thought it proper to insert some patriotic hymns, for while we are Jews, we are also Citizens of America finding beneath the protection of stars and stripes equal rights and liberty with all ... My grateful acknowledgments are to kind friends in this City who have favored me with Original Musical Contributions, namely M.Z. Tinker, P. Esser, Chr. Mathias, C.C. Genung; also to George B. Loomis of Indianapolis for his generous permission to make some selections from his book entitled 'First Steps in Music'" (p. 3). Other contributors included I[saac]. Schwab, Ed. Drewes, C. F. Artes, I[saac]. M[ayer]. Wise (from his Hymn-book), S. F. Smith, Philippson, Joseph Gersbach, Mozart, Mendelssohn and Christoph von Gluck. This work, which cost twenty-five cents (adv. in #297, b.b.), was "one of the first Jewish hymnals in the United States" (*UJE*). "The growing market for Jewish music was tapped" with this work (Singerman [1994-5], 122; on Bloch "as one of the pioneers in Jewish music publishing, see Singerman [1994-5], 122n32). This edition could not have appeared prior to 1884 because it contains an advertisement for #290 and *JA* #3260 (*cf. JA* and Wachs, which record 1878). *KA* #292 catalogues an edition published in New York and Cincinnati with no imprint date. The first edition, containing just "Part I" (29 pp.), was published in Evansville, Indiana in 1874 [*JA* #2444; Wachs #230]. Other editions (see Rappel [1993, 1995]) are Cincinnati: Bloch, 1878; Cincinnati: Bloch, 1886 [Wachs #347]; Cincinnati: Bloch, 1888 [Wachs #376]; Cincinnati: Bloch, [189?] [Wachs #411]; Cincinnati: American Hebrew Publishing House, 1893 [Wachs #483]; Cincinnati: Bloch, 1895 [Wachs #513]; Cincinnati and New York: American Hebrew Publishing House and Bloch, 1896 [Wachs #530; *cf.* Singerman [1994-5], 129 which records that Bloch did not move to New York until 1901].

For biography, other works and references: see #276.

290 Second Union Hebrew Reader

A Manual of Instruction in the Language, History and Principles of Judaism, According to the Hebrew Scriptures

Author: Jos[eph]. Krauskopf [יוסף קרויסקופף]
Author's father: Louis
Author: Henry Berkowitz [הנרי ברקוביץ]
Author's father: Hirsch
IV, [4], 111 pp. 12mo
Cincinnati, 1884
Publisher: Bloch Publishing and Printing Co.
Printer: Bloch Publishing and Printing Co.
Title page (p. I): English only; extended writing.
Includes: table of contents (pp. III-IV); preface (pp. [1-4]).
Other languages: English (instructions).
Pointed text.
JA #3261; *KA* #438; Rappel (1993) #118; Rappel (1995) #K75.
Copies: HUC; *YGC.

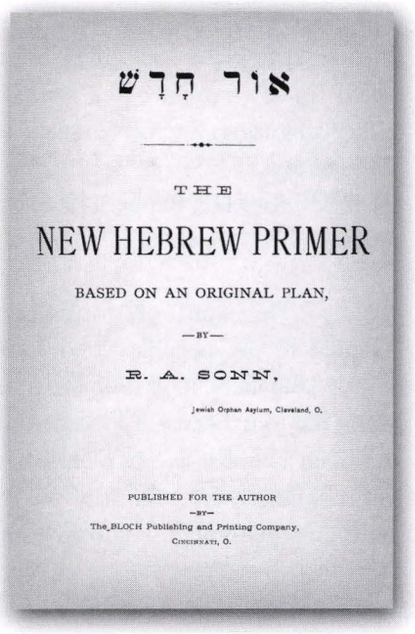
Berkowitz, Joseph Krauskopf's brother-in-law, was born in Pittsburgh in 1857. He studied law for a short while at Cornell University and was a member of HUC's first graduating class (1883). He served as a rabbi in Mobile and Kansas City (MO) before succeeding Marcus Jastrow as the rabbi of Philadelphia's Rodeph Shalom. It was under his guidance that the synagogue became firmly entrenched in the Reform camp. Berkowitz was very active in the CCAR. He founded the Jewish Chautauqua, engaged in interfaith projects and promoted social reform. He published educational works and was involved with the *Union Haggadah* [#160] and the *Union Prayer Book*. He died in Atlantic City in 1924.

"This book is intended for use after perfect fluency and correctness in the mere *reading* of the Hebrew have been acquired by a careful training in the brief Lessons of the author's little work, the First Union Hebrew Reader. It is the design of this little work to lead up ... to the study of the Bible ... this book will be found especially valuable in schools where there is a lack of regularly-trained teachers. This, in fact, is the condition of all our Jewish schools excepting, perhaps, a few in the larger cities" (pp. [1-3]). The first *Union Hebrew Reader* went through at least seventeen editions between 1881 and 1917 (Rappel [1993, 1995]); the second was never republished.

Other works (Berkowitz): a Hebrew translation of his verse appears in #30. Contributed to #160. Also see *JA*; Olitzky, *et al.*; Schwab, 31.
References (Berkowitz): *AJYB* 5 (1903-4), 44-5; *AJYB* 24 (1922-3), 119; *AJYB* 26 (1924-5), 153, 448-58 (portrait); M. Berkowitz; *CDAJB*, 1:46; E. Davis, 105-24; *EJ*; Friedland (1997), index; *JE*, 3:69; Levitas (portrait); *NYT* (8 Feb. 1924), p. 19:5; Olitzky, *et al.*, 14-6; *PAJHS*, 31:252-53; *UJE*, 2:204-5 (portrait).
For biography, other works and references (Krauskopf): see #77.

291 אור חדש
The New Hebrew Primer
Based on an Original Plan

Author: R[alph]. A. Sonn [ר[לף]. א. זון]
Author's father: Seligman
Cincinnati, [1885]
Publisher: Bloch Publishing and Printing Company
Printer: Bloch Publishing and Printing Company
30 pp. 8vo
Title page (p. 1): English.
Includes: copyright, by Sonn, 1885 (p. 2); preface (1885) (p. 3).
Other languages: English.
Graphics: illustrations.
Pointed text.
JA #3388; *KA* #33; Rappel (1993) #189; Rappel (1995) #S62.
Copies: HUC; *YGC.


אור חדש

THE

NEW HEBREW PRIMER

BASED ON AN ORIGINAL PLAN,

—BY—

R. A. SONN,

Jewish Orphan Asylum, Cleveland, O.

PUBLISHED FOR THE AUTHOR

—BY—

The BLOCH Publishing and Printing Company,

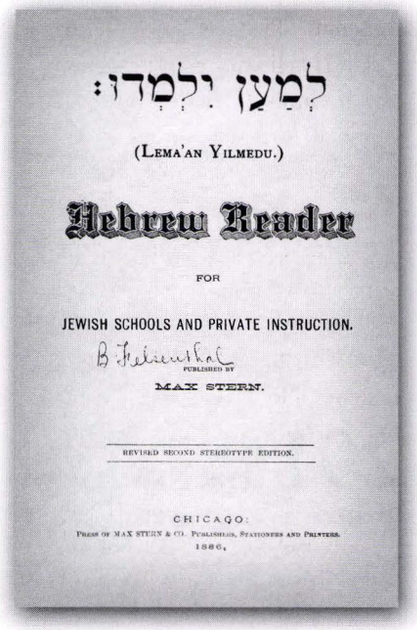
CINCINNATI, O.

Sonn was born in 1859 in Steinach [Steinbach?], Bavaria, and was educated at the Sophien Gymnasium of Berlin and the German-American Seminary of Milwaukee. He was associated with Cleveland's Jewish Orphan Asylum in 1885 (t.p.) and in 1889 he was appointed superintendent of the Hebrew Orphan's Home of Atlanta, "the leading Jewish benevolent institution in the South Atlantic states" (Hertzberg). He remained in that capacity until 1915. He died in Atlanta in 1927.

"So many children leave our Sabbath-schools without being able to read the prayers ... fluently ... the main cause lies in the unattractive method of instruction used in our school ... In this little book, therefore, I have tried to overcome the main obstacle by introducing the real 'Analytical-Synthetic Method'—acknowledged as the best by the most prominent pedagogues of our age—and for the first time a Primer is published in which the child is taught to read Hebrew from English words" (p. 3). Each lesson consists of learning one or two new letters. At the top of each page is a picture, labeled underneath in English transliterated into Hebrew. Instructions for teachers appear in footnotes.

Other works: edited *The Magnet* [*JA* #S233].
References: *AJYB* 7 (1905-6), 104; *AJYB* 30 (1928-9), 80; *CDAJB*, 2:612; Hertzberg, 120.

292 למען ילמדו (Lema'an Yilmedu.) Hebrew Reader for Jewish Schools and Private Instruction ... Revised Second Stereotype Edition.



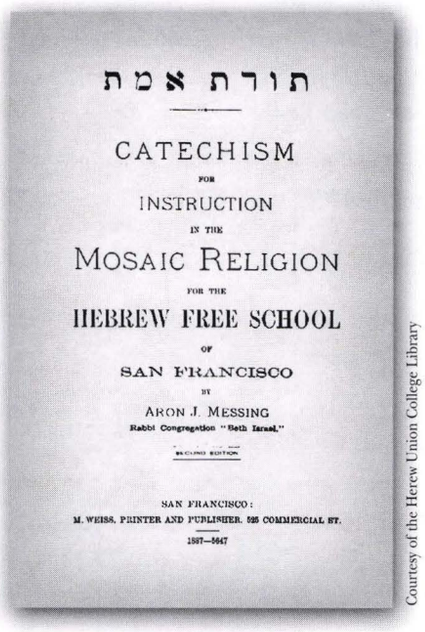
Author: [Bernhard Felsenthal] [ברוך {ברנהארד} {אריה} פעלזענטהאל]
Author's father: שמעון
47 pp. 8vo
Chicago, 1886
Publisher: Max Stern
Printer: Max Stern & Co., Publishers, Stationers and Printers
Title page (p. 1): English.
Includes: copyright, 1880, 1886, by publisher (p. 2); preface to 1st ed. (4 Oct. 1880) (pp. 3-4); preface to 2nd ed. (15 Nov. 1886).
Other languages: English-language text.
Pointed text.
JA #3429; *KA* #412; Rappel (1993) #311; Rappel (1995) #פ66.
Copies: HUC; *YGC.

"The want of a suitable Hebrew Reader, adapted to the peculiar conditions under which the Jewish Sabbath Schools in this country exist and have to work, has long been felt by superintendents and teachers. Such a book is hereby offered to teachers and learners ... The second edition of this Hebrew Reader has been enlarged somewhat. Its first four pages have been added, and are intended for the very beginners in Hebrew reading. The book in its present form may therefor be used in all classes of Jewish schools, the classes of the youngest children included" (pp. 3-4). The prefaces are signed "B.F.," *i.e.*, Bernhard Felsenthal. The first edition is Chicago: Max Stern, Goldsmith & Co., 1881 [*JA* #2984; *KA* #412 and Rappel record 1880].

For biography, other works, approbations granted and references: see #274.

293 תורת אמת
Catechism for Instruction in the Mosaic Religion
for the Hebrew Free School of San Francisco ... Second Edition

Author: Aron [Aaron] J. Messing [אהרן מסינג]
Author's father: יוסף
46, [1] pp. 12mo [E.p.]
San Francisco, 1887
Publisher: M. Weiss, Printer and Publisher, 525 Commercial St.
Printer: M. Weiss, Printer and Publisher, 525 Commercial St.
Printer (p. 2): Painter & Co.
Title page (p. 1): English.
Includes: copyright, by M. Weiss, 1887 (p. 2); index (p. [1]).
Other languages: English-language text.
Pointed text.
BHB1; *JA* #3569; *KA* #873; Rappel (1993) #160; Rappel (1995) #M66.
Copies: HUC; *JTSA.


תורת אמת

CATECHISM
FOR
INSTRUCTION
IN THE
MOSAIC RELIGION
FOR THE
HEBREW FREE SCHOOL
OF
SAN FRANCISCO
BY
ARON J. MESSING
Rabbi Congregation "Beth Israel."
SECOND EDITION.
SAN FRANCISCO:
M. WEISS, PRINTER AND PUBLISHER, 525 COMMERCIAL ST.
1887—5647

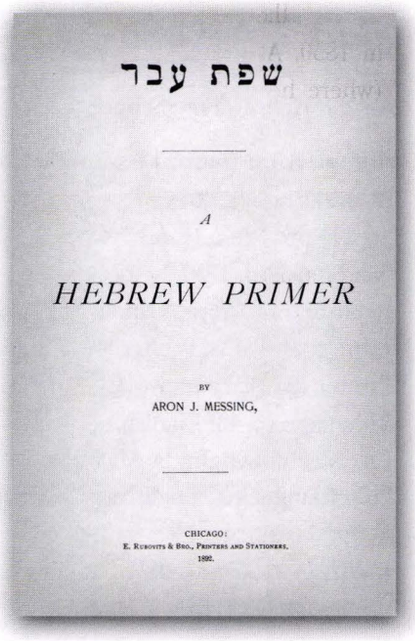
Courtesy of the Herew Union College Library

Messing was born in 1843 (or 1839 or 1840?) in Argenau, Prussia (Gniewkowo, Poland). His father was a rabbi and he himself studied under R. Elijah Guttmacher and Zunz. (For letters from Messing to Guttmacher describing life in America, with reference to specific individuals, see Rejzen [1939].) Messing was ordained by Guttmacher, R. Moses Feilchenfeld and R. N. Caro and he earned a Ph.D. at the University of Rostock. He served as a rabbi in Silesia and Mecklenburg-Schwerin before immigrating to America in 1867. Upon his arrival, Messing was "one of the youngest Jewish ministers in this country" ("Eminent"). He occupied pulpits in New York, San Francisco and Chicago and he founded at least twelve congregations and twenty-three schools. He also visited Australia to strengthen Jewish life there. His library was described in Flora (Heines) Apponyi Loughead, *The Libraries of California* (San Francisco: A. L. Bancroft, 1878) [*JA* #2704]. He died in 1916 in Chicago. His brothers, Mayer and Henry, also immigrated to America and served as rabbis. His son, Abraham Joseph, graduated from HUC and a was a rabbi in Alabama.

This catechism was originally published by M. Weiss in 1879 [*JA* #2801] and it was republished in 1900 [#305]. The 1887 edition was electrotyped by Painter & Co. (p. 2). *תורת אמת* is available online at http://sefer.jtsa.edu/aleph/images/pamhlets/203156.pdf.

Other works: #294, #305. Also see *JA*.
Approbations granted: #15 (vol. 3).
References: *AJYB* 5 (1903-4), 81; *AJYB* 19 (1917-8), 266; Bregstone, 55; *CDAJB*, 2:433; "Eminent," 144, 147 (portrait); *JE*; Gutstein, index (portrait); Meites, 99, 112 (portrait); Rejzen (1939); Richman, 51; F. Rosenberg, 70.

294 שפת עבר
A Hebrew Primer


שפת עבר

A

HEBREW PRIMER

BY
ARON J. MESSING,

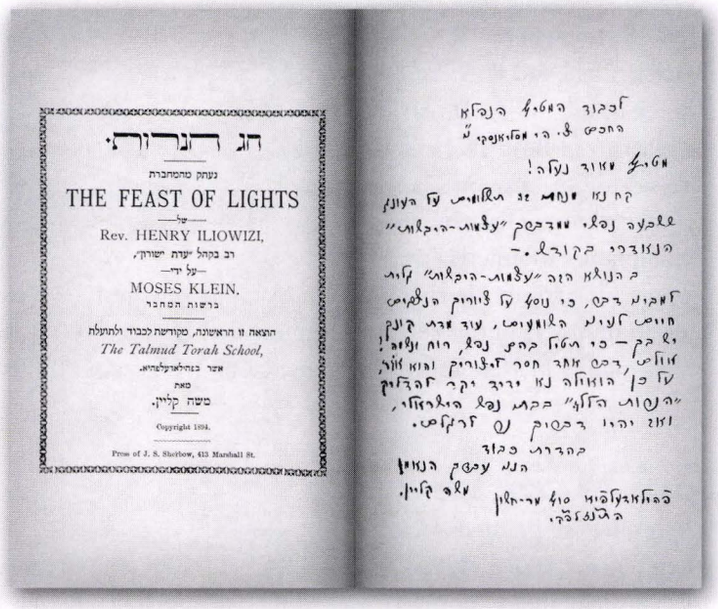
CHICAGO:
E. Rubovits & Bro., Printers and Stationers.
1892.

Author: Aron [Aaron] J. Messing [אהרן מסינג]
Author's father: יוסף
31 pp. 12mo
Chicago, 1892
Printer: E. Rubovits & Bro., Printers and Stationers
Title page (p. 1): English.
Includes: copyright, by printer, 1892 (p. 2); preface to the 1st ed., by Messing (Nov. 1886) (p. 3); preface to the 2nd ed., by I[saac]. S. Moses (Mar. 1892) (p. 4).
Approbations (p. 4): Dr. Elkan Cohn of San Francisco (20 Feb. 1887); R. Jacob Voorsanger.
Other languages: English.
Pointed text.
JA #4393; *KA* #828; Mishkin #112; Rappel (1993) #161; Rappel (1995) #M67.
Copies: HUC; *YGC.

"This primer has been designed and is compiled for the study of the rudiments of the Hebrew language on *natural* and *rational* [*sic*] principles" (p. 3). The first edition was published as *A Hebrew Primer for the Hebrew Free School of San Francisco* (San Francisco: M. Weiss, 1886; rpt., 1887) (26 pp.) (*JA* #3477 records the Hebrew title of the first edition as ***שפת עברית***).

For biography, approbations, other works and references: see #293.

295 ... חג הנרות
The Feast of Lights


חג הנרות.

נעתק מהמחברת

THE FEAST OF LIGHTS

—של—

Rev. HENRY ILIOWIZI,

רב בקהל "עדת ישורון",

—על ידי—

MOSES KLEIN.

ברשות המחבר

התצאה זו הראשונה, מקודשת לכבוד ולתועלת

The Talmud Torah School,

אשר בפילאדעלפיא.

מאת

משה קליין.

Copyright 1894.

Press of J. S. Sherbow, 413 Marshall St.

Author: Henry Iliowizi [Sckorow]
[הנרי אליוביזי {שקורוב}]
Author's father: אליהו
Author: Moses Klein משה קליין
29, [1] pp. + wrappers 16mo
[Philadelphia], [1894]
Printer: J. S. Sherbow, 413 Marshall St.
Front wrapper: border; English; extended writing.
Back wrapper: English only; extended writing; "Chag Haneroth. 'The Feast of Lights,' by Rev. Henry Iliowizi. Translated into Hebrew by Moses Klein, (with the Author's Permission.)."
Title page (p. 1): identical to f.w.
Includes: copyright, 1894 (p. 1); errata (p. [1]).
Other languages: English translation on opposite pages.
JA #4692; *KA* #297.
Copies: HUC; LUB; *YGC.

Iliowizi was born in Khoyniki, Minsk Province, in 1850. At the age of fourteen he went to Rumania (where he was naturalized "Iliowizi"), after which he studied in the *Real Schule* of Frankfurt a.M., the Jewish Teachers Seminary of Berlin and the Jewish Theological Seminary of Breslau. Iliowizi then spent two years in London and Paris studying languages, and then seven years teaching in the schools of the Anglo-Jewish Association and the Alliance Israelite Universelle in Morocco and Gibraltar. He immigrated to America in 1880 and served as a rabbi in Minneapolis and Philadelphia. Iliowizi published many works for Jewish schools in America and he "attained wide distinction as a writer for the press, an author, and a poet" (Morais [1894], 100). In 1901-2 he traveled through the Azores and North Africa, after which he settled in London. Iliowizi died in 1911.

Klein, who born in Hungary in 1857 (?), was a scholar and a linguist. As an agent of Philadelphia's Association of Jewish Immigrants, he greeted new immigrants at the docks until he resigned in 1889. He was later involved with the Jewish Alliance of America, an Americanization and agricultural organization, and the Society of the United Hebrew Charities. He was also an inspector and interpreter for the United States Commissioner of Immigration. An active Zionist, Klein visited the Land of Israel in 1869 and he served as the chairman of the Committee on Press and Literature for the conventions of the Federation of American Zionists (see #950, f.w.v.). He was also the head of Doreshei Sefat Ever, Philadelphia's first Hebrew club, and the editor of the *Jewish Exponent*'s foreign department. Klein died in 1910.

This choral poem for Hanukah was to be sung, alternately, by choirs of boys and girls. Originally composed in English by Iliowizi, it was published with Klein's Hebrew translation. "The object of this little work is to supply a demand in the American Jewish Sabbath School, wherein the commemoration of the Asmonean triumph is a feature that should not be ignored" (p. 3).

Other works (Iliowizi): contributed to #950 (pp. 19-20). Also see *AJYB*; *JA*.
Other works (Klein): #1096. Edited #950 (?), #959 (?).
References (Iliowizi): *AJYB* 6 (1904-5), 121-2; *CDAJB*, 1:287; Morais (1894), index; *NYT* (21 Mar. 1911), p. 11:5; *UJE*, 7:571.
References (Klein): Brandes, index; J. Geffen (1971), 381; *HYBA*, 90; Morais (1894), index; Price, 96, 100; *USJ*, 4:31; M. Whiteman, "Fiddlers," 91; Zausmer (1957), 153, 154n1, 214-5.

296 קריאת לשון עברית

THE PHONETIC HEBREW PRIMER, A New Method to Teach "Hebrew Reading" in an Easy, Intelligent Manner, and in the Shortest Possible Time ... Eighth Improved Edition.

Author: Julius Katzenberg [ג'וליוס קצנברג]
[2], 16, [2] pp. 8vo
Cincinnati and Chicago, 1894
Publisher: American Hebrew Publishing House, The Bloch Publishing Company
Front board: English; extended writing.
Title page (p. [1]): English; extended writing.
Includes: copyright, by publisher (p. [2]); advs. for books published by Bloch (pp. [1-2]).
Other languages: English.
JA #2636, 3357 (dif. eds.); Rappel (1993) #108 (dif eds.); Rappel (1995) #K16 (dif. eds.).
Copies: LUB; *YGC.

"A few minutes spent after each lesson with dictation of the letters, vowel-points and words learned, would certainly insure and increase the progress of the class. Practice at the black-board should precede each lesson" (p. 1). This volume cost twenty cents (p. [2]). The imprint date on the title page is 1892; on the front board it is 1894. The first edition was published in 1877. Early editions were published by various presses in New York and Chicago. The first three (or four?) editions have 24 pp. (*JA*; Rappel [1993, 1995]). For another edition, see #297. *KA* #734 catalogues the ninth edition.

For biography, other works and references: see #287.

297 קריאת לשון עברית

THE PHONETIC HEBREW PRIMER, A New Method to Teach "Hebrew Reading" in an Easy, Intelligent Manner, and in the Shortest Possible Time ... Tenth Improved Edition.

Author: Julius Katzenberg [ג'וליוס קצנברג]
[2], 16, [1] pp. 8vo
Cincinnati, [ca. 1894]
Publisher: American Hebrew Publishing House, The Bloch Publishing Company
Front board: English; extended writing.
Title page (p. [1]): identical to f.b.
Includes: copyright (p. [2]); advs. for books published by Bloch (p. [1]).
Other languages: English.
JA #2636, 3357 (dif. eds.); *KA* #735; Rappel (1993) #108 (dif eds.); Rappel (1995) #K16 (dif. eds.).
Copies: HAR; LUB; *YGC.

The main text of this Hebrew primer is identical to #296. This edition (10th) cost twenty cents (b.b.). It could not have appeared prior to 1892 because it contains an advertisement for the five-volume-in-one edition of Katzenberg's *Biblical History*, which was published in 1892 [*JA* #4364]; an eighth edition was published in 1894. The back board contains an advertisement for books authored by Katzenberg.

For biography, other works and references: see #287.

298 מפלס נתיב

HEBREW READER AND GRAMMAR with Exercises for Translation ... New Edition, Revised and Enlarged.

Author: [Abraham Kohn] [אברהם הכהן]
Author's father: [שלום]
Author: S[igmund]. [Pinehas] Mannheimer [מאננהיימער {זיגמונד} פינחס]
VI, 26, 254 pp. 8vo
Cincinnati and Chicago, [1895?]
Publisher: American Hebrew Publishing House, The Bloch Printing Company
Printer: American Hebrew Publishing House, The Bloch Printing Company
Title page (p. I): English; extended writing.

Includes: preface, in English (Aug. 1895) (p. III); table of contents (pp. IV-VI).
Other languages: English.
Pointed text.
JA #4877; *KA* #525.
Copies: HUC; *YGC.

For an earlier edition of this Hebrew textbook, see #283. "This new edition contains ... one hundred additional pages" (p. III). The imprint date is recorded based on the preface. *KA* collates VIII pp. at the beginning.

For biography, other works and references (Kohn): see #283.
For biography, other works and references (Mannheimer): see #283.

299 ספר תולדות ישרון

יספר לבני הנעורים תולדות עם ישראל עד בנין הבית השני בשפת כתבי הקדש צחה וקלה ובתרגום אנגלית. ונלוה לזה 1. למודי הדת ותורת המוסר ובאורי החגים והמועדים. 2. הוראת הקריאה בכתב רש"י. 3. רשמי קורות הימים (כראנאלאגי) למספר שנות התבל ולמספר הנהוג בין הימים ... הוצאה רביעית.

Author: D[ov]. A[ryeh]. (B[aer]. L[eib].) Friedmann [Friedman] [פרידמאן, פריעדמאנן] פריעדמאן [בער לייב] דוב אריה
Author's father: טוביה מיכל
72 pp. 8vo
New York, 5656/1895
Publisher: Dov Aryeh Friedmann
Front board: border; extended writing.
Back board: English only; extended writing; "Toldoth Yeshurun; or, Abridged Biblical History. Hebrew and English ... Fourth Edition."
Title page #1 (p. 1): identical to f.b. without border.
Title page #2 (p. 2): identical to b.b. without border and price.
Includes: preface (English) (p. 3).
Approbations (p. 3): (1892) K[aufmann]. Kohler; Alex[ander]. Kohut.
Other languages: English (pp. 70-2); English translation.
Pointed text.
Rappel (1993) #319 (dif. ed.); Rappel (1995) #פ97 (dif. ed.).
Copies: LUB; *YGC.

Friedman was born in Suwalki in 1844 (1854, according to *CDAJB*). He received a traditional education and was a student of R. Hayyim Philipower. After his marriage at the age of eighteen, he studied in מעהרען [Moryn, Poland, or Mehren, Moravia?] with R. Abraham Plotshek, who ordained him. After studying business in Berlin, he moved to Warsaw and taught Hebrew and bookkeeping for twenty years. Friedman was among the first Hovevei Zion activists in Warsaw. He immigrated to America in 1892. He served as a rabbi in Worcester (adv. in העברי 3.3 [15 Jan. 1893], p. 8 [#903]), Troy (adv. in העברי 3.10 [26 Feb. 1893], p. 8 [#903]) and Rochester (adv. in העברי 3.24 [25 June 1893], p. 8 [#903]) before becoming the principal and

secretary of a talmud torah in Philadelphia. In 1899 he opened a printing press with Jacob Samuel Sherbow (adv. in *הפסגה* 6.45 [1 Sept. 1899], 8 [#900]). Friedman authored many books on Zionism, Jewish education and bookkeeping. Some were reprinted often and were translated into Yiddish and English. He died in 1920 in Indianapolis.

This work contains a history of the Jews from creation until the Second Temple. "This new edition [fourth] has been revised, enlarged, and enriched by a collateral English translation of the Hebrew. The author cherishes the hope that teachers in Hebrew will appreciate this work, and will endeavor to give it a wide circulation thus enabling him to publish the second part of this book, containing the history of the Jews from the time of the second temple up to the present. The part alluded to is written in pure biblical language and style, being divided into chapters and subdivided into verses" (p. 3; only pp. 4-53 actually contain an English translation). The volume also includes a summary of Jewish morals and observances (pp. 54-66), a guide to reading Rashi script (pp. 67-9) and a "Chronology of the Bible" (pp. 70-2). Friedmann's historical narrative is carried further in #304, #335. For other editions, some of which have German or Russian translations instead of English, see #335; *BHB1*; *JA* #4195, 4667; Rappel. *KA* #842 catalogues a 5654 [1894] edition. The 1895 edition cost twenty-eight cents (b.b.). Later editions were advertised for fifteen cents (#310, p. [1]; #930, vol. 1, p. 30); twenty-five cents (*העברי* 2.1 [3 July 1892], p. 8 [#903]) and thirty-five cents (#930, vol. 2, p. [12]).

Other works: #302, #304, #310, #330, #333, #335; *Rabbis of Ancient Times. Biographical Sketches of the Talmudic Period* (Rochester: Rochester Volksblatt, [1896?]). Also see *BHB1*; *JA*; Rappel (1993, 1995).
Approbations granted: #20, #430, #519, #1112.
References: Caplan (2002), 198; *CDAJB*, 1:180; *HYBA*, 80; Kabakoff (1966), 54, 187, 282; Kabakoff (1978), 115; Kabakoff, "Some"; Kressel, 2:661; Zausmer (1957), 213-4.

300 סדר הלימוד ... Religions Lehrer

Author: D. [Menahem David] Greiwer דוד מנחם גרייווער
67, [1] pp. + wrappers 12mo
Philadelphia, [1897]
Printer: [A. Bronenberg]
Front wrapper: border; English; extended writing.
Other languages: Yiddish-language text.
JA #5173; *KA* #592.
Copies: *LUB.


סדר הלימוד

מנחם דוד גרייווער;

מחירו 25 סענט.

Rev. D. GREIWER,

RELIGIONS LEHRER.

PHILADELPHIA, PA.

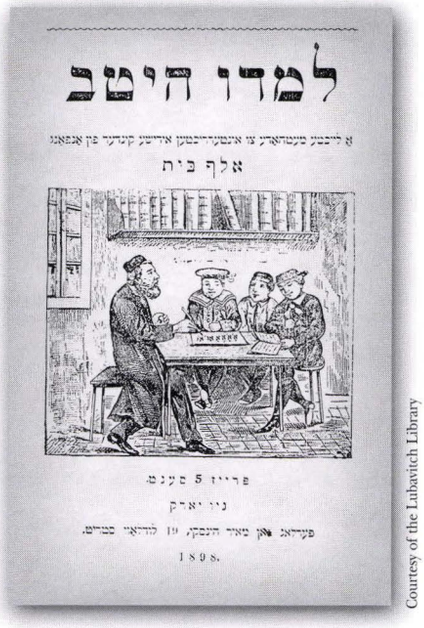
Courtesy of the Lubavitch Library

"Rev." Greiwer was from Cracow and he lived in Philadelphia in 1897 (f.w.).

סדר הלימוד contains a Hebrew grammar (in Yiddish), a Hebrew glossary (with definitions in Judeo-German) and a Yiddish catechism. Collation and imprint information are recorded based on *JA*.

301 למדו היטב
א לייכטע מעטהאדע צו אונטערריכטען אידישע קינדער פון אנפאנג

Author: [Moses Pick] משה פיק
[1], 32 pp. 12mo
New York, 1898
Publisher: Meir Chinsky, 19 Ludlow St.
Title page #1 (p. [1]): extended writing; illustration; Yiddish.
Title page #2 (p. 1): border; English; Yiddish; "למדו היטב א לייכטע מעטהאדע צו אונטערריכטען אידישע קינדער,צו לעזען העברייאיש על פי כללי הדקדוק וחקי הלשון."
Other languages: English (instructions).
Pointed text.
Rappel (1993) #309A; Rappel (1995) #פ53.
Copies: *JNUL; LUB.


למדו היטב
א לייכטע מעטהאדע צו אונטערריכטען אידישע קינדער פון אנפאנג
אלף בית
1898.

Courtesy of the Lubavitch Library

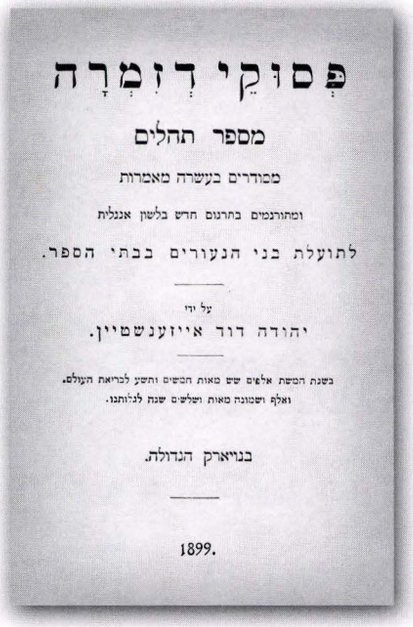
The first American edition of this elementary Hebrew reader was much smaller than earlier European editions (*BHB1*). *BHB1* collates [1] p. at the end with an English title ("Study Diligently; an easy method for the instruction of Jewish children in the Hebrew alphabet"). Other editions are Prague, 5634/1873; 3rd ed., Prague: Samuel W. Pascheles, 1887; 7th ed., Prague: Samuel W. Pascheles, 1898; London, [early 1900s]; Brooklyn: Hebrew Publishing Co., *s.a.* [*KA* #406]; New York: Hebrew Publishing Co., 1908 (32 pp + wrappers) [YGC]. The 1908 edition bears a price of five cents. Hebrew Publishing Co. advertised למדו היטב for five cents in 1917-8 (#366, b.b; #930, vol. 1, p. 30). It cost ten cents in 1921 (adv. in #930, vol. 2, p. [14]).

302 דרך אמונה
והוא שלחן ערוך לבני הנעורים ... חלק ראשון

Author: D[ov]. A[ryeh]. (B[aer]. L[eib].) Friedman [Friedmann] [פריעדמאן, פריעדמאנן] [בער לייב] פרידמאן דוב אריה
Author's father: טוביה מיכל
[4], 64 pp. 8vo
Philadelphia, 1899
Printer: S. S. Rosen, 608 S. 6th St.
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): English only; "Derech Emuna or Shulchan Aruch Lebenai Haneurim. Teaching Jewish Religion and Morals."
Includes: a.a. (45 Herman St., Rochester) (f.b., p. 64); copyright, Mar. 1899 (p. [2]); preface (12 Mar. 1899) (p. [3]); table of contents (p. [4]); advs. for author's works (#304 and *Rabbis of Ancient Times*) (p. 64).
Pointed text.
BHB2; *JA* #5560; Rappel (1993) #314; Rappel (1995) #פ88.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"This work which I am giving to you, honored reader, is more precious and pleasing to me than all the books I wrote and published from the time that I began with the writer's pen twenty-nine years ago. This is because it contains the wisdom of our religion, the heritage of our fathers, and it will guide our youngsters along the path that leads to the palace of our pure religion ... This work is divided into six sections, and they are: 1) one's obligations to God; 2) one's obligation to himself; 3) one's obligations to his parents and teachers; 4) one's obligations to his friends; 5) one's obligation to the poor, strangers, widows and orphans; 6) one's obligations to the land in which he dwells. Included in the first section are almost all of the laws that every Jewish man must know. It pains me greatly that I was unable to publish the complete work with an English translation as I had originally intended. In the publication of this part, I had help from the enlightened teacher and excellent pedagogue, Shalom Shabbetai Halevi Rosen of Philadelphia" (p. [3]). *BHB1* records a variant imprint on the wrapper: New York: Joseph Leib Werbelowsky, 1901. For another edition, see #333.

For biography, other works and references: see #299.


פְּסוּקֵי דְזִמְרָה

מספר תהלים

מסודרים בעשרה מאמרות

ומתורגמים בתרגום חדש בלשון אנגלית

לתועלת בני הנעורים בבתי הספר.

על ידי

יהודה דוד אייזענשטיין.

בשנת המשת אלפים שש מאות חמשים וחשע לבריאת העולם.
ואלף ושבעה מאות ושלשים שנת לגלותנו.

בנויארק הנדולה.

1899.

303 פסוקי דזמרה
מספר תהלים מסודרים בעשרה מאמרות ומתורגמים בתרגום חדש בלשון אנגלית לתועלת בני הנעורים בבתי הספר

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין יהודה דוד אייזענשטיין]
Author's father: זאב וולף
15, 123, [4] pp. + wrappers 8vo
New York, 5659/1899
Printer (p. [3]): A. Ginsberg & Bro., 158 E. Broadway
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "The Classified Psalter Arranged by Subjects. The Hebrew Text With A New English Translation on Opposite Pages ... Reader for Hebrew Schools."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. [4]): identical to b.w.
Includes: table of contents (p. 2); preface (pp. 3-6); notes (pp. 7-15); table of contents (p. [1]); preface, in English (p. [2]); copyright, by author, 1899 (p. [3]); footnotes.
Other languages: English (translation).
Pointed text.
BHB2; *JA* #5523; *KA* #672; Rappel (1993) #38; Rappel (1995) #E23.
Copies: HAR; HUC; JNUL; LUB; *YGC.

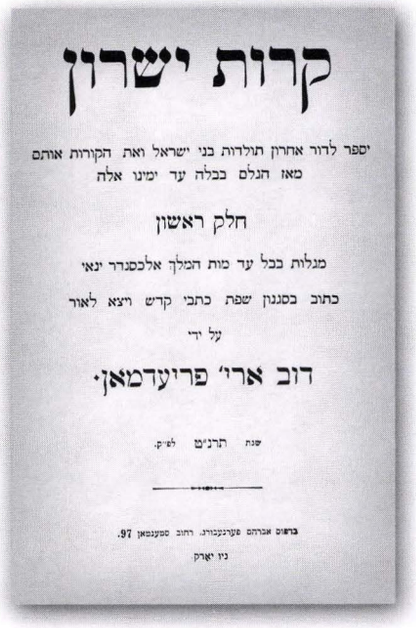
This abridged and rearranged Psalter contains Eisenstein's English translation. While there were good German translations of Psalms rendered by Jewish scholars, Eisenstein found the English KJV and RSV (1885) deficient because of their outmoded language and errors in translation. He therefore lamented that "we do not have in English a translation that is correct according to the spirit of the language and Hebrew style" (p. 7)." My object in classifying selected verses of the Psalms in chapters according to subjects is primarily, to provide for Hebrew schools a Biblical reader introducing to the young scholars gems of Psalmistic poetry that will inspire them to a complete and exhaustive study of the Book of Psalms and infuse into their minds high moral ideas tinged with a national Jewish spirit. The work is also intended for recitations for various occasions at home and in the synagogue. No change whatsoever is made in the Masoretic Hebrew text. As a basis for the translation I have made use of Prof. J. Wellhausen's in Prof. Haupt's Polychrome Bible. The changes, however, are so numerous as to render this translation almost entirely new. The notes in the Hebrew appendix explain the most radical of such changes" (p. [2]). The list price was forty cents (adv. in #913, vol. 1, b.w.). Rappel (1993, 1995) collates II, 56 pp. For Eisenstein's critical review of JPS's English translation of Psalms, see #205. For Eisenstein's call to have the entire Bible translated by Jewish scholars in America, see *אוצר החכמה והמדע*, no. 1, pp. 1-2 [#904]. For an advertisement for *קצור תהילים או פסוקי דזמרה באותיות מנוקדות עם העתקת אנגלית מאת י.ד. אייזענשטיין* (New York: Joel Aronson, *s.a.*), see #963, p. IV.

For biography, other works and references: see #205.

304 קרות ישרון

יספר לדור אחרון תולדות בני ישראל ואת הקורות אותם מאז הגלם בבלה עד ימינו אלה חלק ראשון מגלות בבל עד מות המלך אלכסנדר ינאי כתוב בסגנון שפת כתבי קדש

Author: B[aer]. L[eib]. [Dov Aryeh] Friedman [Friedmann]
דוב אריה [בער לייב] פרידמאן [פריעדמאן, פריעדמאנן]
Author's father: טוביה מיכל
[4], 80 pp. 8vo
New York, 5659/1899
Printer: Abraham Ferneburg, 97 Stanton St.
Front board: border; English; extended writing.
Back board: border; English only; extended writing; "Koroth Yeshurun. Contains the History of the Jews from the Time of the First Exile Up to the Present. Vol. I. Contains the History of the Jews From the First Exile Tile [*sic*] the Death of the Ring [*sic*] Alexander Janas. Written in Pure Biblical Language and Style."
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): English only; extended writing.
Includes: a.a. (45 Herman St., Rochester) (f.b.r.); adv. for #333 and Friedman's *הרבנים מימי קדם* (f.b.v.); copyright, Aug. 1898 (p. [2]); preface (p. [3]); footnotes.
Pointed text.
BHB1; *JA* #5351; *KA* #276; Rappel (1993) #317; Rappel (1995) #פ95.
Copies: HAR; HUC; JNUL; *YGC.


קרות ישרון

יספר לדור אחרון תולדות בני ישראל ואת הקורות אותם
מאז הגלם בבלה עד ימינו אלה

חלק ראשון

מגלות בבל עד מות המלך אלכסנדר ינאי

כתוב בסגנון שפת כתבי קדש ויצא לאור

על ידי

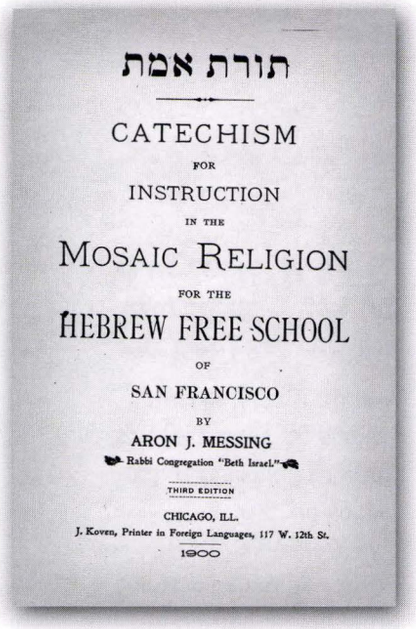
דוב אריי פריעדמאן.

This Jewish history was geared to children and was written to instill in them a love for their nation (p. [3]). It may have been conceived as the continuation to #299. It cost thirty-three cents (#302, p. 64) and Friedman sent it free of charge to those who purchased two copies of his *הרבנים מימי קדם* (f.b.v.). It was the first volume of a projected six-volume work. Friedman had originally intended for this volume to end with the destruction of the Second Temple, but, knowing that American Jews were not interested in Jewish books, he instead published a smaller volume to test the market (p. [3]). He planned to carry his narrative further if five hundred subscribers expressed an interest (f.b.v.). "Nos. 1, 2, 3, 4, 5" is printed on the boards. *JA* also records an 1898 edition.

For biography, other works and references: see #299.

305 תורת אמת
Catechism for Instruction

in the Mosaic Religion for the Hebrew Free School of San Francisco ... Third Edition


תורת אמת

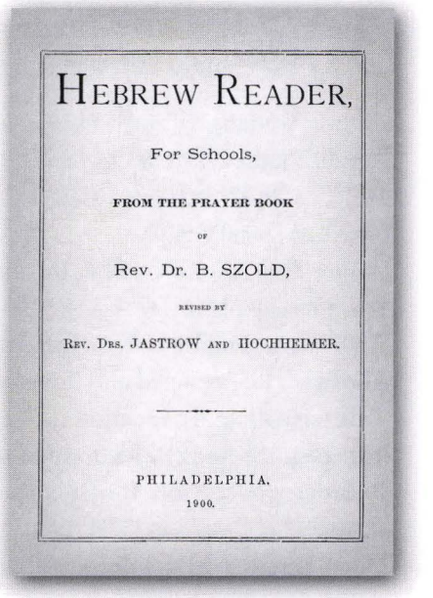
CATECHISM
FOR
INSTRUCTION
IN THE
MOSAIC RELIGION
FOR THE
HEBREW FREE SCHOOL
OF
SAN FRANCISCO
BY
ARON J. MESSING
Rabbi Congregation "Beth Israel"
THIRD EDITION
CHICAGO, ILL.
J. Koven, Printer in Foreign Languages, 117 W. 12th St.
1900

Author: Aron [Aaron] J. Messing [אהרן מסינג]
Author's father: יוסף
46, [1] pp. + wrappers 12mo [E.p.]
Chicago, 1900
Printer: J. Koven, Foreign Languages Printer, 117 W. 12th St.
Front wrapper: border; English.
Title page (p. 1): English.
Includes: copyright, by M. Weiss, 1887 (p. 2); index (p. [1]).
Other languages: English-language text.
Pointed text.
JA #5806; *KA* #874; Mishkin #32; Rappel (1993) #160; Rappel (1995) #M66.
Copies: HUC (mutilated); *YGC.

This catechism is identical to #293.

For biography, approbations, other works and references: see #293.

306 The Hebrew Reader,
for Schools, from the Prayer Book of Rev. Dr. B. Szold, Revised by Rev. Drs. Jastrow and Hochheimer


HEBREW READER,

For Schools,

FROM THE PRAYER BOOK

OF

Rev. Dr. B. SZOLD,

REVISED BY

REV. DRS. JASTROW AND HOCHHEIMER.

PHILADELPHIA.
1900.

Author: Benjamin Szold [{סאלד} בנימן סולד]
Author's father: ברוך
Author: [Marcus {Mordekhai}] Jastrow [מרדכי {מרקוס} יאסטראוו]
Author's father: אברהם
Author: H[enry]. [Hayyim] Hochheimer] [חיים {הנרי} הוכהימר]
Author's father: יצחק
59 pp. 12mo
Philadelphia, 1900
Publisher/printer: *s.n.*
Title page (p. 1): border; English only.
Other languages: English (instructions).
Pointed text.
JA #3249 (dif. ed.); *KA* #596; Rappel (1993) #198; Rappel (1995) #S117; Wachs #581.
Copies: *YGC.

This juvenile prayer book contains offset pages from an edition of עבודת ישראל [#61] (the type, layout and pagination are identical). Earlier editions are Philadelphia: the editors, 1884 [*JA* #3249; Wachs #313]; Baltimore: H. F. Siemers, 1892 (with German instructions) [Wachs #458]. Rappel (1993) misrecords that an edition was printed in 1990; Rappel (1995) misrecords the title as "The Hebrew Text for Schools," confusing it with the German edition [Wachs #458].

For biography, other works, approbations granted and references (Szold): see #47.
For biography, other works, approbations granted and references (Jastrow): see #57.
For biography, other works and references (Hochheimer): see #49.

307 The School Service

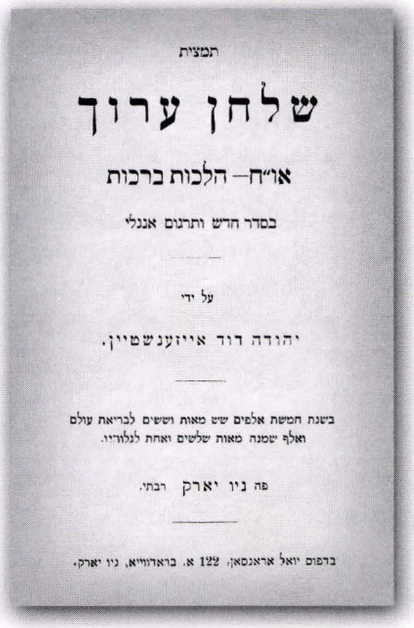
Author: Joseph Krauskopf [יוסף קרויסקופף]
Author's father: Louis
[2], 47, [4] pp. 12mo [E.p.]
Philadelphia, 1894
Publisher: Oscar Klonower
Printer (p. [2]): Edward Stern & Co., Inc.
Title page (p. [1]): English only.
Includes: copyright, 1894, by author (p. [2]).
Other languages: English-language text.
Pointed text.
JA #4701; Rappel (1993) #116; Rappel (1995) #K73.
Copies: HAR; HUC; *YGC.

This prayer book for juvenile services contains almost no Hebrew text. It was republished in 1900 (see *JA* #4701). *KA* #730 likely refers to this work.

For biography, other works, approbations granted and references: see #77.

308 תמצית שלחן ערוך
או"ח הלכות ברכות בסדר חדש ותרגום אנגלי

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
IV, [2], 126, [2] pp. 8vo
New York, 5660/1900
Printer: Joel Aronson, 122 E. Broadway
Front board: plain.
Back board: English only; "The Code of Life Part I.—Benedictions of the Shulchan Aruch-Orach Chaim Hebrew Text Abridged, Re-Arranged and Translated."
Title page #1 (p. I): identical to f.b.
Title page #2 (p. [2]): identical to b.b.
Includes: preface (pp. II-III); table of contents (p. IV); errata (pp. IV, 126); copyright, by author, 1900 (p. [1]); footnotes.
Other languages: English translation.
BHB1; *JA* #5725; *KA* #813; Rappel (1993) #235; Rappel (1995) #א2.
Copies: HAR; HUC; JNUL; LUB; *YGC.


תמצית

שלחן ערוך

או"ח— הלכות ברכות

בסדר חדש ותרגום אנגלי

על ידי

יהודה דוד אייזענשטיין.

בשנת חמשת אלפים שש מאות וששים לבריאת עולם
ואלף שמנה מאות שלשים ואחת לנלותינו.

פה ניו יארק רבתי.

בדפוס יואל אראנסאן, 122 א. בראדוויא, ניו יארק.

This abridged Code of Jewish Law, with an English translation, was designed for American juveniles. "It is not my intent, God forbid, to argue that the authors of the above mentioned legal codes [*i.e.*, Maimonides, R. Isaac Alfasi, R. Joseph Caro, R. Solomon Ganzfried and R. Shneur Zalman of Lyady] sinned with their lofty goal to enlarge and adorn the Torah. For the truth is, all these represent the living word of God, and without a doubt each was of great value in its time and generation. But who will not admit that more than half [of the laws in their codes?] in the states of America and in most of the European countries in this generation [are ignored?], particularly by those youngsters who are accustomed to speak the language of their land. If only they would at least observe just the laws of the Code of Law of R. Joseph Caro OBM [*Shulhan Arukh*] without adding additional strictures. In this work I have constantly kept in mind the present time and the new generation. I have *not omitted any* of the laws and statutes that are found in the main Code of Law (with the glosses of the Rama). I merely ... abridged or lengthened that which I thought needed abridgement or lengthening ... If teachers and pedagogues affirm the value of this work for the children of our generation in these states, I will continue, God willing, to print additional volumes of this Code" (p. III; italics in original). No other volumes appeared. The list price was twenty-five cents (with shipping) and *תמצית שלחן ערוך* was initially sold exclusively by S. Druckerman, 50 Canal St. (adv. in #427, p. [2]); it was later sold by Bloch for fifty cents (adv. in #913, vol. 1, no. b.w.v.).

For biography, other works and references: see #205.

309 המתחיל
תוצאה חמישית עם תוספות ותקונים הרבה ...



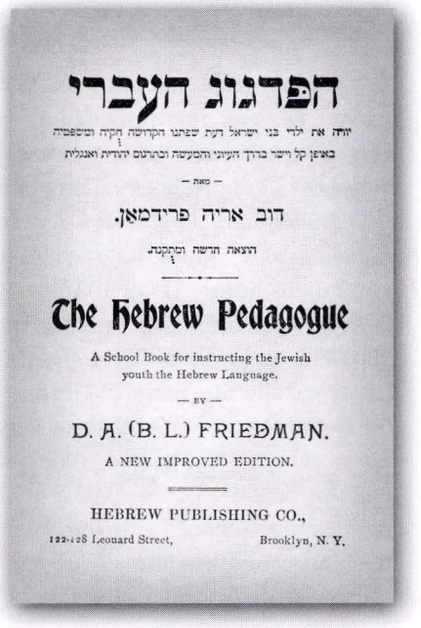
Author: [A. Luria] א. לוריא
Author: [Abraham Barukh Temkin] [טמקין] טעמקין [אברהם] .ב[רוך]
Author's father: מרדכי
3-46, 58-84, 43-107, [1] pp. 8vo
Brooklyn, [ca. 1901-6]
Publisher: Hebrew Publishing Co.
Title page (p. 3): English; extended writing.
Graphics: illustrations (*passim*).
Pointed text.
KA #561.
Copies: HUC; *YGC.

Temkin died in Vilna in 1906.

This Hebrew textbook with daily prayers (pp. 43-107) was originally published in Europe. For other American and European editions, see *BHB1*; Rappel (1993) #289; Rappel (1995) #ל64, ט29. *המתחיל* was advertised for fifteen cents (#366, b.b.) and thirty-five cents (#930, vol. 2, p. [13]).

Other works (Temkin): see *BHB1.*
References (Temkin): *BHB1.*

310 הפדגוג העברי
יורה את ילדי בני ישראל דעת שפתנו הקדושה חקיה ומשפטיה באופן קל וישר בדרך העיוני והמעשה ובתרגום יהודית ואנגלית ... הוצאה חדשה ומתקנת



Author: D[ov]. A[ryeh]. (B[aer]. L[eib].) Friedman [Friedmann]
דוב אריה [בער לייב] פרידמאן [פריעדמאן, פריעדמאנן]
Author's father: טוביה מיכל
[1], 78 pp. 8vo
Brooklyn, [ca. 1901-6]
Publisher: Hebrew Publishing Co., 122-128 Leonard Street
Front board: English; extended writing.
Title page (p. [1]): identical to f.b.
Other languages: English and Yiddish (translations).
Pointed text.
Rappel (1995) #פ94.
Copies: HUC; *YGC.

This Hebrew grammar and reader for juveniles contains translations in Yiddish and English. It first appeared in Warsaw in 5651/1891 with Russian and Yiddish translations; an edition "edited for the youth of America" appeared in 5652/1891 (*JA* records it as a New York edition, though it is most likely a Warsaw edition).

For biography, other works and references: see #299.

הפדגוג העברי was advertised for fifteen cents (#366, b.b.), twenty-five cents (*העברי*) 2.1 [3 July 1892], p. 8 [#903]) and thirty-five cents (#930, vol. 2, p. [14]). Other editions are Warsaw: P. Baumritter, 5651/1891; [Warsaw?]: *s.n.*, 5652/1891 [*JA* #4194]; Warsaw: Lewin Epstein, 5662/1901; New York: *s.n.*, *s.a.* [*KA* #660].

311 קבץ פרחי שערי ציון

אספת מכתבים, ספורים, פתגמים, שירים, התולים, חידות, מליצות, רעיונות, וכו' שנכתבו בידי ילדים ונערים—מבני שבע עד בני ארבע עשרה שנה תלמידי ביה"ס שערי ציון

Author: S[undel]. H[irsch]. Neuman [Neumann] ניימאנן .ה[ירש] .ז[ונדל]
Author's father: מנחם
[1], 42, [1] pp. 8vo
Brooklyn, 5662 [1902]
Publisher: Shaare Zion, 40 Leonard St. (Brooklyn)
Printer: A. H. Rosenberg, 50 Canal St. (New York)
Front board: border; extended writing.
Back board: border; English only; extended writing; "Kovetz Pirche Shaare Zion I.E. A Collection of Letters, Tales, Proverbs, Songs, Puzzles, Wits, Etc. Composed by Boys from Seven to Fourteen Years of Age Pupils of the Shaare Zion School."
Title page (p. 1): identical to f.b.
Includes: preface (Adar II 1902) (pp. 3-6); errata (p. [1]); footnotes.
Graphics: portraits of students (p. [1]).
Pointed text (pp. 11-4, 16-20, 22-33).
KA #677.
Copies: HUC; LUB; *YGC.


קבץ
פרחי שערי ציון
אספת מכתבים, ספורים, פתגמים, שירים, התולים, חידות
מליצות, רעיונות, וכו'
שנכתבו בידי ילדים ונערים—מבני שבע עד בני ארבע עשרה שנה
תלמידי ביה"ס
שערי ציון
הנוסד בראשית שנת התרנ"ד
על ידי
ז. ה. ניימאנן
בברוקלין, נ. י.
באדות הברית, באמריקא הצפונית.
קנאת סופרים תרבה חכמה.
(בבא בתרא נח, ב.)
נלוה אליו
סדר הלמוד וקבוץ בביחים הזה ותכונות המוסרים הצעירים.
הוצאת בית ספר שערי ציון 40 לענארד סט. בראקלין.
התרנ"ב.
בדפוס א. ה. ראזענבערג, 50 קאנאל סטריט, ניו-יארק.

Neuman was born in 1859 in Neu Saggren, Latvia. He was the principal of a modern *heder* in Liepaja, and he immigrated to America in 1893. "He was a pioneer in the Hebrew renaissance, particularly in the development of the Hebrew language and literature" (Abelow, 100). "The private school that had the longest, continuous history [as of 1937] was the one conducted by S. H. Neuman. This school was organized on October 10, 1893, at 41 Ewen Street (now Manhattan Avenue), [and] was the first national Hebrew school in New York for both boys and girls. Later it moved to 210 Stockton Street, where it was known as the Shaarie [Shaare] Zion Hebrew School" (Abelow, 99). Shaare Zion was a pioneering day school (with Jewish and secular subjects) that integrated modern pedagogical principles. It was the first school in the country where 'Hebrew was taught as a living language'" (rpt. in Goelman) with the natural method. Neuman was also a founder of Brooklyn's Hebrew National School, a school for girls where the language of instruction was Hebrew, and the Talmudical School of Brooklyn, an afternoon school for boys. In addition to his activities on behalf of various educational institutions, Neuman was also active in Zionist organizations and Yeshiva College. In 1896 he helped found the earliest Hebrew-speaking society in Brooklyn recorded by Abelow. He died in 1934.

This volume contains fiction, poetry, letters, etc. by students of the Shaare Zion school of Brooklyn. Contributors included Samuel Bas, Abraham Horowitz, Sammy Horowitz (7 years old), Elijah Meir Gordon, Duber Grinblat, Asher Grinblatt, Joshua Heschel (Menasheh) Neuman, Mendel Neuman, David Ordong, Gerson Rosenzweig, Isaiah Sobel and Hanokh Zevi. For a poem on "Judah and America," see p. 28. The contents

are dated between Oct. 1899 and Elul 1902. Neuman published *קבץ פרחי שערי ציון* to demonstrate the possibilities for Hebrew education in America (see preface).

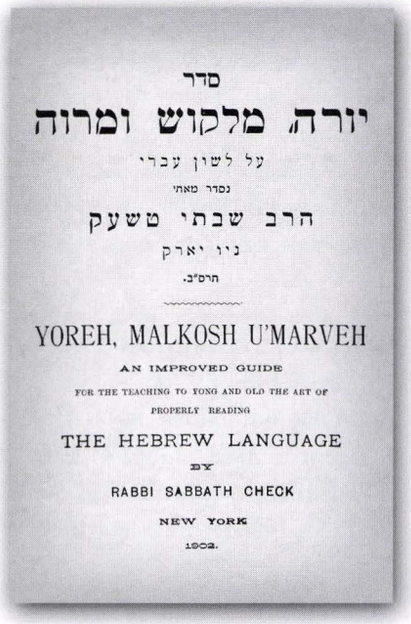
See Karp (Winter 1992-3). On the school, see Abelow, 99-100; Dushkin, 81-3, 484; Goelman, 74-5; *JCR*, 389.

Approbations granted: #20.
References: Abelow, 99-100, 102, 116, 145; Goelman, 74-5; *USJ*, 4:586.

312 סדר יורה, מלקוש ומרוה על לשון עברי

YOREH, MALKOSH U'MARVEH

An Improved Guide for the Teaching to Yong [*sic*] and Old the Art of Properly Reading the Hebrew Language


סדר
יורה, מלקוש ומרוה
על לשון עברי
נסדר מאתי
הרב שבתי טשעק
ניו יארק
תרס"ב.
YOREH, MALKOSH U'MARVEH
AN IMPROVED GUIDE
FOR THE TEACHING TO YONG AND OLD THE ART OF
PROPERLY READING
THE HEBREW LANGUAGE
BY
RABBI SABBATH CHECK
NEW YORK
1902.

Author: Sabbath Check שבתי טשעק
Author's father: אברהם הלל
[2], 19, 6, <7> pp. 12mo
New York, 5662/1902
Printer (p. [2]): A. H. Rosenberg, 52 Canal St.
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. <1>): identical to t.p. #1.
Includes: copyright, by author, 26 Apr. 1902 (p. [2]); preface (pp. 1-2); a.a. (13 Division St.) (p. 2); errata (p. 19); copyright (p. <2>); introduction (pp. <3-7>).
Printer (p. [2]): A. H. Rosenberg, 52 Canal St.
Other languages: English (pp. <3-7>).
BHB2; *KA* #348.
Copies: JNUL; LUB; *YGC.

"This work ... presents a novel and singularly brief method of teaching speedily the rules of ... [the] silent and vocal Sh,wa ... [and of] the accentuation of the penult and ultima" (p. <3>). Check could not afford to print his larger work on Hebrew grammar and he hoped that readers would send him money so that he could publish it together with the approbations to סדר *יורה, מלקוש ומרוה* (pp. 3-4); the unpublished work appeared in #100, but without any approbations.

For other biography, works and references: see #100.

313 ספר חלקת שמוש הלשון או דתי לשון עברית

Author: [Moses Hacohen Reicherson] [ריכרסון] משה הכהן רייכערסאהן
Author's father: דוד
[2], III, 7-9 pp. 8vo.
New York, 5663 [1903]
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. [1]): extended writing.
Includes: preface (pp. I-III).
Graphics: portrait of author (p. [2]).
KA #316.
No copies located.

Reicherson was born in Vilna in 1827 and was a childhood friend of Judah Leib Gordon. He received a traditional education and, after his marriage, studied Hebrew grammar and secular subjects. He immigrated to New York ca. 1890 to join his son. He lived in Rochester in 1895 (adv. in *העברי* 6.8 [22 Nov. 1895], p. [4]). He was later the principal of the Uptown Talmud Torah of Harlem and a member of Ohole Shem (#1127, p. <[3]>). Reicherson, who published numerous books and articles (mostly on Hebrew grammar), was "one of the leading [Hebrew] writers" of the his time (Waxman). One of the first resolutions adopted by the Jewish Teachers' Union (Agudat More Yisra'el) when it was formed in 1900 was to provide him with a monthly pension of twenty dollars (#913, vol. 1, p. 9). Reicherson died in 1903. For verse in his honor/memory, see #441, #415 (stanza #31). (Gurock refers to him as a rabbi.)

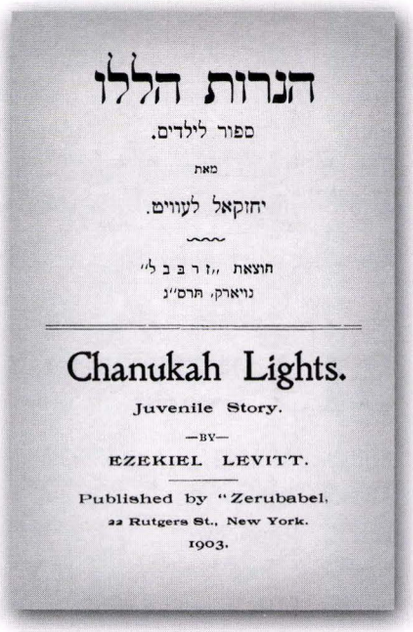
This study of the Hebrew language appeared serially as a supplement to ***דיא אידישע נאציאן*** (beginning with vol. 2, no. 6 [Jan. 1903]) and ***הלאם***, vol. 2, nos. 2-5 (Jan.-Apr. 1903) [#915]. It was published with the assistance of Hevrat Marhivei Sifrut Yisra'el be-New York (p. [1]). *KA* records it as a separate work and notes that only the preface and the first page were printed as a sample. We have been unable to obtain this sample edition and instead catalogue the first serialized installment; this installment may have also been issued separately and it is possible that this is what *KA* is referring to.

Other works: contributed to #904, #906, #908, #909, #910, #911, #912, #913, #947. Edited #908. Translated #424. Also see *BHB1*; Schwab, 386-7.
Approbations granted: #511, #1069.
References: *AJYB* 5 (1903-4), 216; *CDAJB*, 2:509; *EJ*; Gurock (1979), 99-100; Hapgood, 46-51, 55, 59, 62, 63 (portrait); *HYBA*, 101, [6] (portrait); *JE*, 10:365; Kabakoff (1966), index; Kabakoff (1978), index; Kressel, 2:864; *OZ*, 106; Ravid (1977-9), 105n27; Waxman, 1050; Wiernik (1912), 305; Zausmer (1957), 217; #549, p. 48; #913, vol. 1, p. 9.

314 הנרות הללו ספור לילדים

CHANUKAH LIGHTS. Juvenile Story.

Author: Ezekiel Levitt [Leavitt] [יהל"ל השני] [לוויט, לויט] יחזקאל לעוויט
Author's father: גרשון מרדכי הלוי
32 pp. + wrappers 16mo
New York 5663/1903
Publisher: Zerubabel, 22 Rutgers St.
Printer (b.w.): Masliansky Press, 9 Rutgers St.
Back wrapper: English only.
Title page (p. 1): English.
Includes: publisher's preface (Kislev 1902) (p. 3); footnotes.
Pointed text.
BHB1; *KA* #587.
Copies: HAR; *JNUL (with wrappers); LUB; *YGC.


הנרות הללו
ספור לילדים.
מאת
יחזקאל לעוויט.
תוצאת „ז ר ב ב ל"
נויארק, תרס"ג
Chanukah Lights.
Juvenile Story.
—BY—
EZEKIEL LEVITT.
Published by "Zerubabel,
22 Rutgers St., New York.
1903.

Leavitt, a descendant of R. Moses Isserles, was born in Tolochin, Mogilev Province, in 1880 (or 1878?). He studied with R. Joshua Horowitz of Shklov and in the gymnasia of Odessa and St. Petersburg. He became a professor of Hebrew and religion at the gymnasium in Kishinev in 1899 and he immigrated to America in 1902. He lived in Washington, D.C., Albany, Boston and Brooklyn and

worked, at various times, as a teacher, a dentist and an editor of Jewish periodicals. He was also a founder (and principal) of the Hebrew Teachers College of Boston and in his later years he served as a rabbi in Brooklyn. Leavitt, who earned a doctorate from Columbia, wrote in Hebrew, English, Yiddish and Russian on traditional Jewish literature, philosophy, pedagogy and literature. He also composed poetry. He died in 1945.

This account of the Hanukah story contains poetry (pp. 8-9, 25-6). Difficult words are defined in footnotes. "The purpose of our society [*i.e.*, Zerubabel, the publisher], whose members are Hebrew writers concerned with the renaissance of the Hebrew language in America, is to publish at regular intervals books and pamphlets in Hebrew for the benefit and enjoyment of old and young ... [signed] 'Zerubabel,' c.o., Ph. [Pinehas Hacohen] Turberg" (p. 3; no other works are recorded under its imprint). On Zerubabel, see Ofek (1988), 1:294.

Other works: #453, #952, #955, #1137; ***ספורים וציורים*** (Vilna: Romm, 5652/1892); ***שירי יחזקאל*** (New York: Shulsinger, 5700 [1940]). Contributed to #326, #516, #915 (vol. 6), #918, #925, #928. Translated ***בין המצרים*** (1898). Also see *LFDNYL; UJE.*

Approbations granted: #528; Joseph Danowsky, ***ספר החיים והמות*** (New York: Poster Press, 1940).

References: Abelow, 162-3; *BEOAJ*, 302; Berlin #42, 43; *BHB1*; *CDAJB*, 2:360; *HYBA*, 64-5, [11] (portrait); Kressel, 2:194; *LFDNYL*, 5:254-5; Rejzen (1926), 2:215; *UJE*, 6:580; *WWIAJ* (1926), 452-3; *WWIAJ* (1928), 397-8; *WWIAJ* (1938), 599; Zausmer (1957), 209.

315 מאגילניצקי'ס ליניען רע הילדים

(קינדער-פריינד) ספר-עזר לילדים להבין מעט מן התפלות והברכות והידיעות הנחוצות להם, מלה במלה על פי שיטת-הטורים (ליניען-סיסטעם) פיר קינדער אין שולע און אין הויז.


מַאגִילָנִיצקי'ס
—ליניען—
רַע הַיְלָדִים
(קִינְדֶער־פְרַיינְד)
סֵפֶר־עֶזֶר לַיְלָדִים לְהָבִין מְעַט מִן הַתְּפִלּוֹת
וְהַבְּרָכוֹת וְהַיְדִיעוֹת הַנְּחוּצוֹת לָהֶם, מִלָּה בְּמִלָּה
עַל פִּי שִׁיטַת־הַטּוּרִים (לִינִיעוּ־סִיסְטֶעם)
פיר קינדער אין שולע און אין הויז.
— מֵאֵת —
יוֹסֵף בֶּן יְהוּדָה מַאגִילָנִיצקי
מוֹרֶה הָרִאשִׁי בְּבֵית הַסֵּפֶר לִבְנֵי צִיּוֹן
COPYRIGHTED WASHINGTON, OCT., 1903.
BY JOSEPH MAGIL.
— צעולאָג און דרוק פון —
יוסף מאגילניצקי, 708 ס. 5טע סט.
פילאדעלפיא, פּא.
תרס"ד.

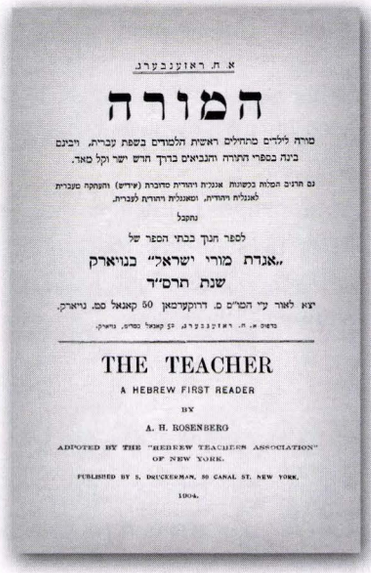
Author: Joseph [Josep] Magil [Magilnicki] [יוסף {יוזל} מאגילניצקי {מאגיל}]
Author's father: יהודה
[10], 7-175, [15] pp. 32mo
Philadelphia, 5664 [1904]
Publisher: Joseph Magil, 708 S. 5th St.
Printer: Joseph Magil, 708 S. 5th St.
Front board: border; half title.
Title page (p. [1]): border; English; extended writing; Yiddish.
Includes: copyright, by Magil, 1903 (p. [1]); table of contents (pp. [3-6]); preface (pp. [7-10]); advs. for Magil's other publications (pp. [1-15]).
Other languages: Yiddish (translation).
Musical arrangement (pp. [1-3]).
KA #753; Rappel (1993) #296; Rappel (1995) #מ25.
Copies: LUB; *YGC.

This prayer book for children contains a linear Yiddish translation and music arranged by Cantor Rev. M. E. Kaplan of Reading, PA. For Magil's justification for publishing his linear translations, see the back board. This volume cost fifteen cents (twenty-five kopeks) for bound copies and ten cents (twenty kopeks) for unbound copies. Rappel (1993, 1995) collates 2, 178 pp. A variant copy bears an English title on the back board *verso* ("Magil's Linear Children's Companion") and has the justification on the back board *recto* and an advertisement on the front board *verso*. Magil republished this work in octavo format in 5667 [1907] (*BHB1*). Editions also appeared with an English translation, with both English and Yiddish translations and with no translation (adv. in #444, b.w.r.).

For biography, other works and references: see #20.

316 המורה
מורה לילדים מתחילים ראשית הלמודים בשפת עברית
THE TEACHER A Hebrew First Reader

Author: A[braham]. H[ayyim]. Rosenberg [רוזנבערג] .ח[יים] .א[ברהם] ראזענבערג
Author's father: עזיאל
66, [2] pp. 8vo
New York, 5664/1904
Publisher: S. Druckerman, 50 Canal St.
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): English; extended writing.
Includes: preface (p. 2); Hebrew-English/English-Hebrew glossary (pp. 58-66); errata (pp. [1-2]).
Other languages: English; Yiddish.
KA #442; Rappel (1993) #330; Rappel (1995) #מ39.
Copies: *AJHS; HAR; LUB.


א. ח. ראזענבערג

המורה

מורה לילדים מתחילים ראשית הלמודים בשפת עברית, ויבנם
ביגה בספרי התורה והנביאים בדרך חרש ישר וקל מאד.

עם תרגום הכתות בכשונות, אנגלית ויהודית מדוברת (ידיש) והמחקה מעברית
לאנגלית ויהודית, ומאנגלית ויהודית לעברית.

נחתכל

לספר חנוך בבתי הספר של

„אגודת מורי ישראל" בנויארק

שנת תרס"ד

יצא לאור ע"י המח"ם ס. דרוקערמאן 50 קאנאל סט. נויארק.

דרוק א. ח. ראזענבערג, 52 קאנאל סטריט, נויארק.

THE TEACHER

A HEBREW FIRST READER

BY

A. H. ROSENBERG

ADOPTED BY THE "HEBREW TEACHERS ASSOCIATION" OF NEW YORK.

PUBLISHED BY S. DRUCKERMAN, 50 CANAL ST. NEW YORK.

1904.

Courtesy of the Lubavitch Library

This Hebrew reader contains translations into English and Yiddish. It was "adopted by the 'Hebrew Teachers Association' of New York" (p. 1).

For biography, other works, approbations granted and references: see #220.

317 חנך לנער
THE HEBREW SPELLER for the Use of Beginners in the Study of the Hebrew Language. According to the German and Portuguese Mode of Instruction.

Author: H[yman]. Polano [היימן פולנו]
30 pp. 12mo
Cincinnati and New York, 1904
Publisher: Bloch Publishing Company
Title page (p. 1): English.
Includes: copyright (p. 2); preface (p. 3); appendix (pp. 25-30).
Other languages: English (instructions, translations and transliterations).
Copies: LUB; *YGC.

For the first edition of this Hebrew reader, see #284. The appendix is not in the first edition. The imprint date is listed on the front board. *KA* #322 catalogues a 1903 edition published in Cincinnati and New York by Bloch, but there is no such edition in *BHB1* or Rappel (1993, 1995).

For biography, other works and references: see #284.

318 למודי קראת שפת עבר
Hebrew Reading Lessons

Arranged in systematic and progressive exercises for the use of schools. Fourth Thousand.

[5], 54 pp. 16mo
New York, 1904
Publisher: Bloch Publishing Co.
Title page (p. [1]): border; English.
Pointed text.
KA #408; Rappel (1993) #240, 342; Rappel (1995) #אל71.
Copies: HAR; *YU.

Rappel collates 54 pp. and records the imprint date, variously, as 5663 (1903), 5664 (1903) and 5664 (1904).

319 תורת שפת עבר
ללמד בני ישראל דרכי לשון הקודש ומשפטיה

Author: Simon [Shemaryahu, Shmerl] Hertz [הרץ] הערץ [סימאן, שמעון, שמרל] שמריהו
Author's father: שמואל אריה
Author: V[ivian]. [Hayyim] S[amuel]. D[avid]. Aaronson [Arenson] [אהרנסאן] אראנסאן .ד[וד] .ש[מואל] .ח[יים]
Author's father: משה אהרן
II-VIII, [1], 112/112, 226-253, [1] pp. 8vo
New York, 5665/1904
Printer: Morris [Moses] Philip, 330 E. Houston St.
Title page #1 (p. II): extended writing.
Title page #2 (p. III): English; extended writing; "Torath S'fath Eber A Hebrew Grammar."
Includes: preface, in verse (16 Sept. 1904); errata (pp. 226, 253); list of subscribers (p. [1]).
Approbations (p. V): R. Dr. Hillel Hacohen Klein of New York (24 Dec. 1903); Solomon Schechter of New York (6 Jan. 1904); R. H[enry]. P[ereira]. Mendes of New York; R. Bernard [Dov] Drachman of New York (3 Jan. 1904).
Other languages: main text in Yiddish and English.
Pointed text.
BHB1; *KA* #880; Rappel (1993) #90, 271; Rappel (1995) #H79.
Copies: HAR; HUC; JNUL; LUB; *YGC.

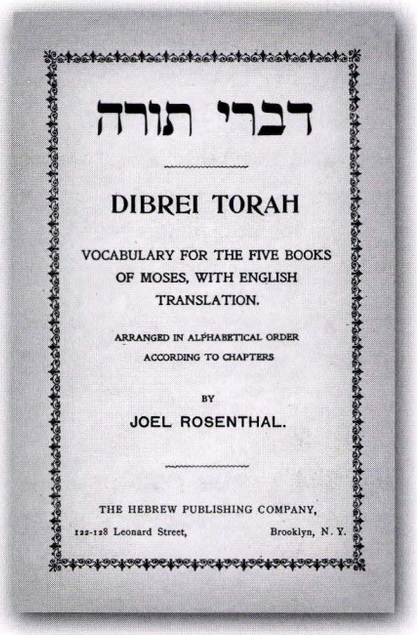
Hertz was born in Rebrin, Czechoslovakia, (or Lastomir, Hungary) in 5617 [1847] and he studied for three years under R. Azriel Hildesheimer in Eisenstadt (or Berlin). He immigrated to America in 1884 and devoted the rest of his life to Jewish education. Hertz published poetry and linguistics and Biblical studies. He died in the Bronx in 1913. His son was Joseph H. Hertz, the chief rabbi of the British Empire and the editor of the "Hertz Chumash."

"An instructive guide to the Holy Language for Jewish Schools and Homes. Written in a most interesting and attractive style, with ample rules and explanations concerning Rashi script and the reading of unpunctuated Hebrew in English and Jewish-German ... composed by Simon Hertz [in Yiddish] English translation revised by V.S.D. Aaronson" (p. III). The English and Yiddish texts appear on facing pages. Grammatical rules are formulated in verse. *תורת שפת עבר* cost $1.50 (bound) (p. II).

Other works (Hertz): ספר בני שהם (Pressburg: David Lowy and Abraham David Alkalay, 5642 [1882]).
References (Hertz): *AJYB* 15 (1913-4), 271; *BHB1*; *CDAJB*, 1:266; *DA1*, 119; *Jewish Chronicle*, no. 2295 (28 Mar. 1912); Kressel, 1:622; Meirovich, 191n4; *NYT* (20 Mar. 1912); *OZ*, 87.
For biography, other works and references (Aaronson): see #584.

320 דברי תורה
Dibrei Torah

Vocabulary for the Five Books of Moses, With English Translation. Arranged in Alphabetical Order According to Chapters


דברי תורה

DIBREI TORAH

VOCABULARY FOR THE FIVE BOOKS OF MOSES, WITH ENGLISH TRANSLATION.

ARRANGED IN ALPHABETICAL ORDER ACCORDING TO CHAPTERS

BY

JOEL ROSENTHAL.

THE HEBREW PUBLISHING COMPANY,
122-128 Leonard Street, Brooklyn, N. Y.

Author: Joel Rosenthal [יואל רוזנט'ול]
[1], II, 5-50 pp. 8vo
Brooklyn, [1905]
Publisher: Hebrew Publishing Co., 122-128 Leonard St.
Title page (p. [1]): border; English.
Includes: preface, in English (Sept. 1905) (pp. I-II).
Other languages: English.
Pointed text.
KA #146.
Copies: HUC; LUB; *YGC.

"With the little time ... which the Jewish child usually devotes to the study of the Pentateuch, only very meagre results are attainable. The few hours weekly that are given over to the religious training should therefore be used to the best possible advantage. A method whereby the child can learn quickly and thoroughly must be applied. First of all, we should endeavor to make this study less arduous and more pleasant ... I decided, therefore, to write a Biblical vocabulary, arranged in alphabetical order according to chapters" (p. I). This volume is only for Genesis. For pedagogical instructions, see pp. I-II. The front board is identical to the title page.

321 המכין
ראשית למודים בתורת הלשון העברית לילדים מתחילים. הוצאה אמיריקנית

Author: J. [Israel] H[ayyim]. Tavyov [Tawiow] טביוב .ח[יים] .י[שראל]
80 pp. 8vo
Brooklyn, 5666/1905
Publisher: Hebrew Publishing Co., 122-128 Leonard St.
Front board: border.
Back board: border; English only; "Hammechin Elementary Course of Hebrew for Young Beginners American Edition With Vocabularies in Judaeo-German and English Translations."
Title page (p. 1): plain.
Includes: abbreviations (p. 3).
Other languages: English and Yiddish.
Pointed text.
BHB1; Rappel (1993) #282; Rappel (1995) #ט7.
Copies: HAR; JNUL; LUB; *YGC.

Tavyov was born in 1858 in Druya, Byelorussia. He moved to Riga in his youth and he remained there for most of his life. He contributed to and edited Hebrew periodicals, authored numerous essays on language and folklore, translated English classics into Hebrew and wrote fiction. His Hebrew textbooks were published many times in Europe. He died in 1920.

This Hebrew reader includes selections in verse. Each selection is followed by a Hebrew-English-Yiddish glossary. It was advertised for fifteen cents and thirty-five cents (advs. in #366, b.b.; #930, vol. 1, p. 30; #930, vol. 2, p. [13]). *BHB1* collates 88, 4, [2] pp. *KA* #482 records a 1909 edition. For other editions, see *BHB1* and Rappel (1993, 1995). Later editions have additional text and penmanship samples.

Other works: #344, #354. Also see *EJ*; Rappel (1993, 1995).
References: *EJ*; Ofek (1985), 1:276-7.

322 ראזען'ס מבוא לחומש
או תורה לפי הטף


ראזען'ס
מבוא לחומש
—או—
תורה לפי הטף.
ספר ראשון אחר עברי, בלל:
קרוות־חומש למתחלים, — תולדות ישראל, — דקדוק
ולשון־עבר, — מוסר ומדות לילדים, — ועוד.
עם תרגום יהודית ואנגלית.
ראזענ'ס
חומש איינליישטער.
ערשע צעהר גרינגע משפחאדע פיר אנפאנגער
נייא חאכרייזונגען אונטע קורצגעפאסטע, מיט ענגרי אין ליטע מון
חומש, דיסקריפשאן, הסטאריש שפראכע, דקדוק, בעלעיען
און דיסקשאן־לעקצע.
— סון —
שלום שבתי הלוי ראזען.
אפגי־לעהרער מון בית הספר הלאמי, 916 סרמה 5טע סט.
פילאדעלפיא הוצאת "התחיה" תרס"ו.
Publication "HATECHIA," 916 So. 5th Str. Philadelphia, Pa., U. S. A.

Author: Solomon S. [Shalom Shab'thi Halevi] Rose [Rosen] [שלום [שלמה שבתי הלוי ראזען [ראוז]
XI, [1], 46 pp. 8vo
Philadelphia, 5666 [1906]
Publisher: Hatechia, 916 S. 5th St.
Printer: [Magil]
Title page #1 (p. I): extended writing.
Title page #2 (p. II): English only; extended writing; "Rose's Maboh L'Chumosh or Torah L'phi Hataph ... Book I."
Includes: preface (Nisan 1906) (pp. V-VI); "Recommendation for the Hebrew Free School of Philadelphia" (p. X); preface (p. XI); copyright, 1906, by author (p. [1]).
Approbations (pp. VII-VIII): R. Dov Aryeh Hacohen [Bernard] Levinthal of Philadelphia (Nisan 1906); R. Abraham Zevi Erschler of Philadelphia (Nisan 1906); Isaac Husik of Philadelphia; Pinehas Mordel; Solomon Sheftelsohn; Barnet Medoff of Philadelphia.
Other languages: English (translation); Yiddish (translation).
Pointed text.
KA #989; Rappel (1993) #329; Rappel (1995) #ר37.
Copies: LUB; *YGC.

Rose was born in 1865. He lived in Philadelphia and taught in a modern Hebrew school. He also served as the principal of the Beth Hasepher Haleumi (p. II) and was a Hebrew printer. Toward the end of his life he was a real estate broker and a fire insurance agent. Rose was the secretary of Shavei Zion, a Zionist society. He published anthologies of poetry, authored educational books and contributed poetry and letters to the Hebrew press. Rose died in 1935.

This Hebrew reader contains the Book of Genesis in an abridged format, with grammatical rules and exercises. Separate pamphlets were also published containing English and Yiddish translations of the text; they were both issued as *המפתח דער שליססעל צו ראזען'ס מבוא לחומש* (Philadelphia: Hatechia, 1906) (bound with the YGC copy of *ראזען'ס מבוא לחומש*). The Yiddish pamphlet contains additional approbations and a note that Rose planned to publish a second volume [p. 16]); Akivah Solomon Perlman of Philadelphia wrote in his approbation, "you are the first who produced for Hebrew education ... grade[d] books ... for children according to their abilities and levels." *מבוא לחומש* cost twenty-five cents (adv. in *הלאם* 1.7 [24 Jan. 1907], [3] [#915]). For a review by Aryeh Leib Gordon, see *הלאם* 1.3 (3 Jan. 1907), [3-4]; 1.4 (10 Jan. 1907), [3] [#915]. For Rose's rejoinder, see *הלאם* 1.7 (24 Jan. 1907), [2].

Other works: contributed to #903, #915 (vol. 6. An advertisement for Rose's books in *הלאם* 6.6 (24 Jan. 1907), [5] [#915] lists *מבחר שירי ציון*; *חנוכה מארש*; *אידישע שולע*; *דרשות לבר מצוה*; and *ליניען סקוהל סדור*.
References: Zausmer (1957), 215.

323 בר מצוה
The Confirmant
בו כתוב בשתי שפות עברית ואנגלית דתי ישראל הנחוצים לבר מצוה


בר מצוה
THE CONFIRMANT
בו כתוב בשתי שפות עברית ואנגלית דתי ישראל הנחוצים
לבר מצוה
כי לא תשכח מפי זרעו
For it shall not be forgotten out of the mouth of his seed
נעשה ונעתק עבור תלמידי התי"ת
The First Roumanian American Cong.
שערי שמים
89—93 Rivington st.
ע"י רעוו. ב. קאנטאר פרינציפאל
Rev. B. Cantor Principal
הת"ת קאמיטע
פרעזידענט: מאיר מאשקאוויטץ.
מ. הערש שעכטער. מ. יחזקיאל לייבאוויטץ.
מ. אשר ל נאלדענבערג. מ. יחזקיאל פינקעלשטיין.
ברוס א. ח. ראזענבערג, 167 אשפ בראדווי, נויארק.

Courtesy of the New York Public Library

Author: B. Cantor [קנטר] ב. קאנטאר
20 pp. 18mo
New York, [1906?]
Printer: A. H. Rosenberg, 157 East Broadway
Title page (p. 1): English; extended writing.
Includes: list of congregational officers and directors (p. 2).
Other languages: English (translation).
KA #97; Rappel (1993) #323; Rappel (1995) #ק45.
Copies: HUC; LUB; *NYPL.

Cantor was the principal of the talmud torah of the First Rumanian American Congregation Shaarei Shamayim, 89-93 Rivington St. (p. 1).

This small volume contains a brief summary of the laws, liturgy and doctrines that Cantor's talmud torah students were expected to master. The imprint date is recorded based on the lists of officers and directors of the congregation and the printer's address (p. 2). The talmud torah affiliated with Shaarei Shamayim is identified as Malbish Arumim in *JCR*, 233.

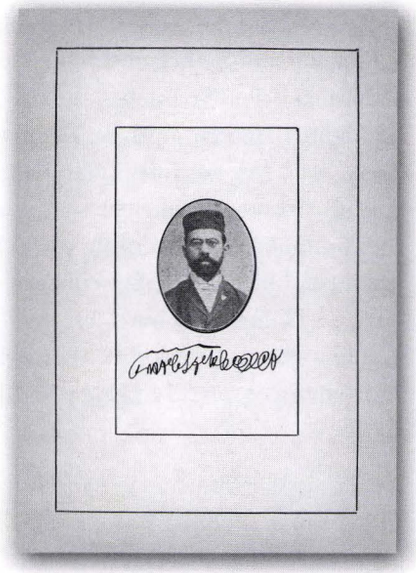
324 ספר למען דעת
להבין נערי בני ישרון דבר חדשי בני ישראל, חגיהם וצמותיהם ותכן התנ"ך והתלמוד


ספר
למען דעת
להבין נערי בני ישרון דבר חדשי בני ישראל, חגיהם וצמותיהם, ותכן התנ"ך והתלמוד,
מאת
אברהם שמואל שאָחעט.
תרס"ז—1906
בדפוס השותפים עמנואל והארנשטיין,
רחוב נ. קלברט, מספר 214,
בלטימור, מד.

Author: A[braham]. S[amuel]. Shochet [שוחט] אברהם שמואל שאחעט
Author's father: שבתי חיים
32 pp. + wrappers (bordered text) 16mo
Baltimore, 5667/1906
Printer: Emanuel and Hornstein, 214 North Calvert St.
Front wrapper: border; extended writing.
Back wrapper: border; extended writing; English only; "L'maan Daath A Catechism Describing the Hebrew Months, Feast and Fast Days, and Contents of the Bible and Talmud, in Questions and Answers."
Title page #1 (p. 1): identical to f.b., with different border.
Title page #2 (p. 2): identical to b.b., with different border.
Includes: copyright, by Shochet, 1906 (p. 2); dedication to parents (p. 4); preface (3 Oct. 1907) (pp. 5-6); table of contents (p. 7).
Graphics: portrait of author (p. 3).
BHB2; *KA* #411; Rappel (1993) #331; Rappel (1995) #ש7.
Copies: JNUL; LUB; *YGC.

Shochet was a talmud torah teacher in Baltimore (pp. 5-6).

This catechism focuses on the Jewish calendar, the Bible (including Apocrypha) and the Talmud. Shochet published it because he found that American Jewish teenagers knew more about the Christian calendar than the Jewish one and because it was "impossible" for them to learn the entire Bible and Talmud in America. For a criticism of the pedagogical methods of Jewish teachers in America and for reasons why he considered his work superior to other works, see pp. 5-6.



325 Beth Hasefer
בית הספר

מאת מרדכי בצלאל שניידער. הוצאה אמיריקנית עם תרגום המלים בלשונות יהודית-אשכנזית ואנגלית

Author: [Mordekhai Bezalel Schneider] מרדכי בצלאל שניידער
Author: [Jacob Philips {Phillips}] יעקב פיליפס
New York, 1907-10
Other languages: English; Yiddish.
Pointed text.
BHB1 (vol. 2); *KA* (vol. 1); Rappel (1993) #333 (vol. 1); Rappel (1995) #ש59 (vol. 1).
Copies: HAR; HUC; JNUL (vol. 2); LUB (vol. 2); *YGC.

VOL.1
158 pp. 8vo
1907
Publisher: Hebrew Publishing Company, 83-85-87 Canal St.
Title page (p. 1): "בית הספר ללמוד ספרי תורה והנביאים, תולדות ישראל ושפת עבר יחד, עם ציורים יפים בפנים הספר ובסופו ברכות ותפלות קצרות ... לשכה ראשונה"; English; extended writing.
Graphics: illustrations; by G. Dore and Pannemaker, SC (p. 41), G. Dore and H. Pisan (pp. 38, 44, 105), G. Dore and Pannemaker, S (p. 69), G. Dore, Pannemaker and A. Doms (p. 73), G. Dore and Bertrand, SC (p. 88), G. Dore and C. Mauran (?) (p. 98), anonymous (pp. 28, 67, 77, 113).

VOL.2
261, II, [9] pp. 8vo
1910
Publisher: Hebrew Publishing Company, 83-85-87 Canal St.
Front board: English; extended writing; "בית הספר ללמוד ספרי תורה והנביאים, תולדות ישראל ושפת עבר יחד. שלשת הלימודים האלה מצומדים ילכו ולא יפרדו איש מאחיהו ... לשכה שנית".
Back board: English only; extended writing; "Beth Hasefer ... American Edition With Translation into English and Yiddish ... Part II."
Title page (p. 1): identical to f.b.
Includes: addendum (charts, by H[ayyim]. S[imeon]. Neuhausen) (pp. [1-9]); advs. for educational works published by Hebrew Publishing Company (paste-down and free endpapers); copyright, 1907, by publisher (b.b.v.).

Schneider was born in 1865 in Lygumai, Lithuania, and he began teaching at an early age. He published scientific studies on the Hebrew language and edited Hebrew journals. His popular Hebrew textbook, *בית הספר*, was first published in 1889 and was frequently reissued. Schneider was also an active Zionist. He continued to work during World War II in the Vilna ghetto and he was killed in Punar in 1941.

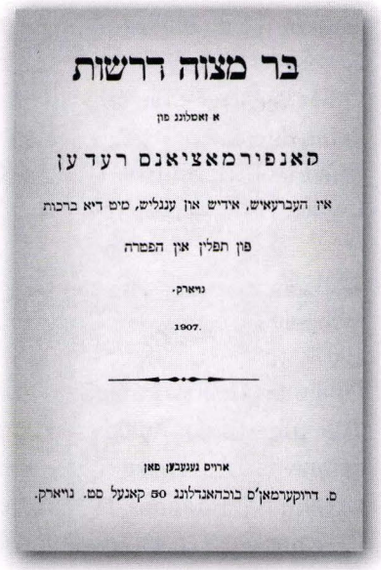
Philips was born in 1855. He taught in a Hebrew school on New York's Lower East Side (Eldridge St.) (adv. in *העברי* 3.14 [3 Apr. 1893], p. 8 [#903]) and published Hebrew textbooks. He died in 1910. (A Jacob Philips was a member of the Society of Lovers of the Hebrew Language, which published #414.)

בית הספר is a comprehensive textbook by Schneider that covers Bible, Jewish history, Hebrew language and liturgy. It was published many times in Europe and was printed in America together with English and Yiddish translations by Philips. *KA* records an *s.a.* edition for vol. 2; a copy in YGC was published ca. 1915 to 1925. For other editions, see *BHB1*.

Other works (Schneider): see *BHB1*; Kressel.
Other works (Philips): #343, #344, #354.
References (Schneider): *EJ*; Kressel, 2:692; Waxman, 4:679-80.
References (Philips): *AJYB* 12 (1910-11), 111; *CDAJB*, 2:487; *NYT* (24 May 1910), p. 9:5.

326 בר מצוה דרשות

א זאמלונג פון קאנפירמאציאנס רעדען אין העברעאיש, אידיש און ענגליש, מיט דיא ברכות פון תפלין און הפטרה



40, <15> pp. 12mo
New York, 1907
Publisher: S. Druckerman's Buchhandlung, 50 Canal Street
Title page #1 (p. 1): Yiddish only.
Title page #2 (p. <1>): English only; "Bar Mitzva A Selection of Confirmation Speeches in Hebrew, Yiddish and English."
Includes: copyright, by S. Druckerman, 1907 (p. 2); contents (p. <2>).
Other languages: Yiddish (pp. 6-31); English (pp. <3-15>).
KA #98; Rappel (1993) #340; Rappel (1995) #אל28.
Copies: HUC; *YGC.

בר מצוה דרשות contains sermons for bar mitzvah celebrants in English, Hebrew and Yiddish. The English sermons are by R. Elias L. Solomon of the Bronx (2), J. D. Eisenstein, M. Goldman and Naphtali Hertz Imber. The Hebrew ones are by J[udah]. J[acob]. Yaditz, Gerson Rosenzweig, H. S. Neuhausen, A. H. Rosenberg and Dr. Samuel N. Deinard of Minneapolis. The Yiddish ones are by Judah Koenigsberg, Hillel Malachowsky, A[bner]. Tannenbaum (2), Ezekiel Leavitt, G. Selikovitsch, A. H. Rosenberg, Dr. H. Shimoni and J. L. [Joseph Judah Loeb] Sossnitz. For the liturgy for donning phylacteries and reading the Torah and *haftarah*, see pp. 3-5. *בר מצוה דרשות* cost thirty cents (adv. in *הלאם* 1.45 [21 Nov. 1907], [7] [#915]). Other editions are: 2nd ed. revised and enlarged, New York: S. Druckerman, 1912; 3rd ed., New York: S. Druckerman, 1921 [#385]; 4th ed., New York: Hebrew Publishing Co., 1928. Samuels, 200 records the editor as J. D. Eisenstein, but *בר מצוה דרשות* is not recorded in any of the bibliographies of Eisenstein's writings. *בר מצוה דרשות* should not be confused with Ab. Cahen, *דרשות פיר בר מצוה* [#328], as Rivkind #139 does.

327 ספר דברי הימים
לעם בני ישראל מיום היותו עד יסוד הישוב החדש בארץ ישראל

Author: W[olf]. [Zev] Jawitz יעבץ [וואלף] זאב
Author's father: זוסמאן
95, [1] pp. 8vo
New York, 1907
Publisher: Hebrew Publishing Company, 83-85-87 Canal St.
Title page (p. 1): English.
Includes: endnotes (p. 80); questions for students (pp. 81-3); index of names (pp. 84-2); timeline (pp. 93-5); advs. for #327, #334 (p. [1]).
Graphics: photograph (f.b.).
Pointed text.
BHB2; Rappel (1993) #285; Rappel (1995) #י26.
Copies: JNUL; LUB; *YGC.

Jawitz was born in 1847 in Kolno, Lomza Province (Poland). After working as a merchant for a short while, he devoted himself to his studies and to writing. He immigrated to the Land of Israel in 1888 and lived in various settlements before settling in Jerusalem in 1890. In 1894 (or 1897?) he left for Vilna, and he later lived in Germany and London. Jawitz contributed numerous articles to Hebrew periodicals and authored many textbooks and historical works. His magnum opus was תולדות ישראל, 14 vols. (1895-1940). He was also involved with the Hebrew Language Committee (Va'ad ha-Lashon ha-Ivrit), which was charged with developing Hebrew into a modern language. Jawitz died in 1924 in London.

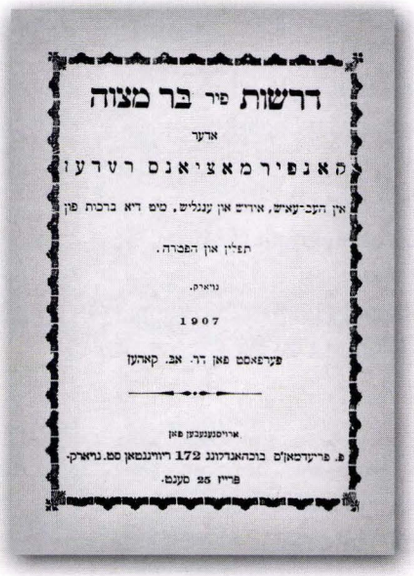
This history of the Jews, from creation until the present, was written in a Biblical style and intended for children (adv. on p. [1]). For a reference to the mass immigration to America from Eastern Europe, see p. 78. The back board bears an English title ("English History of Israel from the Beginning to the Present Time"). The front board is bordered and bears a class photograph. The imprint date appears only on the front board. An early edition appeared in 5650 [1890] in Jerusalem and a seventh edition appeared in Vilna in 1906. The first American edition was printed in 5661 [1901] by Meir Chinsky in New York and a stereotype edition was published in 1914 by Hebrew Publishing Co. in New York (identical to the 1907 ed., but with different advs.). *KA* #135 records an *s.a.* Brooklyn edition (the adv. on p. [1] of the YGC copy catalogued here lists the publisher's address as 122-128 Leonard St., Brooklyn). "The New York editions differ to a great extent from" European editions (Rappel [1993]). The New York editions were "really printed in Russia, but the publisher printed a new title page for it. This was no doubt done without the permission of the author, as has become the habit of a company of pirates in New York—to print various works by European authors without their knowledge" (*KA*). ספר דברי הימים cost fifteen cents (or $1.50 per dozen) (p. [1]; adv. in #335, p. 53); in 1921 it cost thirty-five cents (adv. in #930, vol. 2, p. [13]).

Other works: see *BHB1*; Kressel.
References: *EJ*; Kressel, 2:86-9; Ofek (1985), 1:307-8 (portrait).

328 דרשות פיר בר מצוה

אדער קאנפירמאציאנס רעדען אין העברעאיש אידיש און ענגליש. מיט דיא ברכות פון תפילין און הפטרה

Author: [Abraham Cahen?] אב[רהם?]. קאהען
10, [2] pp. + wrappers
New York, 1907
Publisher: P. Friedman's Buchhandlung, 172 Rivington St.
Front wrapper: border; Yiddish only.
Title page (p. 1): Yiddish only.
Includes: adv. for *ספר אמרות טהרות* (b.w.v.).
Other languages: English; Yiddish.
Pointed text (pp. 3-5).
Rivkind #139.
Copies: LUB; *YGC.


דרשות פיר בר מצוה

אדער

קאנפירמאציאנס רעדען

אין העברעאיש, אידיש און ענגליש, מיט דיא ברכות פון

תפילין און הפטרה.

נויארק.

1907

פערפאסט פאן דר. אב. קאהען

אריסגענעבען פאן

פ. פרידמאן'ס בוכהאנדלונג 172 ריווינגטאן סט. נויארק.

פריין 25 סענט.

The title page identifies the author as "Dr. Ab. קאהען [Cahen?]." (It is unlikely the author was Abraham Cahan, the editor of the *Forward*; the pamphlet is not in Jeshurin.) For an Ab. Cohen who lived in Philadelphia in the 1890s and was a Hebrew teacher, see Zausmer (1957), 209.

דרשות פיר בר מצוה contains the liturgy for donning phylacteries, receiving an *aliyah* (being called up the Torah) and reading the *haftarah* (pp. 3-5), and sermons to be delivered by a bar mitzvah boy in Hebrew, Yiddish and English. It cost twenty-five cents (f.w.).

Rivkind records the title on the wrapper as in the YGC copy, but then records the title on the title page as *בר מצוה דרשות א זאמלונג פון קאנפירמאציאנס רעדען אין העבראיש, אידיש און ענגליש, מיט דיא ברכות פון תפלין און הפטרות* (*cf.* #326).

329 ההתחלה

ראשית למודי לשון עבר בדרך חדשה וקלה, ובאופן צח ונעים

Author: [Hillel Malachowsky {Malochowsky, Malachovsky}] הלל מאלאכאווסקי [מלאכאווסקי, מלאכובסקי, מלכובסקי]
Author's father: זאב וואלף
96 pp. 8vo
New York, [ca. 1907-13]
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Front board: border; extended writing.
Title page (p. 1): identical to f.b.
Includes: preface (p. 2); advs. and price list for educational books published by Hebrew Publishing Co. (b.b.).
Graphics: illustrations (*passim*).
Pointed text.
Rappel (1993) #298; Rappel (1995) #מ77.
Copies: HAR; HUC; LUB; *YGC.


הַהַתְחָלָה

ראשית למודי לשון עבר בדרך חדשה

וקלה, ובאופן צח ונעים.

א) לותות האלפ־בית והדיאה נבונה.

ב) ראשית ידיעת השפה עברית בעברית

ע"י ציורים.

— מאת —

הלל מאלאכאוסקי.

היברו פאבלישינג קאמפאני

83-85-87 קאנאל סטריט, נויארק.

This elementary Hebrew textbook focuses on reading properly rather than on comprehension, as per Malachowsky's pedagogical philosophy (p. 2; see Gurock). It was a preparatory textbook for #331. It was advertised for fifteen cents and thirty-five cents (see #930, vol. 1, p. 30; adv. in #366, b.b.; #930, vol. 2, p. [13]). The imprint date is recorded based on the publisher's address and the fact that the title is listed in the publisher's 1914 catalogue (p. 35). It was later issued together with *שפה ברורה* (see adv. in #332, b.b.).

For biography, other works and references: see #25.

330 ספר מקרא קודש

הוא ראשית החנוך לילדי בני ישראל יכלכל תורת הקריאה הנכונה על פי חקי הלשון ומשפטי הפדגוגיה, כל התפלות והברכות הנחוצות לכל ילד לדעתן עם העתקות המלות ליהודית אשכנזית, גם שמות החדשים ופרשות השבוע ... הוצאה חמישית

Author: [Dov Aryeh {Baer Leib} Friedman {Friedmann}] דוב אריה [בער לייב] פרידמאן [פריעדמאן, פריעדמאנן]
Author's father: טוביה מיכל
2-66 pp. + wrappers 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Front wrapper: border; English; extended writing.
Title page (p. 2): English; extended writing.
Includes: preface (Elul 1890) (p. 3); footnotes.
Other languages: Yiddish (pp. 50-2).
Pointed text.
BHB1.
Copies: JNUL; LUB; *YGC.

Friedman published this Hebrew reader for children after seeing that recent editions of his *קרא מקרא* (Warsaw, 1877) had been published with many errors (p. 3). It was advertised for ten cents (#366, b.b.; #930, vol. 1, p. 30), fifteen cents (*העברי* 2.1 [3 July 1892], p. 8 [#903]) and twenty-five cents (#930, vol. 2, p. [14]). Earlier American editions are New York, 5651 [1891] [Rappel {1995} #פ91]; New York: A. L. Germansky, 5654 [1894] [*JA* #4666; Rappel {1995} #פ91]; 5th ed., Brooklyn: Hebrew Publishing Co., [ca. 1901-6] (8, 66 pp.) [*KA* #537]. Friedman reported in 1893 that "in just a short time of a year about 1,500 copies have been sold and there are no more left. I will be unable to fulfill any more orders for this work, but I have the stereotype [plates?] in my possession. Since I am living in a rural area [ערי השדה] I am unable to reprint the work, and I am therefore prepared to sell the stereotype and the rights to it for a reduced price" (adv. in *העברי* 3.25 [25 June 1893], p. 8 [#903]).

For biography, other works and references: see #299.

331 הנסיון הראשון
והוא מורה לשון עבר לילדי ישרון בדרך קצרה ובסגנון קל ויפה


הַנִּסָּיוֹן הָרִאשׁוֹן

והוא מורה לשון עבר לילדי ישרון בדרך קצרה
ובסגנון קל ויפה.

לצד כל פרק יבוא תרגום המלים בייהודית ואנגלית ובסוף הספר יבוא
קצורים מסלים רושה בהברתן ושעות בהוראתן.

— מאת —

הלל מאלאכאווסקי.

הוגה נעתן נסדר ע"י הפדהוק הנחל
ר' יצחק הובער חאנעם.

היברו פאבלישינג קאמפאני.
87-83 קאנאל סטריט, ניו־יארק.

HEBREW PUBLISHING COMPANY
83-87 Canal Street, New York.

Author: [Hillel Malachowsky {Malochowsky, Malachovsky}]
הלל מאלאכאווסקי [מלאכאווסקי, מלאכובסקי, מלכובסקי]
Author's father: זאב וואלף
96 pp. 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Company, 83-87 Canal Street
Front board: border; English; extended writing.
Title page (p. 1): identical to f.b.
Includes: preface (p. 2).
Other languages: English; Yiddish.
Pointed text.
BHB1.
Copies: HAR; HUC; *YGC.

This elementary Hebrew reader was proofread by Isaac Bear Chones. Pronounced schwas are distinguished from quiescent ones. Difficult words are translated into English and Hebrew. *הנסיון* was advertised for fifteen cents (#366, b.b.), twenty-five cents (adv. in #332, p. [1]) and thirty-five cents (adv. in #930, vol. 2, p. [13]). Other editions were published by Hebrew Publishing Co. in 5668 [1908], 5669 [1909] and the 1930s (4th rev. ed.) [*BHB1*; *KA* #580; Rappel {1993} #298B; Rappel {1995} #א77מ].

For biography, other works and references: see #25.

332 ספורי החומש מעובדים וערוכים לבני הנעורים בלשון המקרא
כל קורות הדורות הראשונים מבריאת העולם עד ביאת הארץ

Author: [Hillel Malachowsky {Malochowsky, Malachovsky}] הלל מאלאכאווסקי [מלאכאווסקי, מלאכובסקי, מלכובסקי]
Author's father: זאב וואלף
[1], 80, [1] pp. 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Company, 83-85-87 Canal St.
Title page (p. 1): border; extended writing; English.
Includes: advs. for other educational works, including #331 (pp. [1], [1], b.b.).
Pointed text.
Copies: HAR; HUC; LUB; *YGC.

This abridgment of the Pentateuch was written in Biblical style. It was proofread by Isaac Bear Chones (p. 1). In 1921 it cost thirty-five cents; an English edition cost seventy-five cents (adv. in #930, vol. 2, p. [14]). A 5668 [1908] edition is recorded as *KA* #607; Rappel (1993) #299; Rappel (1995) #מ78.

For biography, other works and references: see #25.

333 שלחן ערוך

לבני הנעורים יכלכל למודי האמונה והדת, תורת מוסר וארחות מישרים, תמצית ההלכות והדינים אשר בארבעה חלקי שלחן ערוך הנחוצים לכל איש יהודי לדעת באשר הוא יהודי



Author: [Dov Aryeh] [Baer Leib] Friedman [Friedmann] דוב אריה [בער לייב] פרידמאן [פריעדמאן, פריעדמאנן]
Author's father: טוביה מיכל
[2], 64 pp. 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Company, 83-85-87 Canal St.
Front board: border; English; extended writing.
Back board: border; English only; "Derech Emuna or Shulchan Aruch Lebenai Haneurim, Teaching Jewish Religion and Morals."
Title page (p. [1]): identical to f.b.
Includes: table of contents (p. [2]); advs. for author's other books (p. 64); advs. for publisher (free and paste-down endpapers).
Pointed text
BHB1; *KA* #812.
Copies: HUC; JNUL; *YGC.

The main text of this abridged code of Jewish law for juveniles is identical to #302. It cost fifteen cents (p. [1]) and was later advertised for thirty-five cents (#930, vol. 2, p. [14]; הדאר 5.1 [7 Nov. 1924] p. 16) and thirty cents הדאר) 5.43 [2 Oct. 1925], p. 16). For an advertisement, see #304 (f.b.v.).

For biography, other works and references: see #299.

334 שפה חיה

ספר ללמד את-ילדי ישראל לקרא ולכתב בשפת עבר על-פי שטת הברת האותיות עם ציורים ותמונות
... Tenth Revised Edition, newly Composed.

Author: P[esah]. L[eib]. Fischman [פישמן] פסח ליב פישמאן
Author: M[enahem]. M[endel]. Liebermann מנחם מנדל ליעבערמאן
2-97 pp. 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Front board: English; extended writing; illustration.
Back board: English only; extended writing; "Living Tongue (Sopho Chayo) The Illustrated Hebrew Instructor A Class-Book for the Instruction of Jewish Children According to the Phonetical Method Revised Reset and Improved."
Title page (p. 2): English; extended writing.
Includes: copyright, by publisher, 1905 (p. [2]); advs. for vol. 2, #325, #331, #365 (paste-down and free endpapers, b.b.).
Graphics: illustrations (*passim*).
Pointed text.
BHB1; Rappel (1993) #310; Rappel (1995) #פ57.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This Hebrew reader distinguishes between pronounced and silent schwas; for the rules of the schwa, see p. 3. *שפה חיה* originally appeared in Riga in 1894 and was reprinted at least thirteen times in Riga and New York before 1913 (see *BHB1* and Rappel [English and Hebrew sides]; *BHB1* records two more editions published in London under the title *שפה חיה לילדים* in 1915 and post-1915, but without any authorship.) We catalogue the "tenth revised edition." It is *s.a.* and should not be dated using the 1905 copyright date since the title page lists the imprint place as New York, but the publisher was still in Brooklyn in 1905. *BHB1* collates [5], 7-97 pp. Rappel (1995) collates 97 pp. when listing the work according to its Hebrew title (#פ57) but also 95 pp. in an entry under the English title (#F29a). *KA* #825 records a 5663 [1903] edition (95 pp.), though neither *BHB1* nor Rappel record such an edition; *KA* records that it is a stereotype of the Warsaw edition, but there is no record of any Warsaw editions. *שפה חיה* was advertised for fifteen cents (boards; #335, p. 52) and thirty-five cents (adv. in #930, vol. 2, p. [12]; also lists vol. 2 for fifty cents). For advertisements, see #327 (1907), p. [1] and #743, b.b. For advertisements for part two (Riga, 5660 [1900], 1907; New York, 1907), see the f.b.v.; #366, b.b.

335 ספר תולדות ישרון

יספר לבני הנעורים תולדות עם ישראל עד בנין הבית השני בשפת כתבי הקדש צחה וקלה ובתרגום אנגלית. ונלוה לזה הוראת הקריאה בכתב רש"י. רשימה קורות הימים (כראנאלאגי) למספר שנות התבל ולמספר הנהוג בין העמים ... והוספנו לזה חלק שני מחזות מחיי עמנו—זכרונות מימי הילדות מחני היהודים, מועדיהם וצומותיהם עם חקים והמנהגים התלוים בהם ... הוצאה שביעית

Author: D[ov]. A[ryeh]. (B[aer]. L[eib].) Friedmann [Friedman] [פרידמאן, פריעדמאן] [בער לייב] פריעדמאן דוב אריה
Author's father: טוביה מיכל
Author: [A{aron}. Rosenfeld] [רוזנפלד] ראזענפעלד .[א[הרן
2, 13-25, 67-93 pp. 8vo
New York, [ca. 1907-14]
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Front board: extended writing.
Back board: English only; extended writing; "Toldoth Yeshurun; or, Abridged Biblical History. Hebrew and English ... Seventh Edition."
Title page #1 (p. 1): identical to f.b.
Title page #2 (p. 73): extended writing; "ספר תולדות ישורון חלק שני".
Includes: publisher's preface to the 6th ed. (p. 2); author's preface, in English (p. 3); adv. for #327, #334 (pp. 52-53).
Approbations (p. 3): K[aufmann]. Kohler; Alex[ander]. Kohut (28 Jan. 1892).
Other languages: English (p. 3-53 [odd pages], 70-2); Yiddish (p. 53).
Pointed text.
Rappel (1993) #319 (dif. ed.); Rappel (1995) #פ97 (dif. ed.).
Copies: HAR; HUC; LUB; *YGC.

Rosenfeld's *גן שעשועים*, a Hebrew reader, was published at least eleven times in Warsaw, Vilna and Piotrkow between 1880 and 1907 (Rappel [1995]).

ספר תולדות ישרון is a textbook in two parts. The first is the seventh edition of #299, by Friedman. In the seventh edition the summary of the morals and observances of Israel was replaced with a historical survey of the Second Temple era. The second part of the volume, "מחזות מחיי עמנו", contains a description of the holidays by Rosenfeld and reminiscences of them from his childhood (pp. 73-93). The title page is *s.a.*; we record the imprint date based on the publisher's address on the title page (the YGC copy also has a Brooklyn address on p. 53). *KA* #841 records an edition published by Hebrew Publishing Co. in Brooklyn (*i.e.*, prior to 1907).

Other works (Rosenfeld): see *BHB1*; Rappel (1995).
For biography, other works and references (Friedmann): see #299.

336 לוחות נטיה לשמות ופעלים

Author: [Hayyim Simon Neuhausen] [נייהויזען נייהויזן] .ש[מעון] .ח[יים]
Author's father: משה יהושע
[32] pp. 8vo
New York, 5670 [1910]
Publisher: S. Druckerman, 50 Canal St.
Title page: English.
Includes: copyright, by Druckerman, 1910 (p. [1]); preface (17 May 1910) (p. [2]).
Other languages: English.
Pointed text.
BHB1; *KA* #400, 624; Rappel (1993) #303; Rappel (1995) #נ9.
Copies: HUC; JNUL; *YGC (bound with #338, #825).

This work contains Hebrew conjugation and declension tables. It cost fifteen cents (p. [1]). *BHB1* records an English title on the back wrapper ("Tables of Declensions and Conjugation"). *BHB1* and *KA* collate 17 ff., which matches our collation since we do not collate two blank pages; Rappel (1993, 1995) collates 28 pp. + plates. The YGC copy was bound with #337 and #338; the spine is titled "First Second Year Hebrew Goldin & Silk." *BHB1*, *KA* and Rappel (1995) record *לוחות נטיה* as an appendix to #338.

For biography, other works, approbations granted and references: see #25.

337 עברית שנה ראשונה
מתודה להורות שפת עבר על פי שטת התרגום עברית-באנגלית ... מהדורא שלישית

Author: [Benjamin Nahum Silk {Silkiner}] [סילקינר] סילק .נ[חום] .ב[נימין]
Author's father: שלמה
Author: [Hyman {Hayyim} Elijah Goldin] [גאלדין] גולדין .א[ליהו] .ח[יים]
[2], V, 5-140 pp. 8vo
New York, 5670 [1910]
Publisher: S. Druckerman, 50 Canal St.
Title page (p. [1]): English; extended writing.
Includes: copyright, by S. Druckerman, 1907 (p. [1]); preface, by Goldin (2 Oct. 1907) (p. [2]); footnotes.
Other languages: English.
Pointed text.
BHB1.
Copies: HUC; JNUL; *YGC (bound with #336, #338).

Silk was born in Vilkija, Lithuania, in 1882 and he received a traditional education in his youth. He moved to Odessa ca. 1900 and associated with Ahad Ha'am and Bialik. He immigrated to America in 1904 and studied at New York University (LL.B.). Silk was a talmud torah principal and he taught Bible in the Teachers Institute of JTSA. He "was one of the first Hebrew poets to become prominent in America, and the quality of his verse made him also the outstanding poet of his time in the United States" (*UJE*). His "main contribution to Hebrew literature is his emphasis on American themes" (*EJ*) and he was the first Hebrew poet to utilize Indian themes. "As soon as Hebrew literature reached a degree of maturity in this country with the publication of Benjamin Silkiner's narrative poem *Mul Ohel Timmurah* ("Before the Tent of Timmurah") in 1909, the influence of Anglo-American literature became a pervasive factor in Hebrew prose and poetry" (Silberschlag [1953-5], 30-1). In addition to poetry, he also published Hebrew textbooks, the first English-Hebrew dictionary in America and Hebrew translations of Macbeth and other works by Shakespeare. Many American poets looked to Silkiner for inspiration and he labored tirelessly from his first days in America until his death in 1933 to make his adopted land a center of Hebrew literature.

Goldin was born in Eisiskes, Vilna Province, in 1881. He studied in the yeshivah of Vilna and was ordained in 1900. He immigrated to America in 5660 [1900] and graduated from New York Law School in 1909. An instructor at JTSA from 1910 to 1914, Goldin later served as the principal of Jewish schools in Brooklyn and Glens Falls (NY), founded summer camps for children and adults and was a member of the Hebrew Principals' Association. He was also a prison chaplain from 1932 to 1947. In addition to publishing more than eighty works for children, Goldin wrote books for adults in Hebrew, Yiddish and English. These include: his *magnum opus*, based on his research on the New Testament, *The Case of the Nazarene Reopened* (1948); *Dictionary of American Underworld Lingo* (based on his experiences as a chaplain); and English translations of the *Kizzur Shulhan Arukh* and selected tractates of the Mishnah. Goldin died in Brooklyn in 1971.

"The aim of this book is to give students of Hebrew a fair preparation for constructing easy sentences, and chiefly to acquire the fundamental rules of the Hebrew grammar" (p. [2]). It is based on the Hebrew-English method. *BHB1* records wrappers; the back wrapper bears an English title ("First Year in Hebrew ... Third Revised Edition") and a variant copyright date (1911). The earliest recorded edition was published in 1908 [*KA* #623], although the 5670 [1910] edition contains a 1907 copyright date. A twelfth edition appeared in 5697 [1937]. For other editions, see *BHB1*; Rappel (1993) #249; Rappel (1995) #ג28. *עברית שנה ראשונה* cost sixty cents in 1920 (adv. in #931, vol. 1, no. 4, b.w.r.; also see adv. in #346, rear free endpaper]). For vol. 2, see #338. The YGC copy of vol. 1 was bound with #336 and #338; the spine is titled "First Second Year Hebrew Goldin & Silk."

Other works (Silk): #338, #358; *מול אהל-תמורה* (Jerusalem: Asaph, 5670 [1910]). Edited #924 (vol. 1). Also see *BHB1*; Kressel; bibliography in Ribalow (1934), 65-94.

Other works (Goldin): #338, #358, #362. Also see *BHB1*; *EJ*; *LFDNYL*.

References (Silk): *AJYB* 36 (1934-5), 628; *BHB1*; *CDAJB*, 2:596; *EJ*; Epstein (1952), 1:31-8; Kabakoff (1966), index; Kabakoff (1978), 16, 17, 18; Kabakoff (1990); Kressel, 2:495-6; Levitan (1980), 315; Mikliszanski, 40-4; Preil, 498; Ribalow (1934) (portrait); Ribalow (1936), 116-21; Ribalow (1938), 55-82 (portrait and samples); Silberschlag (1953-5), 30-1; Silberschlag (1960); Silberschlag (1976), 284; Spicehandler (1993), *passim*; *UJE*, 9;535; Waxman, 4:1062-3, 1115; *WWIAJ* (1928), 653.

References (Goldin): *AJYB* 73 (1972), 631; *BHB1*; *CDAJB*, 1:209; *EJ*; *JCR*, 463, 553; *LFDNYL*, 2:62; *NYT* (15 Mar. 1971), p. 40:1.

338 עברית שנה שניה
מתודה להורות שפת עבר על פי שטת התרגום עברית-באנגלית

Author: [Benjamin Nahum Silk {Silkiner}] [סילקינר] סילק .נ[חום]. ב[נימין]
Author's father: שלמה
Author: [Hyman {[Hayyim} Elijah Goldin] [גאלדין] גולדין .א[ליהו]. ח[יים]
144 pp. 8vo
New York, 5670 [1910]
Publisher: S. Druckerman, 50 Canal St.
Title page (p. 1): English; extended writing.
Includes: copyright, by Druckerman, 1910 (pp. 1-2); footnotes.
BHB1; *KA* #624; Rappel (1993) #250; Rappel (1995) #ג29.
Copies: HUC; JNUL; *YGC (bound with #336, #337).

This second-year Hebrew textbook cost sixty cents (p. 1; see #337 for vol. 1). *BHB1* records that the back wrapper bears an English title ("Second Year in Hebrew. A Practical Method with Progressive Hebrew-English and English-Hebrew Exercises in Reading and Writing and a Hebrew Reader"). *BHB1*, *KA* and Rappel (1993, 1995) record #336 as an appendix to this work. The YGC copy was bound together with #336 and #338; the spine is titled "First Second Year Hebrew Goldin & Silk."

For biography, other works and references (Silk): see #337.
For biography, other works and references (Goldin): see #337.

339 המזכיר
בעד תלמידי בתי הספר לרשם בו את השעורים והציונים. ובסופו שירי ציון לשיר בבתי הספר

Author: M. [Mordekhai Leib] Mansky מאנסקי [מרדכי-לייב] .מ
[22], 3-20 pp. + wrappers 12mo
Newark, [1910]
Publisher: Abraham Slonim, Bookseller, 58 Prince St.
Front wrapper: border.
Back wrapper: border; English only; "Record for the Scholars of the Hebrew Schools."
BHB1; *KA* #452; Rappel (1993) #א301; Rappel (1995) #מ89.
Copies: HUC; *JNUL; LUB.

Mansky was born in 1872 in Pruzhany, Byelorussia. He studied in the yeshivah of Grodno until the age of fifteen, after which he moved to Warsaw and became a Hebrew tutor and a merchant. He became the head of a modern *heder* ca. 1901 and he immigrated to America in 1903. He lived in New York until 1910, when he moved to Newark. Mansky was Newark's correspondent for the Yiddish *Morning Journal* from his arrival until 1923.

This record book contains tables for teachers to keep track of the daily progress of students in Hebrew schools. Appended are Zionist songs by Menahem Mendel Dolitzky, Mordekhai Halevi, Naphtali Hertz Imber, A. Liboshitzky, A. D. Lipschitz, Mordekhai Zevi Mane and others (pp. 3-20). *המזכיר* cost five cents (b.w.). The title page is *s.a.*; it was not printed prior to 1910, since Mansky was not in Newark until then, nor later than 1911, since it is catalogued in *SYBA* #276 (published in 1911). The author is identified on p. [2], b.w.v.

Other works: *מלון-ילדים* (Warsaw: Hazefirah, 5663/1902).
References: *LFDNYL*, 5:461.

340 שיבת ציון

דרמה היסטורית בשבע עובדות קצרות, מתחלת גלות בבל עד שוב הגולים לארץ אבות ברשיון כורש מלך פרס ... (בשביל תלמידי בתי תלמוד תורה למקרא ולמשחק).

THE RETURN OF ZION

A Short Historical Drama oe [*sic*] the Exile of Judea Until Her Reinstatement by Cyrus the Great

Author: Isaiah Watman ישעיהו וואטמאן
[1], 16 pp. 16mo
New York, [ca. 1910]
Printer: Hebrew-American Press, 404 Madison St.
Title page (p. 1): extended writing.
Includes: a.a. (80 West 37th St., Bayonne) (p. 1).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1; *KA* #786; Yaari (1956) #447.
Copies: HAR; HUC; *JNUL; LUB (lacking portrait); *YGC (lacking portrait).

Watman was the principal of the Talmud Torah of Bayonne, NJ (#371, f.w.).
Watman authored this biblical drama for children. The imprint date is recorded based on *BHB1*.

Other works; #371, #481; *Hebrew Verses, Historical, National and Others* פסוקי דזמרה מהם שירי קדש, (New York: A. H. Rosenberg, 1914).

341 שלש דרשות לבר מצוה


שלש דרשות לבר מצוה

מאת

הלל יעקב הורוויץ שי"ב

1) בעברית
2) בזשרגן
3) ובאנגלית

172 East 105th Street NEW YORK

Courtesy of the Lubavitch Library

Author: Henry [Hillel] J[acob]. Horowitz [הלליה"ה] יעקב הורוויץ [הנרי] הלל
[2], 12, <IV> pp. + wrappers 16mo
New York, 1910
Printer (b.w.v.): Sam Neugebauer, Power Printer, 300 E. 101st St.
Front wrapper: English; *shaar.*
Back wrapper: border; English only; "Three Confirmation Speeches in Hebrew Jewish and English."
Title page (p. [1]): plain.
Includes: a.a. (172 east 105th St.) (f.w.r.); preface (p. [2]).
Other languages: English.
KA #816; Rivkind #300.
Copies: *LUB.

Horowitz was born in 1879 in Skidel, Byelorussia, and he immigrated to America in 1910. He served as a Hebrew and Yiddish teacher and as a religious functionary in New York and, by 1925, in St. Louis (an adv. in his חזיוני נועד lists his address as 716 Waverly Place). He was a rabbi in Pennsylvania, Florida and Houston (TX) from 1935 to 1939 and he published a book in Houston in 1942. Horowitz contributed poetry and articles to the Yiddish press and he published juvenile literature in English and in Yiddish. He criticized Jewish education and noted, "children by us were never children, just old people with small bodies." He complained that young students were not grounded in the basics before being introduced to advanced subjects, *i.e.*,

the Talmud (see the preface to his *חזיוני נוער*).

This pamphlet contains one Hebrew speech for a bar mitzvah boy with Yiddish and English translations. The translations do not follow the Hebrew text exactly and the English translation contains an additional entreaty: "I will pray to God to strengthen my resolutions, and enable me to become a faithful Israelite and a useful member of the community, which protects our liberty and our rights" (p. <4>). Horowitz planned to publish more of his manuscripts if this pamphlet would be received well f(p. [2]).

Other works: *חזיוני נוער ביבליש דראמאטישע קינדער סקעטשעס ... ערשטער טייל* (St. Louis: Eagle Printing, 1925) (Yiddish) [YGC]. Also see *LFDNYL*.
References: *LFDNYL*, 3:101.

342 פרחים

Author: [Samuel Judah Barowsky {Borowsky}] [שמואל יהודה בארובסקי]
Author: [Joseph Louis {A.} Baron] [יוסף {לואיס} א. בארון]
Author's father; Hirsch Louis
New York, 5671/1910-5671 [1911]
Publisher: Pirchei Zion Societies
BHB1 (no. 1); Brody, 147; Brody-Zeldner, 121; *KA* #679 (no. 1).
Copies: HUC (no. 1); *JNUL (no. 1); LUB; *YGC (no. 2).



NO. 1 (Tishri 5671/1910)
20 pp. + wrappers 8vo
Front wrapper: border; extended writing; "פרחים מאסף-ספרותי".
Title page (p. 1): caption title.
Includes: table of contents (f.w.r.); advs. (wrappers).

NO. 2 (Nisan 5671 [1911])
20 pp. + wrappers 8vo
Front wrapper: border; extended writing; "פרחים חוברת שניה מאסף=ספרותי".
Title page (p. 1): caption title.
Includes: table of contents (f.w.r.); acknowledgments to Yeshivah Rabbi Jacob Joseph, Talmud Torah of Bayonne and Abraham Goldberg (p. 13); errata (p. 19); advs. (wrappers).

Barowsky was born in Russia in 1895 and he immigrated to America in 1908. He served as the principal of the Machzikei Talmud Torah of Brooklyn (in the Borough Park neighborhood?) for twenty-five years, during which time he remolded it as a bastion of Zionism and Hebraism. Barowsky was involved in educational and Zionist organizations. He served as the general secretary of the National Council for Jewish Education and as the president of National Young Judea and the Histadruth Ivrith. He died in 1966 while attending a conference in Jerusalem.

Baron was born in 1894 in Vilna and he immigrated to America in 1907. He was the president of Pirchei Zion (no. 1, p. 19). He studied in RIETS, JTSA and HUC and was ordained from the last-named institution in 1920. He also received a Ph.D. from the University of Chicago. Baron served as a rabbi in Davenport and Milwaukee and helped found Reform synagogues in various Wisconsin communities. He was also involved in Zionist and other Jewish organizations and was on the board of governors of HUC. He was a professor of philosophy at the Milwaukee State Teachers

College. Baron died in 1960. His sister, Hannah Baron, was the treasurer of Pirchei Zion (no. 1, p. 19).

"The lofty aim of our society [Pirchei Zion] is to spread the language of our fathers and to strengthen the national spirit among the younger generation here. One of the instruments, with which we hope to fulfill our wish, is the publication of Hebrew journals, which will contain Hebrew material (both in spirit and language) for our younger brothers. Concerning the content of these journals, it is possible to expect that it will consist of every genre of Hebrew literature that adolescents our age can write, for the contributors and editors are all members of our society (ages 13-17) ... With this we are honored to acknowledge, from the depth of heart, Yeshivah Rabbi Jacob Joseph for its assistance ... It has always provided a place for us to gather and it has spread its wings to shelter us" (no. 1, p. 1). "The kindness that the Hebrew reading public has shown to our first issue stirred us to publish the second issue quickly. True this work is difficult and requires great outlays, but it is nothing considering the benefit that it serves for our cause: to attract the younger generation to the Hebrew language and to capture its heart for the renewal movement" (no. 2, p. 1). Contributors (adult and youth, boys and girls) included Avigdor, Baron, Barowsky, Dr. Samuel Buechler, Ephraim Deinard, Bat-Sheva Friedberg, Abraham Goldberg, A. Helfand, Joseph Miller, A. D. Moskowitz, H[ayyim]. S[imon]. Neuhausen, Y. B. Neuhausen, R. Schwartz, Mordekhai Tat, Moses H. Wiedenbaum and Yehoash (translated by Yo'av). The editors are recorded by Brody. For a depiction of life in New York, see pp. 8-9. On Pirchei Zion, which had two branches in New York and three in Bayonne, NJ, see no. 1, pp. 2-4, 19-20; no. 2, pp. 9, 18-9; #967, pp. 77-8, 91-2. Only two issues appeared. *BHB1* and *KA* do not record no. 2.

Other works (Borowsky): see Drachler, index.
Other works (Baron): see *UJE*.
References (Borowsky): *AJYB* 68 (1967), 524; Blumenfield; *CDAJB*, 1:71; Diamond, *et al.* (portrait); *NYT* (25 Apr. 1966), p. 31:4.
References (Baron): *CDAJB*, 1:33; *EJ*, 4:253; Swichkow and Gartner, index; *UJE*, 2:90; *WWIAJ* (1926), 34-5; *WWIAJ* (1928), 38-9; *WWIAJ* (1938), 58.

343 לוח הפעלים והשמות
לכל נטיותיהם עם ציוני הדקדוק באנגלית

Author: [Jacob Phillips] יעקב פיליפס
Author: [A{braham}. Hyman {Hayyim, Hayman, B. Joseph, Charlap, Harlap}] א[ברהם]. היימאן [חיים, חרל"פ, חרלאפ] בן יוסף
Author's father: יוסף
[2], 2-102, [2] pp. + endpapers 8vo
New York, 5671/1911
Publisher: Hebrew Publishing Co., 82-85 Canal St.
Front board: border; extended writing.
Back board: border; English only; "Paradigms of Hebrew Verbs and Nouns Systematically Arranged."
Title page (p. [1]): "Part 5. לוחות הפעלים והשמות Paradigms of Verbs and Nouns."
Includes: advs. for #225 (front endpapers); abbreviations (p. [2]); advs. for #222 and Hebrew Publishing Co. books (pp. [1-2], rear endpapers).
Other languages: English (grammatical nomenclature); Yiddish (advs.).
Pointed text.
KA #298; Rappel (1992) #208; Rappel (1995) #פ40.
Copies: HAR; HUC; *YGC.

This work, published "for the benefit of teachers and students" (f.b.), contains paradigm tables of verb conjugations and noun declensions. It was advertised for fifteen cents (b.b.; advs. in #266, b.b.; #920, vol. 1, p. 20; #922, no. 2, p. 16) and thirty-five cents (adv. in #920, vol. 2, p. [14]). Other editions are New York: Hebrew Publishing Co., 5680 [1920]; New York: Hebrew Publishing Co., *s.a.* It was also published as part 4 of #244.

For biography, other works and references (Phillips): see #225.
For biography, other works, approbations granted and references (Hyman): see #25.

344 מורה עברית השלם

(על פי המתודה "מורה הילדים") מעבד ומתרגם אנגלית ויהודית, עם חלק הנקוד ושני מלונים

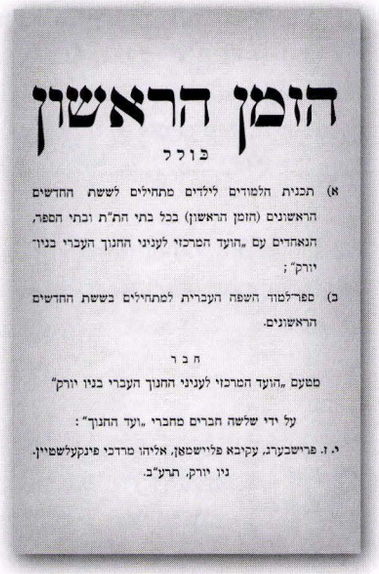
Author: [Israel Hayyim Tavyov {Tawiow}] [ישראל חיים טביוב]
Author: J[acob]. Philips [Phillips] יעקב פיליפס
Author: A[braham]. Hyman [Hayyim, Hayman, B. Joseph] Charlap [Harlap] א[ברהם]. היימאן [חיים, חרל"פ, חרלאפ, בן יוסף]
Author's father: יוסף
[4], XXVII, [1], 345, 42, 103, <43, [2]> pp. 8vo
New York, 5671/1911
Publisher: Hebrew Publishing Co., 83-85 Canal St.
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. 1): English; "מפתח לספר מורה עברית השלם ... תרע"א ... Hebrew Publishing Co. 83-85 Canal Street, New York. 1910."
Includes: copyright, by publisher, 1911 and English title ("Complete Instructor in Hebrew") (p. [2]); table of contents (pp. [3-4]).
Other languages: English; Yiddish.
Pointed text.
BHB1; *KA* #449; Rappel (1993) #281; Rappel (1995) #P13, פ41.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This Hebrew textbook, based on Tavyov's method, was edited and translated into English by Philips and Hyman. Part one contains the fundamentals of Hebrew. Part two contains a Hebrew grammar and reader; all rules and instructions are in Hebrew and English, and reading passages are translated into English and Yiddish. Part three, "מפתח לספר מורה עברית השלם" (a key to the translation exercises), has a separate title page with an imprint date of 5671/1910 (pp. 1-42). Part four contains conjugation and declension paradigms. Part five contains English-Hebrew and Hebrew-English glossaries (pp. <1-43>). Rappel (1993) collates 4, 27, 345, 103, 213 pp. This work cost seventy-five cents. An edition with only the English translations cost sixty-five cents in 1912 (#922, no. 1, p. 16). Both editions cost two dollars in 1921 (#930, vol. 2, p. [14]. For an adv. for a later edition, see the 1914 ed. of #327. *KA* also records a 1916 edition. The first sixty-two lessons of part two appear in #354 without the Yiddish translations. Part four was also published separately as #343. For other editions, see *BHB1*.

For biography, other works and references (Tavyov): see #321.
For biography, other works and references (Philips): see #325.
For biography, other works and references (Hyman): see #25.

345 ספר החנוך

הזמן הראשון חבר מטעם הועד המרכזי העברי לעניני החנוך בניו יורק.


הזמן הראשון

כולל

א) תכנית הלמודים לילדים מתחילים לששת החדשים הראשונים (הזמן הראשון) בכל בתי הת"ת ובתי הספר, הנאחדים עם „הועד המרכזי לעניני החנוך העברי בניו יורק";

ב) ספר־למוד השפה העברית למתחילים בששת החדשים הראשונים.

חבר

מטעם „הועד המרכזי לעניני החנוך העברי בניו יורק"

על ידי שלשה חברים מחברי „ועד החנוך":

י. ז. פרישבערג, עקיבא פליישמאן, אליהו מרדכי פינקעלשטיין.

ניו יורק, תרע"ב.

Author: [Israel Ze'ev Frischberg] [פרישבערג] ישראל זאב

Author's father: יעקב מנדל

Author: [Akiba Fleishman {Fleischman}] עקיבא פליישמאן

Author: [Elijah Mordekhai Finkelstein] [פינקלשטיין] אליהו מרדכי פינקעלשטיין

Author's father: משה

[1], 29 pp. + wrappers 12mo

New York, 5672 [1912]

Publisher/printer: *s.n.*

Front wrapper: art; border; "ספר החנוך הזמן הראשון חבר מטעם הועד המרכזי העברי לעניני החנוך בניו יורק."

Title page #1 (p. [1]): half title; "ספר החנוך".

Title page #2 (p. 1): extended writing; "הזמן הראשון כולל א) תכנית הלמודים לילדים מתחילים לששת החדשים הראשונים (הזמן הראשון) בכל בתי הת"ת ובתי הספר, הנאחדים עם "הועד המרכזי לעניני החנוך העברי בניו-יורק" ב) ספר-למוד השפה העברית למתחילים בששת החדשים הראשונים. חבר מטעם "הועד המרכזי לעניני החנוך העברי בניו יורק" על ידי שלשה חברים מחברי "ועד החנוך" י.ז. פרישבערג, עקיבא פליישמאן, אליהו מרדכי פינקעלשטיין."

BHB1; E. R. Malachi (1958) #1; Rappel (1993) #322; Rappel (1995) #פ108.

Copies: JNUL; LUB; *YGC.

Frischberg was born in 1874 in דראזשנע [Drazna?] (near Rovno, Ukraine) and he began teaching at the age of seventeen. After serving in the army for four years, he dedicated himself to the Zionist and Hebraist movements. He immigrated to America in 1904 and was a leader in Orthodox education. Frischberg was the chief consultant of the Mizrahi National Board of Education, a founder of the Hebrew Teachers' Association, and a faculty member of Yeshiva University and the Herzliah Teachers Institute. He originally wrote in Yiddish, but in America he contributed to the Hebrew periodical press and published studies and books in Hebrew. He died in 1955 in Brooklyn.

Fleishman was born in Dunayevtsy, Podolia, in 1870 (or 1867). In addition to receiving a traditional education, he also studied sciences. He immigrated to America in 5657 [1897] and lived in Brooklyn. He taught Hebrew and wrote for the Yiddish press. Fleishman also contributed to American and European Hebrew periodicals and his *הד המורה* [#1159] was the first Hebrew education journal published in America. He served as the secretary of *המודיע לחדשים* [#913] and was a founder of Agudath Hamorim (Hebrew Teachers Union). He died in 1929 (or 1932).

Finkelstein, a descendant of R. Ezekiel Landau and R. Abraham Abusch Frankfurter, was born in 1873 in Mezhirichi, Poland. He studied with R. Israel Isser Shapiro of Mezhirichi and in the yeshivah of Mir. As a young man he moved to Warsaw and became a successful merchant. He also delivered lectures in the city's Anshei Praga synagogue (Praga was a suberb of Warsaw; Finkelstein was not in Prague, as recorded by *CDAJB*). He immigrated to America in 1906 and he served as a rabbi and Hebrew school principal in the East New York, Williamsburg and Boro Park neighborhoods of Brooklyn. Finkelstein was ordained in 1913 by R. Abraham Alperstein and R. Moses Hayyim Rabinowitz.

This curriculum was designed by the Central Committee for Hebrew Education in New York (ועד המרכזי העברי לעניני החנוך בניו יורק) for the first six months of Jewish schooling. For a Hebrew-Yiddish-English dictionary, see pp. 19-29. According to *BHB1* and Rappel, the work was authored by Frischberg and the translations (of the glossary?) were prepared by Fleishman and Finkelstein. Among those who collaborated on assembling the curriculum were R. Moses Zebulun Margolies (Ramaz) and R. Israel Kaplan (see p. 18 for the complete list). For a list of the officers and members of the Central Committee, see pp. 2, 18.

Other works (Frischberg): #389. Contributed to #547, #923, #930 (vol. 2), #931; #1159. Edited #1181. Also see *BHB1*; Drachler; bibliography in E. R. Malachi (1958).
Other works (Fleishman): #454, #1159. Contributed to #911, #913, #914, #915, #922. Translated #389.
References (Frischberg): Y. N. Adler, *et al.* (portrait); *AJYB* 58 (1957), 476; *CDAJB*, 1:184; Drachler, 294; Goelman, 76; Kabakoff (1966), 21; Kressel, 2:668; *LFDNYL*, 7;503-4; Mikliszanski, 221-4; *NYT* (19 Oct. 1955), p. 33:3.
References (Fleishman): *AJYB* 23 (1921-2), 153; *CDAJB*, 1:161; *HYBA*, 78; *JCR*, 456; Kabakoff (1966), 206n102; Kabakoff (1978), 257, 274; Kressel, 2:640; *LFDNYL*, 7:406; Ravid (1965).
References (Finkelstein): *CDAJB*, 1:157; *DA1*, 281-3; *OT2*, 33 (portrait); *WWIAJ* (1926), 155-6; *WWIAJ* (1928), 177; *WWIAJ* (1938), 272.

346 הדרך
המוביל "לעברית-בעברית" ... (קורס לשנת-למודים הראשונה)

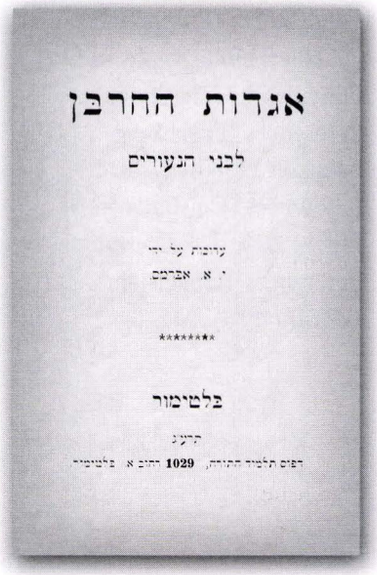


Author: [Hayyim] Simon Neuhausen [נייהויזען] נייהויזען. ש[מעון]. ח[יים].
Author's father: משה יהושע
[4], 107, [3] pp. + endpapers 8vo
New York, 5672/1912
Publisher: S. Druckerman, 50 Canal St.
Title page (p. [1]): extended writing; English.
Includes: copyright, by S. Druckerman, 1912 (p. [1]); preface (29 July 1912) (pp. [2-3]); "Key to the Pictures" (pp. [1-3]); advs. for #337, #351 (rear endpapers]).
Other languages: English (pp. 1, 10, 15, 29-31, [1-3]).
Graphics: 122 illustrations (*passim*).
Pointed text.
KA #181; Rappel (1993) #302; Rappel (1995) #נ8.
Copies: HAR; HUC; JNUL; *YGC.

This work contains a "method to learn the Hebrew language by the acquisition of a vocabulary in an easy and logical sequence; based upon many years' experience" (b.b.v.). For pedagogical advice, see the preface. There are many illustrations associated with vocabulary words; a key (pp. [1-3]) provides translations for "the convenience of those who prefer the method of teaching by translation." Neuhausen stressed the importance of reading, writing and speaking Hebrew. This volume cost twenty-five cents (boards). The back board bears an English title ("The Approach to the System of "Hebrew in Hebrew"). The front board is nicely illustrated. Rappel (1993, 1995) also records a 5670 (1910) edition.

For biography, other works, approbations granted and references: see #25.

347 אגדות החרבן
לבני הנעורים



Author: [Israel A. {Abraham or Aaron?}] Abrams .[?אהרון או אברהם] א[שראל]. י
אברמס
27, [1] pp. + wrappers 16mo
Baltimore, 5673 [1913]
Printer: Talmud Torah, 1029 E. Baltimore Ave.
Front wrapper: plain.
Includes: errata (p. [1]); copyright, 1913 (b.w.v.).
Pointed text (pp. 8, 11, 27).
KA #7.
Copies: *YGC.

Born in Eisiskes, Lithuania, in 1882, Abrams studied in yeshivot before becoming a student of R. Joshua Steinberg, a *maskil* and government censor. He immigrated to New York in 1901 and studied at JTSA and City College. Three years later he moved to Boston with his brother, Meyer, and the two volunteered as Hebrew teachers and established the city's first modern Hebrew school. After serving as the principal of the Northwestern Talmud Torah, the Hebrew Institute of Chicago and the Baltimore Talmud Torah, Abrams became the principal of the Hebrew Institute of Pittsburgh in 1916. In Pittsburgh he founded Hebrew elementary and high schools, an adult education program and an overnight camp and he organized an annual census of Jewish children. Among the innovations in Jewish education he is credited with are the introduction of a kindergarten program and the use of buses to transport children to and from school. Most importantly, after realizing that the strict immigration quotas of the 1920s would dry up the main source of Hebrew teachers, Abrams helped establish the Hebrew Teachers Training School of Pittsburgh and succeeded in having colleges grant credit for courses taken there. Abrams was also active in many national Jewish education organizations and wrote more than thirty monographs and pamphlets in Hebrew and in English. He died in 1971. Halevi refers to him as "professor."

This small booklet, intended for children, retells various *aggadot* pertaining to the destruction of the two Temples.

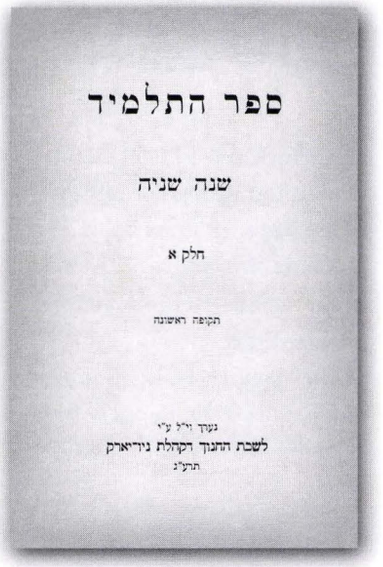
Other works: #356. Also see Drachler; *WWIAJ* (1926); *WWIAJ* (1938).
References: I. Abrams; I. Abrams, *et al.*; S. Abrams; *BHB1*; *CDAJB*, 1:6; Drachler, 287, 586; Feldman, 272-6; Halevi, 13-16; *WWIAJ* (1926), 10; *WWIAJ* (1928), 10; *WWIAJ* (1938), 6-7.

348 ספורי התורה לילדים
תלמידי הזמן הראשון, של המחלקה השניה

16 pp. + wrappers 8vo
Baltimore, 5673 [1913]
Printer: Talmud Hatorah, 1029 E. Baltimore St.
Front wrapper: plain.
Pointed text.
Copies: *LUB.

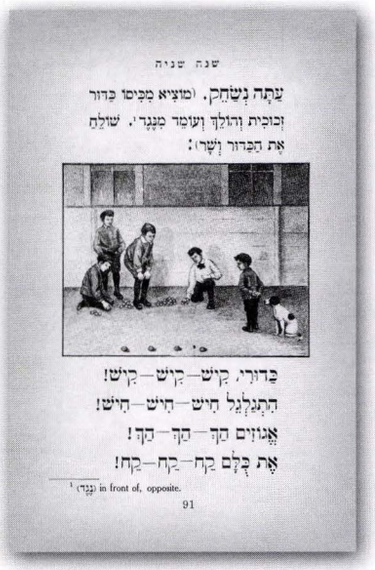
This pamphlet contains the abridged text of Gen. 1-13 with review questions.

349 ספר התלמיד
שנה שניה



New York, 5673 [1913]-5674 [1914]
Other languages: English (glossary).
Graphics: illustrations.
Pointed text.
BHB1; *KA* #894; Rappel (1993) #336; Rappel (1995) #ש82.
Copies: HAR; HUC; JNUL; *YGC.

PART 1
96 pp. 8vo
New York, 5673 [1913]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ב תקופה ראשונה".
Includes: copyright, by publisher, 1913 (p. 2); preface for teachers (p. 3); glossary in footnotes.


שנה שניה

עַתָּה נְשַׂחֵק. (מוציא מכיסו כדור
וְכוּכִית וְהוֹלֵךְ וְעוֹמֵד מֶנֶגֶד[1]. שׁוֹלֵחַ
אֶת הַכַּדּוּר וְשָׁר):

כַּדּוּרִי, קִישׁ—קִישׁ—קִישׁ!
הִתְגַּלְגֵּל חִישׁ—חִישׁ—חִישׁ!
אֲגוֹזִים הַךְ—הַךְ—הַךְ!
אֶת כֻּלָּם קַח—קַח—קַח!

[1] (נֶגֶד) in front of, opposite.

91

PART 2
93 pp. 8vo
New York, 5673 [1913]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ב תקופה שניה".
Includes: copyright, by publisher, 1913 (p. 2); table of contents (p. 3); glossary in footnotes.

PART 3
104 pp. 8vo
New York, 5673 [1913]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ג תקופה שלישית".
Includes: copyright, by publisher, 1913 (p. 2); table of contents (p. 3); glossary in footnotes.

PART 4
112 pp. 8vo
New York, 5674 [1914]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ב תקופה רביעית".
Includes: copyright, by publisher, 1913 (p. 2); table of contents (p. 3); glossary in footnotes.

Instructions for teachers on how to implement this second-year Hebrew reader into the curriculum were published in *ספר המורה* (New York: Bureau of Education of the Jewish Community of New York, 5673 [1913]). Parts 3-4 have dust jackets. Rappel (1993, 1995) records Scharfstein as the author, but *BHB1* and Ben-Ezra do not. For other editions, see *BHB1* and Rappel (1993, 1995). For other volumes in this series of Hebrew readers, see #350, #368, #372.

The Bureau of Education was founded in 1910 as part of the New York Kehillah. Its primary mandate was to aid and organize modern Jewish education on a non-partisan basis. It became an independent organization in 1917 (*JCR*, 1153-6). On its interest in publishing textbooks geared to American students, see Goelman, 81.

350 ספר התלמיד
שנה שלישית חלק א תקופה ראשונה

6, [1], 7-42, [1], 43-78, [1], 79-98, [1], 99-238 pp. 8vo
New York, 5674 [1914]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain.
Includes: copyright, 1913, by publisher (p. 2); table of contents (p. 3); preface (pp. 5-6); footnotes.
Graphics: illustrations (*passim*).
Pointed text.
Other languages: English glossary in footnotes.
BHB1; *KA* #895; Rappel (1993) #336; Rappel (1995) #ש82.
Copies: HUC; JNUL; *YGC.

This is the first of four volumes of a third-year Hebrew reader (p. 5). It contains many illustrations, including four color plates; two are copyrighted 1905 by G. Westerman and one, from "The Littlefield O.T. Historical Maps," is copyrighted 1911 by Wm. M. Smith and the Bureau of Education. Vols. 2-4 appeared in 5674-5 [1914-5] [*BHB1*]. Rappel (1993, 1995) records Scharfstein as the author, but *BHB1* and Ben-Ezra do not. Rappel catalogues the imprint date of vol. 1 as 5673 [1913]. *KA* catalogues the second edition of vol. 1 (5677 [1917]). For other Hebrew readers in this series, see #349, #368, #372. On the publisher, see #372.

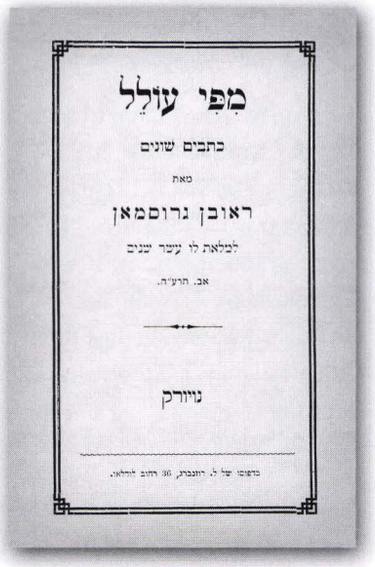
351 ראשית דעת שפת עבר
למוד הקריאה העברית ע"פ השיטה הקולית בדרך חדשה, עם ציורים ותפלות ... הוצאה אמיריקנית עם הערות בשפת אנגלית.

Author: [M{agnus}. {Jacob} Krinsky] קרינסקי [יעקב] .מ[אגנוס]
Author's father: יוסף בנימין
96 pp. 8vo
New York, 1914
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. 1): English.
Graphics: illustrations (*passim*).
Other languages: English.
Pointed text.
BHB2; Rappel (1993) #328; Rappel (1995) #ק85.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The sixth edition of this Hebrew reader was published in Warsaw in 1906. An American edition with English annotations by Y. Spreiregen was published in 5666 [1906] by S. Druckerman. *KA* #745A records a 1907 edition. A sixteenth edition appeared in 5678 [1918]. For advertisements, see #346, rear free endpaper; #915, vol. 6, no. 12, p. [7]; #930, vol. 1, p. 30 (twelve cents); #930, vol. 3, p. [14] (twenty-five cents); #366, b.b. For an advertisement for vol. 2, see #930, vol. 1, p. 30 (fifteen cents).

Other works: see *BHB1*.

352 מפי עולל
כתבים שונים מאת ראובן גרוסמאן למלאת לו עשר שנים


מִפִּי עוֹלֵל

כתבים שונים

מאת

ראובן גרוסמאן

למלאת לו עשר שנים

אב. תרע"ה.

ניויורק

Author: [Reuben Grossman {Avinoam}] [אבינועם] [גרוסמן] ראובן גרוסמאן
Author's father: אהרן אריה ליב
20 pp. + wrappers 16mo
New York, Av 5675 [1915]
Printer: L. Rosenberg, 36 Ludlow St.
Front wrapper: border.
Title page (p. 1): identical to f.w.
Includes: preface, by A. L. Grossman (author's father) (p. 5); errata (p. 5).
Graphics: portrait of author (p. 3).
Pointed text.
BHB1; *KA* #523.
Copies: HAR; HUC; JNUL; LUB; *YGC.
Youngest Hebrew author in America.



Born in Chicago in 1905, Grossman (later Avinoam) was raised speaking Hebrew as his first tongue and he began to teach in Hebrew schools at the age of sixteen. He graduated from New York University with a B.A. in education and literature, studied at Columbia University and taught in the Herzliah and Tarbut schools of New York. He immigrated to the Land of Israel in 1929 to teach English in the Herzliah Gymnasium of Tel Aviv and in 1950 he was appointed supervisor of English studies for the Israeli Ministry of Culture and Education. Grossman, the first native-born Hebrew author in America, contributed to many Hebrew periodicals beginning in his youth (*e.g.*, *שחרות*, vol. 4, no. 5, p. 79 [#357]) and he published his first two books at ages ten [#352] and thirteen [#369]. He later issued a Hebrew-English dictionary, published volumes of original Hebrew poetry and translated Shakespeare, Jack London, Zangwill, Poe, Lewisohn, Milton, Tennyson and other English poets into Hebrew. Some of his works went through a number of editions. He died in Tel Aviv in 1974. His father was Aaron Aryeh Leib Grossman, a Hebrew writer and teacher in Chicago.

This anthology of Grossman's writings, his first book-form work, appeared when he was ten years old. It contains fiction, poetry, a Biblical commentary and an elegy for Herzl. Some of the contents had appeared previously in *היום* [#920] and **אביב**. One essay, "Why It Is Incumbent on Us to Learn Hebrew" (p. 16), was originally published when Grossman was eight years old. His father published this volume in order to encourage his literary activities (autobiography in Halkin and Bartinai, 152).

Other works: #369. Contributed to #357, #920, #934 (vol. 5, no. 39); **אביב**. Also see bibliography in *BHB1*; Halkin and Bartinai, 154-75.
References: *BHB1*; Brisman (2000), 97, 191; Carmin, 35-6; *CDAJB*, 1:237; Drachler, 38; *EJ*; Halkin and Bartinai; Kressel, 1:8; Mikliszanski, 57-60; Preil, 501; Ribalow (1938), 297-302 (portrait and samples); Silberschlag (1976), 277; Spicehandler (1993), 91; Tidhar, 1:357-8 (portrait); *UJE*, 5:107; #357, vol. 3, no. 2, p. 30 (portrait).

353 קרית ספר
או קובץ ספרותי

Author: [B. {Dov} Barach] דוב בראך
32 pp. + wrappers 8vo
Chicago, Elul 5675/1915
Printer (f.w.): Y. Shapiro, 1127 Blue Island Ave.
Front wrapper: border.
Title page (p. 1): plain.
Includes: warning against duplication (p. 2); preface (p. 3); a.a. (20 Townsend St., Pittsburgh) (p. 3).
Other languages: English (pp. 12-13); Yiddish (pp. 13-15, 20-9)
KA #736.
Copies: *HAR.

Barach was a *shohet* in Pittsburgh (t.p.).

קרית ספר contains aphorisms, fables, fiction, poetry and a sermon to be recited by a boy on the day of his bar mitzvah (with English and Yiddish translations). Some of the contents are in Yiddish. Some of the selections were translated from Pushkin, Krylov, Schiller and Isabelle Kaiser; other were adapted from rabbinic literature.

354 מורה עברית
על פי המתודה "מורה הילדים" מאת י.ח. טביוב. מעבד ומתרגם אנגלית ... מדרגה ראשונה

Author: [Israel Hayyim Tavyov {Tawiow}] טביוב [ישראל חיים] .י.ח
Author: J[acob]. Philips [Phillips] יעקב פיליפס
Author: A[braham]. Hyman [Hayyim, Hayman, B. Joseph] Charlap [Harlap] חרלאפ, [חרל"פ] היימאן [חיים] .א[ברהם] בן יוסף]
Author's father: יוסף
VIII, 114, <40> pp. 8vo
New York, [ca. 1915-25]
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. I): extended writing.
Includes: copyright, by publisher, 1911 and English title ("Complete Instructor in Hebrew") (p. II); English-Hebrew and Hebrew-English glossaries (pp. <1-40>).
Other languages: English.
Pointed text.
Rappel (1993) #309.
Copies: HUC; *YGC.

This Hebrew textbook contains the first sixty-two lessons of #344, part two. #344 contains Yiddish and English translations, whereas #354 only contains the English translations. The original 1911 copyright is retained in #354. Rappel (1993) does not record the glossaries. Another edition is New York: Hebrew Publishing Co., 5673/1913; also see *BHB1* and Rappel (1993, 1995). *מורה עברית* cost two dollars in 1921 (adv. in #930, vol. 2, p. [14]). For an advertisement, see #930, vol. 2, p. [14].

For biography, other works and references (Tavyov): see #321.
For biography, other works and references (Philips): see #325.
For biography, other works and references (Hyman): see #25.

355 שירותי
קבץ א. שירים לבתי-ספר ולבית

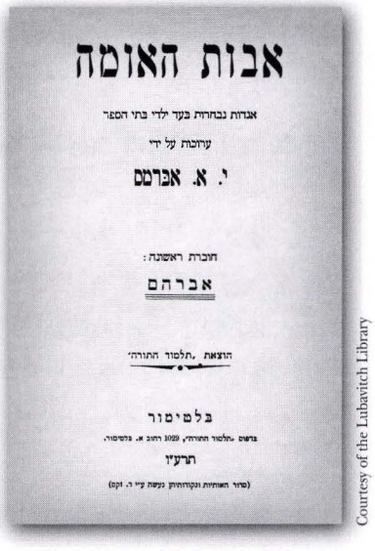


Author: [C.W. {Kalman} Waldman] [וואלדמאן [וואלדמן] ו'.] ק. [קלמן
3-22 pp. + wrappers 12mo
Roxbury, MA, [ca. 1915-1917?]
Publisher: Tel Aviv, 87 Devon Rd. (Roxbury)
Printer: "ha-Kerem" of Isaac Glick, 336 Blue Hill Ave. (Boston)
Front wrapper: border; extended writing.
Includes: table of contents (f.w.r.); musical notation.
Pointed text.
KA #797.
Copies: HAR; *YGC.

This anthology of Hebrew songs for children, edited by Waldman, contains musical arrangements by S. Glisberg. The text continues on the back wrapper. ***שירותי*** is *s.a.* The imprint date is recorded based on the facts that ***הכרם*** was printed in 1915 and that #361, which appeared in 5677 [1917], was printed by Glick.

Other works: #399; *הכרם דו-ירחון מקדש לחנוך ולחיי בתי ספר העברי בניו-ענגלאנד. יוצא לאור ע"י בית ספר "עבריה" בבוסטון*; *העורך ב. הירש, חבר המערכת ק. וואלדמאן*, 3 nos. (Roxbury, MA: Hakerem Printing Co., 5675/1915).

356 אבות האומה
אגדות נבחרות בעד ילדי בתי הספר ... חוברת ראשונה: אברהם



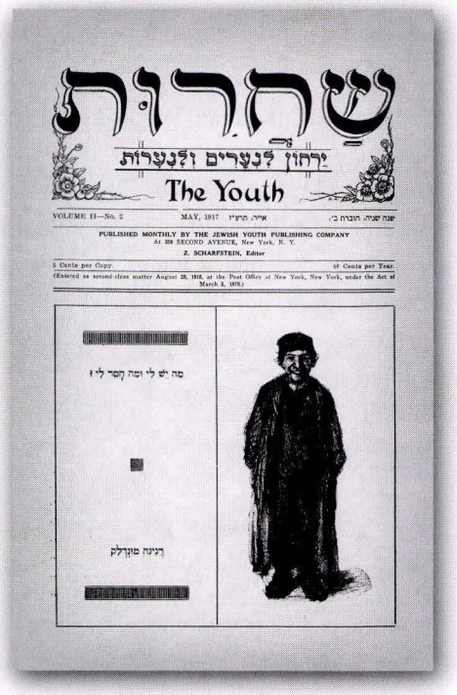
Courtesy of the Lubavitch Library

Author: [Israel Abraham {or Aaron?}] Abrams אברמס. א[ברהם או אהרון?]. י[שראל]
18 pp. + wrappers 12mo
Baltimore, 5676 [1916]
Publisher: Talmud Torah
Printer: Talmud Torah, 1029 E. Baltimore Ave.
Front wrapper: plain.
Title page (p. 1): extended writing.
Includes: copyright, 1916 (f.w.).
Other languages: English.
Pointed text.
KA #1.
Copies: HAR; *LUB.

This account of the life of the patriarch Abraham uses material from the Midrash. It was intended as the first volume of a series on the patriarchs; no other volumes are recorded. Difficult words are translated into English in footnotes. This work was typeset by D. Zaks (p. 1).

For biography, other works and references: see #347.

357 שחרות
ירחון לנערים ולנערות
The Youth



Author: Zevi Scharfstein [Sharfstein] [צבי שרפשטיין {שארפשטיין}]
Author's father: דוב
New York, 5676-5681/1916-1921
Title pages (pp. 1): art; caption title.
Graphics: illustrations and photographs (*passim*).
Pointed text.
Ben-Ezra, 30; Brody, 152; *BHB1*; Brody-Zeldner, 122; Brown, 178; *KA* #783.
Copies: HAR (vol. 1, no. 1); HUC; LUB; *NYPL (microfilm); *YGC (missing vol. 1, nos. 1, 4; vol. 3, no. 3).

VOL. 1
12 nos. x 8 pp. 4to
Nisan 5676-Adar 5677/April 1916-Mar. 1917
Publisher: Jewish Youth Publishing Company, 356 2nd Ave.

VOL. 2
12 nos. x 16 pp. 8vo
Nisan 5677-Adar 5678/April 1917-Mar. 1918
Publisher: Jewish Youth Publishing Company, 356 2nd Ave.



VOL. 3
192 pp. 8vo
Nisan 5678-Adar 5679/April 1918-Mar. 1919
Publisher (nos. 1-5): Jewish Youth Publishing Company, 356 2nd Ave.
Publisher (nos. 6-12): Jewish Youth Publishing Company, 114 5th Ave.

VOL. 4
192 pp. 8vo
Nisan 5679-Adar 5680/April 1919-Mar. 1920
Publisher: Jewish Youth Publishing Company, 114 5th Ave.

VOL. 5
192 pp. 8vo
Nisan 5680-Adar 5681/April 1920-Mar. 1921
Publisher: Jewish Youth Publishing Company, 114 5th Ave.

VOL. 6
16 pp. (1 no.) 8vo
Nisan 5681/Apr. 1921
Publisher: Jewish Youth Publishing Company, 114 5th Ave.

Scharfstein was born in Dunayevtsy, Podolia, Ukraine, in 1884. After teaching in a number of communities, he fled to Tarnow, Galicia, to avoid the Czarist draft. He directed a Hebrew school until 1914, when he immigrated to America. At first a teacher in Stamford, CT, he moved to New York in 1916 to become a professor in the Teachers Institute of JTSA. He retained this position until his retired in 1960. "In his time, Scharfstein was the most distinguished ... [contributor to] Hebrew pedagogical literature in the United States. He was a prolific and influential writer, and in certain areas he was also a pioneer and path blazer ... He authored thousands of articles, studies and stories in periodicals, pamphlets and books" (Ofek). His literary corpus, which deals with pedagogy, Hebrew language and the history of Jewish education, bears "the stamp of the writer who is master of his subject and of one who speaks with authority" (Waxman, 4:1080). "Through 'Shilo,' his own publishing house, Scharfstein made an invaluable contribution toward the dissemination of the Natural Method [of Hebrew instruction] in the United States" (Goelman). Scharfstein's influence was not limited to the United States and at least one other Diaspora community (Argentina) preferred his דרכי לימוד התנ"ך to similar books produced at that time in Israel (Halevi, 168). He also authored a number of autobiographical works. He died in New Haven in 1972.

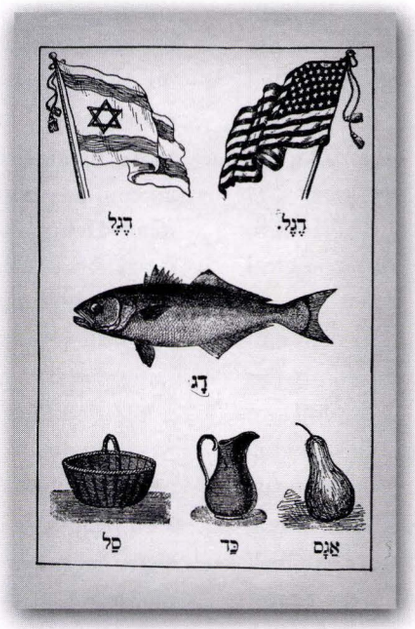
This Hebrew journal for children contains current events, poetry, drama, humor, games and articles on holidays, Jewish communities, Jewish history, folklore and Bible lections. "Unlike the Hebrew journals for children then published in Europe, which for the most part presented translations of selections from world literature, the literary contributions to *שחרות* were original; the few works in translation that appeared were almost all connected to the Jewish people and its heroes" (Ofek [1988], 1:302). Contributors included Elijah Adler, Hillel Bavli, M. Dukof, Simon Ginzburg, Hirsch Leib Gordon, A[ryeh]. L[eib]. Grossman, Mordekhai Hurwitz, Schmaryohu Leib Hurwitz, Boaz Lichtman, Ephraim Moses Lilien, Ephraim Lisitzky, Hillel Malachowsky, Israel Marcus, A[braham]. N[athan]. Perlberg, Daniel Persky, Joseph Resh, Shakhne Stein, Aaron Tabak, A[bner]. Tannenbaum, Yehoash and Esther Yisraeli. Some articles were authored by children, *e.g.*, Reuben Grossman (vol. 4, no. 5, p. 79) and Esther Luria (see vol. 1, no. 11, p. 7 for her portrait). Among the illustrators were Ephraim Moses Lilien (*e.g.*, no. 5, p. 4 and no. 8, p. 2), J. (Joseph?) Foshko (vol. 2, no., 11, p. 1) and Sol Aronson (no. 6, p. 6 and no. 12, p. 1). *שחרות* contains information about Hebrew clubs for children (no. 10, p. 8). Some articles feature American subjects (*e.g.*, on Annie Suarez, a seventeenth century Mexican crypto-Jewish martyr, see no. 11, pp. 1-2; on Jewish farmers in America, see no. 9, p. 6; on Emma Lazarus, see vol. 3, pp. 69-71; on Judah Touro, see vol. 4, pp. 39, 42). Vol. 1 cost three cents per issue, or thirty cents for an annual subscription; vol. 2 to vol. 3, no. 10 cost five cents per issue, or fifty cents for an annual subscription; vol. 3, no. 11 to vol. 4, no. 9 cost seven cents per issue, or seventy-five cents for an annual subscription; vol. 4, no. 10 to vol. 6, no. 1 cost ten cents per issue, or one dollar for an annual subscription. This journal was utilized by many Hebrew schools and it had foreign subscribers (see #930, vol. 2, pp. 77-8). Scharfstein explained that it ceased publication not due to a lack of subscribers, of which there were many from America and abroad, but rather because many of the schools that subscribed had not settled their accounts. The cessation of publication was intended to be a temporary hiatus, but publication never resumed (vol. 6, no. 1, p. 16). *KA* miscollates sixteen pages per issue for all the volumes, but vol. 1 has eight pages per issue; Brody misrecords the format as quarto for all the volumes. See E. R. Malachi, "שבעים", 673; Ofek (1988), 1:302-6; Persky (1918), 77-8; Persky (1927), 342; *התרן* 4.9 (4 May 1917), 12-13 [#924].

Other works: #372, #374, #378, #380, #931, #1168, #1175; "Hebrew Speaking Clubs in America," *JCR*, 564-71. Contributed to #547, #928, #930 (vol. 2), #1159. Edited #930. Also see the bibliographies in Ben-Ezra, *BHB1*, Drachler, E. R. Malachi, Kressel; Rappel (1993, 1995). For a list of his pen names, see Ben-Ezra, 26.

References: *AJYB* 24 (1922-3), 199; *AJYB* 74 (1973), 559; Brisman (2000), index; *CDAJB*, 2:559; Chomsky (1957), 263, 265; Dushkin, 320, 322; *EJ*; Goelman, 81; Halevi, 168-81; *JCR*, 451, 460, 463, 564; Kabakoff (1966), 21; Kabakoff (1978), 285, 306, 310-1, 337; Kressel, 2:979-80; Mikliszanski, 207-19; *NYT* (12 Oct. 1972); Ofek (1985), 2:650 (portrait); *OZ*, 130; Ravid (1970) (portrait); Scharfstein (1957); Twersky, Whiteman and Epstein (portrait); *UJE*, 9:391; Waxman, 4;1079, 1080; *WWIAJ* (1926), 542-3; *WWIAJ* (1938), 932.

358 הספר הראשון להורות את הקריאה ואת השפה העברית
First Hebrew Reader New and Improved Method ... Twenty-Eighth Thousand

Author: Hyman [Hayyim] E[lijah]. Goldin [{גאלדין} חיים אליהו גולדין]
Author: Bernard [Dov] Isaacs [B.A., Ben Ima] [{ב.א., בן אמא} {אייזיקס} {דוב} ברנרד]
Author's father: מרדכי
Author: Benjamin N[ahum]. Silkiner [Silk] [{סילקינר} בנימין נחום סילק]
Author's father: שלמה
12, [1], 13-22, [1], 23-40, [2], 41-60, [2], 61-70 pp. 12mo
New York, 1916
Publisher: Bloch Publishing Company
Title page (p. 1): border; English.
Includes: copyright, by publisher, 1912 (p. 1); preface for teachers (pp. 2-3); Hebrew-English glossary (pp. 67-70).
Other languages: English translations in glossaries.
Graphics: illustrations (*passim*).
Pointed text.
Copies: HUC; *YGC.



Isaacs was born in Pilviskiai, Lithuania, in 1882 and he received a traditional education. After he was expelled from his yeshivah at the age of seventeen because he could not afford the tuition, he began to study Hebrew. While working as a tutor, he and, a friend, Aaron David Markson, organized Hebrew speaking societies for boys and girls. (Female education remained a lifelong priority for him.) Isaacs immigrated to New York in 1904 and earned a B.S. from Cooper Union. He then worked as a teacher and/or principal in Hebrew schools in New Rochelle, Harlem, Indianapolis (where he also studied literature at Butler College) and Detroit. He was active in the Zionist Organization of America and the National Council for Jewish Education. He died in 1975. (On his pen names, which are not recorded in Chajes, see Ravid [1977], 112; Persky [1927].)

"This book is planned as the first of a series of Readers, the aim of which is to give a thorough course in the Hebrew language, from its very rudiments [to fluency in its language and grammar], by a most modern and simple method ... The words and sentences are taken from the daily life of the American child and thus give the book a local color" (pp. 2-3). For an American flag, see p. [1]. Other editions appeared in 1912, 1919 [*KA* #614], 1922 and 1926 (see Rappel [1993] #248; Rappel [1995] #ג27). See Goelman, 81.

Other works (Isaacs): #933; *חוטר מגזע ספורים* (Tel Aviv and Jerusalem: Ogen and M. Neuman, 1960); *מבחר סיפורים* (Tel Aviv: Mahbarot Lesifrut, 1968). Contributed to #924.
References (Isaacs): *AJYB* 24 (1922-3), 158; *CDAJB*, 1:288; Drachler, 299; Endelman, 84, 258; Nobel (portrait); Ravid (1977-9); *WWIAJ* (1938), 471.
For biography, other works and references (Goldin): see #337.
For biography, other works and references (Silkiner): see #337.

359 שפת ילדים
ספר למוד לקריאה ולכתיבה



Author: [H{ayyim}. P{inehas}. Bregman] [ברגמן] ברגמן .[פ{ינחס}. ח[יים
Author's father: יצחק
Author: [S{amuel}. H{ayyim}. Barkus {Berkuz}] ברכוז .[ח{יים}. ש[מואל
Author's father: זאב
New York, 1916
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Graphics: illustrations (*passim*).
Pointed text.
BHB2; *KA* #827.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1
130 pp. 8vo
New York, 1916
Title page (p. 1): symbol.
Includes: table of contents (p. 2); preface (pp. 3-4); publisher's booklist (b.b.v.).

VOL. 2
[3], 126 pp. 8vo
New York, 5676 [1916]
Title page (p. [1]): plain.
Includes: table of contents (pp. [2-3]).
Rappel (1993) #242; Rappel (1995) #ב110.

Bregman was born in Pinsk in 5720 [1860] and he immigrated to the Land of Israel ca. 1933. He died in 1943.

Barkus was born in Pinsk in 1879. He immigrated to the Land of Israel in 5672 [1912] and worked as a teacher. In 1916 he founded Sifriyah Ketanah, a Jaffa publishing house for children's books. He died in Tel Aviv in 1955.

This is the "American Edition" (vol. 1, f.b.) of a popular European Hebrew reader that was published at least twenty-five times between 5666/1905 and 5690 [1930] (see *BHB1*; Rappel [1993] #242; Rappel [199] #ב110). Many of the illustrations are signed. The front board of vol. 1 was illustrated by J. Keller. Vol. 2 contains color plates. Vol. 1 was advertised for seventy-five cents and vol. 2 for fifty cents in 1921 (#930, vol. 2, p. [14]).

Other works (Bregman): see *BHB1*.
Other works (Barkus): see *BHB1*.
References (Bregman): *BHB1*; הד החנוך 17.4-8 (5703), p. 92.
References (Barkus): *BHB1*; *EJ*, 5:435; Tidhar, 4;1965-6 (portrait), 7:2970.

360 דמי חנוכה
מחזה לילדים במערכה אחת



Courtesy of the Lubavitch Library

Author: [Samuel Edelheit] שמואל עדעלהייט
14, [1] pp + wrappers 16mo
New York, 5677 [1917]
Publisher: S. Druckerman, 50 Canal St.
Front wrapper: art.
Title page (p. 1): art.
Includes: musical arrangement (p. [1]); advs. (b.w.v.).
BHB1; *KA* #159; Yaari (1959) #929.
Copies: HAR; JNUL; *LUB.

This Hanukkah play in one act was to be performed by children. For the music of מעוז צור, arranged by M. Shneur, see p. [1]. *דמי חנוכה* cost fifteen cents (adv. in #389, p. [1]). For advertisements for *זמירות לחנוכה* (five cents) and *חנוכה ליעדער* (ten cents), see b.w.v. *BHB1* records the printer as Druckerman, though there is no indication of this in the work, nor is there any evidence that he operated as a printer in addition to being a publisher (see #623).

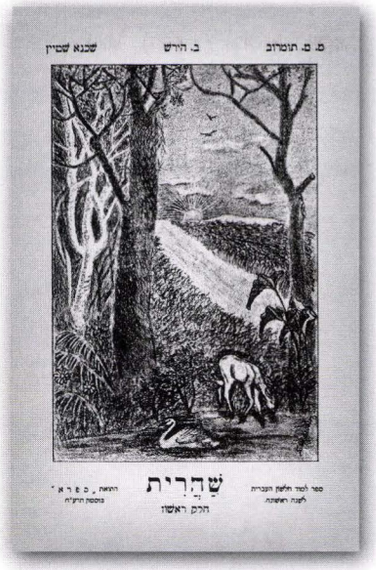
361 שחרית חלק ראשון
ספר למוד הלשון העברית לשנה הראשונה ... מהדורה שנית

Author: [M{enahem}. M{endel}. Tomarov {Tomrov}] [תומארוב] תומרוב. מ[נדל]. מ[נחם].
Author: [B{enjamin?}. Hirsch] הירש. ב[נימין?]
Author: [Shakhne? Stein] שכנא שטיין
Author's father: מרדכי
112 pp. 8vo
Boston, 5677 [1917]
Publisher (b.b.): Saphro Publishing Co., 32 Glenway St. (Dorchester)
Printer: "Hakerem" of Isaac Zevi Glick, 336 Blue Hill Ave. (Boston)
Front board: art.
Title page (p. 1): art.
Includes: copyright, by publisher, 1918 (p. 2); preface (Elul 1916) (pp. 3-4); preface to 2nd ed. (Elul 1917); musical notation (p. 110); Hebrew-English glossary (p. 111); table of contents (p. 112); adv. for Saphro (b.b.v.).
Graphics: illustrations and photographs (*passim*).
Pointed text.
BHB1; *KA* #784; Rappel (1993) #337; Rappel (1995) #ת1.
Copies: JNUL; *YGC.

Stein's educational books appeared in Vilna (1904, 1905, 1907), Warsaw (1910, 1911), Boston (1918, 1919) and New York (1936, 1948). He founded Yarden, a Boston publishing house that specialized in juvenile Hebrew books, in 1917 (*התרן* 4.1 [2 Mar. 1917], p. 16 [#924]; *העברי* 8.13 [10 Apr. 1918], p. 16 [#928]).

Tomarov was born in Chernigov Province, Ukraine, in 1874. He studied traditional and secular subjects in Volozhin and Gomel and established a modern *heder* in Starodub, Chernigov Province. He immigrated to America in 1907 and taught Hebrew in various cities, including Brooklyn (Brownsville) and Boston.

Tomarov authored educational works and was the secretary of the Macazikei Sifrath Izrael אגדת מחזיקי ספרות ישראל באמריקה (*אספקלריא*, no. 1, f.w.r. [#918]). He died in Boston in 1960. His reminiscences appeared as *מסביב לאודות וצללים* (New York: Hadar, 5715 [1955]).



Stein and Tomarov published this Hebrew reader because "Hebrew education in America is still a new creation whose shape has not yet evolved" and because earlier Hebrew textbooks were deficient. The first edition was published by Saphro in Boston in a run of ten thousand copies and it sold out within eight months (pp. 3-4). At least six more editions appeared by 5684 [1924]. The music was arranged by S. Ginzberg. This work cost thirty cents, or thirty-five cents bound (b.b.; it was advertised for forty cents in #343, p. 10). *שחרית* was announced as the first book in a series of educational texts for children to be published by Saphro (p. 4) and a second volume was published in 1918 (2nd ed., 5680 [1920]; see b.b. for other works that Saphro expected to publish). C. W. [Kalman] Waldman recommended that students who completed his own textbook [#399] continue with *שחרית*. For reviews, see *התרן* 5.22, pp. 12-3 [#924]; *העברי* 8.28 (7 Aug. 1918), pp. 11-3 [#928]. For other editions, see *BHB1.*

Other works (Tomarov): see *BHB1.*
Other works (Stein): contributed to #918, #928, #929. Also see *BHB1.*
References (Tomarov): Kabakoff (1978), 307, 308; Kressel, 2:985.
References (Stein): Ofek (1988), 2:299.
For biography, other works and references (Hirsch): see #383.

362 הזמן

Author: Hyman [Hayyim] E[lijah]. Goldin [גאלדין] גולדין .א[ליהו] .ח[יים]
New York, 1917-[ca. 1926]
Other languages: English translations (*passim*).
Pointed text.
BHB2.
Copies: HAR; JNUL; *LUB (vol. 2); *YGC (vols. 1, 3).

VOL. 1
64 pp. 8vo
New York, [ca. 1926-1932]
Publisher: Sinai
Publisher: Hebrew Publishing Co., 632-34 Broadway
Title page (p. 1): English; "הזמן הראשון להוראת השפה העברית... First Grade in Hebrew ... Thirteenth New and Improved Edition."
Includes: copyright, by author, 1918 (p. 1); preface (Apr. 1916) (p. 2).
Graphics: illustrations.

VOL. 2
72 pp. 8vo
New York, [ca. 1915-1925]

Publisher: Sinai
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. 1): English; "הזמן השני להוראת השפה העברית מהדורא תשיעית חדשה ומתוקנת ... First Grade in Hebrew ... Ninth New and Improved Edition."
Includes: copyright, by author, 1918 (p. 1); adv. for books published by Sinai/Hebrew Publishing Co. (b.b.v.).
Graphics: illustrations.

VOL. 3
95 pp. 8vo
New York, 1917
Publisher: Sinai Publishing Company
Title page (p. 1): border; English; "הזמן השלישי להוראת כתבי הקדש והשפה העברית בראשית-נח Third Grade in Hebrew ... Second Edition."
Includes: copyright, 1917, by author (p. 1); preface (p. 2).

Goldin designed this textbook so that students could learn Hebrew language and Bible simultaneously (vol. 3, p. 2). For the different editions of *הזמן הראשון*, *הזמן השני* and *הזמן השלישי*, see *BHB1*; *KA* #291; Rappel (1993) #246; Rappel (1995) #ג25. *הזמן הרביעי* was published by Sinai in 1918. The imprint date of *הזמן הראשון* is recorded based on the publisher's address and the fact that a thirteenth edition was published with a 1932 imprint date. The imprint date of *הזמן השני* is recorded based on the publisher's address. In 1918 *הזמן הראשון* cost fifteen cents, *הזמן השני* twenty cents and *הזמן השלישי* twenty-five cents; *הזמן הרביעי* was then in press (adv. in #376, b.w.v.).

For biography, other works and references (Goldin): see #337.

363 היסטוריה לילדי ישראל

Author: B. Heilprin ב. היילפרין
IV, 124 pp. 12mo
New York, 1917
Publisher: Hebrew Publishing Company, 50-52 Eldridge St.
Title page (p. I): English; extended writing.
Includes: copyright, by publisher, 1917 (p. I); preface (p. II); table of contents (pp. III-IV).
Pointed text.
BHB2; *KA* #260; Rappel (1995) #ה33.
Copies: HAR; JNUL; LUB; *YGC.

This Jewish history is actually an anthology of brief biographical sketches. No Americans are included. Each chapter concludes with review questions. The back board is titled "History for Jewish Children From the Beginning of the Second Temple to the Present Time." *היסטוריה לילדי ישראל* was advertised for forty cents (adv. in I. H. Tavyov, *המכין* [New York: Hebrew Publishing Co., ca. 1917-20]) and, in 1921, for forty-five cents (adv. in #930, vol. 2, p. [13]). For the sources that Heilprin plagiarized, see M. Shapir's critical review in #931, pp. 155-7.

Other works: *ספורי המקרא*, 2 vols. (New York: Hebrew Publishing Co., *s.a.*) (adv. in #930, vol. 2, p. [14]).

364 המסדר
(זמן שני) יחנך את ילדי ישראל להבין התפלות והברכות

Author: Max Reichler [רייכלר] מרדכי רייכלער
Author's father: משה
101 pp. 8vo
Cincinnati and New York, 1917
Publisher: ha-Va'ad le-Harbot Batei Torah u-Tfilah of the Union of American Hebrew Congregations
Title page #1 (p. 2): extended writing.
Title page #2 (p. 3): English only; extended writing; "The Hebrew Manual Part II An Introduction to the Prayer Book."
Includes: acknowledgment to the Hermine Schonthal Publication Fund (p. 1); copyright, 1917, by UAHC (p. 4); members of the Commission on Jewish Education of the UAHC and the CCAR (p. 5); preface (1 June 1916) (p. 6); table of contents (p. 7); glossary (pp. 83-101).
Other languages: English translation.
Pointed text.
BHB2; *KA* #510; Rappel (1993) #187a; Rappel (1995) #R32.
Copies: HUC; JNUL; LUB; *YGC.

Reichler was born in 1885 in Pressburg, Austria, and he immigrated to America in 1895. He studied at the University of Cincinnati (B.A., 1905), HUC (ordination, 1906) and the University of Chicago (graduate study). His first pulpits were in Helena (AR) and Schenectady (NY). He organized Sinai Temple of the Bronx (Reform) in 1911 and he was appointed the rabbi of Beth Sholom People's Temple in Bensonhurst, Brooklyn, in 1922. Reichler was selected by the UAHC to author a series of Hebrew textbooks and he was a supervisor of three extensions schools it operated in New York. He was active in the CCAR (treasurer), the New York Board of Jewish Ministers (secretary) and the Brooklyn Jewish Ministers Association (president). He died in 1957. Reichler's father, a rabbi in Utica, NY, granted an approbation to #511.

"This textbook [part two of המסדר] is designed to serve as an introduction to the Prayer Book ... The method was suggested by the so-called 'Natural Method,' recently introduced into many public schools of the United States, and particularly into the public schools of New York City." The English translations are from the prayer books published by the CCAR (p. 5). A variant edition contains a "Teacher's Supplement" (pp. 103-36) (see Rappel [1995] #R32) with an answer key for the exercises. Part one was published in 1922 and part three in 1924. All three parts were later reprinted. The second edition of part two was published after 1922 (the title page lists Reichler as a rabbi in Brooklyn); *BHB1* records the second edition as the first, and the first as the second.

Other works: *Jewish Eugenics* (New York: Bloch Publishing Co., 1916); *What is the Talmud* (Cincinnati: Tract Commission, 1937); *The Jewish Conception of Justice*; *Kiddush and Habdalah.*
References: Abelow, 29; *AJYB* 24 (1922-3), 192; *AJYB* 60 (1959), 357; *CDAJB*, 2:509; *JCR*, 299, 1176, 1179; *NYT* (24 Aug. 1957), p. 15:2; *UJE*, 9:115; *WWIAJ* (1926), 493-4; *WWIAJ* (1928), 557-8; *WWIAJ* (1938), 844-5.

365 עברית לילדים
עם תרגום אנגלי

Author: [Abraham Hayyim {Hyman, Hayman, B. Joseph} Charlap {Harlap}] חרל"פ [חרלאפ, א[ברהם]. הייאמן [חיים] בן יוסף]
Author's father: יוסף
VI, 122 pp. + wrappers 8vo
New York, 1917
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Front wrapper: border, English.
Title page (p. I): identical to f.w., without border.
Includes: copyright, 1917, by publisher (p. II).
Other languages: English.
BHB1; *KA* #625; Rappel (1993) #257; Rappel #ה43.
Copies: *AJHS; HAR; HUC; JNUL.

This Hebrew grammar for children contains English translations and instructions. A Hebrew-English glossary is appended.

For biography, other works, approbations granted and references: see #35.

366 ספר ראשון לחנוך
א"ב, קריאה נכונה, יסודות הלשון באופן חדש, קל ומושך את לב הילד

Author: [Hillel Malachowsky {Malochowsky, Malachovsky}] הלל מלאכובסקי [מאלאכאווסקי, מלאכאווסקי, מלכובסקי]
Author's father: זאב וואלף
[4], 60 pp. 8vo
New York, 1917
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Front board: art; border; English; extended writing.
Title page (p. [1]): art; English; extended writing.
Includes: copyright, by publisher, 1916 (p. [1]); preface (5677 [1917]) (p. [2]); adv. for Hebrew educational books published in America (b.b.).
Other languages: English.
Graphics: illustrations (*passim*).
KA#743; Rappel (1993) #300; Rappel (1995) #מ79.
Copies: HAR; *YGC.

This elementary Hebrew textbook "was not a grammar book, but rather an introduction to the language" (p. [2]). Another edition was published in New York in 5671 [1911] (Rappel [1995] #מ79). It was advertised for fifteen cents (b.b.; also see #930, vol. 1, p. 30), twenty cents (I. H. Tavyov, *המכין* [New York: Hebrew Publishing Co., ca. 1917-20]) and thirty-five cents (adv. in #930, vol. 2, p. [14]).

For biography, other works and references: see #25.

367 העברי הצעיר

ירחון יוצא לאור על ידי תלמידי בית הספר "פתח תקוה" קרן שדרת רוטשעסטער ומקום לינקולן ברוקלין, נ.י

New York, [ca. 1917-8]
Copies: *LUB.



Courtesy of the Lubavitch Library

NO. 1 (Heshvan [1917?])
Author: [Zevi Shapira] צבי שפירא
Author: [Aaron Lefkowitz] אהרן לעפקאוויץ
8 pp. 8vo
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. 1): art.
Includes: congratulations (p. 8).

NO. 2 (Tevet [1917-18?])
Author: [Aaron Lefkowitz] אהרן לעפקאוויץ
Author: [Tziporah Hoffman] צפרה האפמאן
8 pp. 8vo
Printer: Alpha Press, 266 Grand St.
Title page (p. 1): art.

"The two upper divisions of the 'Petach Tikvah' school [Sunday and weekdays] are editing and publishing this monthly bulletin to demonstrate to the residents of Brownsville that there is a possibility in this land to teach the children of Israel Hebrew in our schools. This monthly, which is edited by the children of Israel born in this country, demonstrates that the Hebrew language is not like other ancient languages (Greek and Latin). Indeed, there is a chance for the new generation to know our language and love it with all their hearts and their souls. And a love of the language is a love of the nation and of the land in which the beloved language was born" (no. 1, p. 2). *העברי הצעיר* was edited by Hoffman, Lefkowitz and Shapira. The contributors were Zevi Braverman, Isaac Goldstein (translated by Pesah Katz), Zalman Jaffe, Pesah Katz, Zevi Kopelman, Aaron Lefkowitz, Jacob Mintz and Zevi Shapira. The treasurer was Pesah Katz and the secretary was Joshua Segalovitz. Each issue cost five cents (t.p.). The imprint dates are recorded based on the printers' addresses; also, R. Herbert Israel Levinthal is mentioned as being involved with the school, but he only served as the rabbi of Temple Petach Tikvah between 1915 and 1919 (the Petach Tikvah school was affiliated with Temple Petach Tikvah of Brownsville.) Its principal was Nehemiah [Nathan?] Persky (no. 2, p. 5). On the school and the Temple, see *JCR*, 385; Landesman, 213-7; Levinthal, 209-15. On its junior congregation, see no. 1, p. 5; no. 2, pp. 7-8. A picture of the school appears on the title pages. On the Tzeirei Zion Hebrew society, see no. 1, p. 7; no. 2, p. 8.

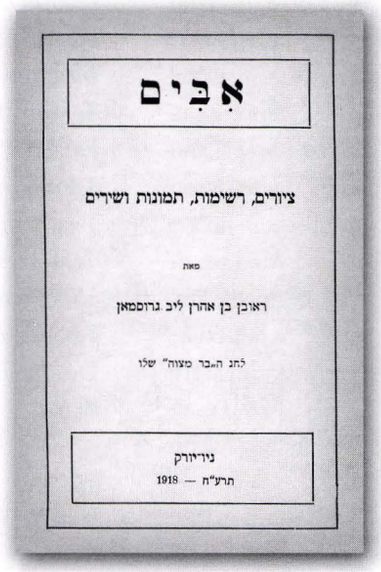
368 ספר התלמיד שנה רביעית
חלק א תקופה ראשונה

6, [1], 7-188, [1], 119-294 pp. 8vo
New York, 5678 [1918]
Publisher: Bureau of Jewish Education of New York
Title page (p. 1): plain.
Includes: copyright, 1918, by author (p. 2); table of contents (p. 3); preface (p. 5); footnotes.
Graphics: illustrations (*passim*).
Pointed text.
Other languages: English glossary in footnotes.
BHB1; *KA* #896.
Copies: HAR; HUC; JNUL; *YGC.

This is the first volume of a fourth-year Hebrew reader. It contains many illustrations, including two color plates (pp. [1], [1]). Certain sections were omitted due to the scarcity of paper; the editors announced that a complete edition would be published as soon as possible (p. 5). Vols. 2 and 3 of the fourth year were also published in 5678 [1918] (see *BHB1*). For other Hebrew readers in this series, see #349, #350, #372. On the publisher, see #372.

369 אבים
ציורים, רשימות, תמונות ושירים

Author: [Reuben Grossman {Avinoam}] ראובן גרוסמאן [גרוסמן] [אבינועם]
Author's father: אהרן אריה ליב
[1], 96 pp. 12mo
New York, 5678/1918
Printer (p. 2): Yehezkel Lifshitz, 217 East Broadway
Title page (p. 1): border.
Includes: table of contents (pp. 3-4); letter of introduction by author's father (p. 5); headlines.
Graphics: portrait of author (p. [1]).
Pointed text (pp. 82-96).
BHB1; *KA* #2; Rivkind #416.
Copies: HAR; HUC; JNUL; LUB; *YGC.


אבים

ציורים, רשימות, תמונות ושירים

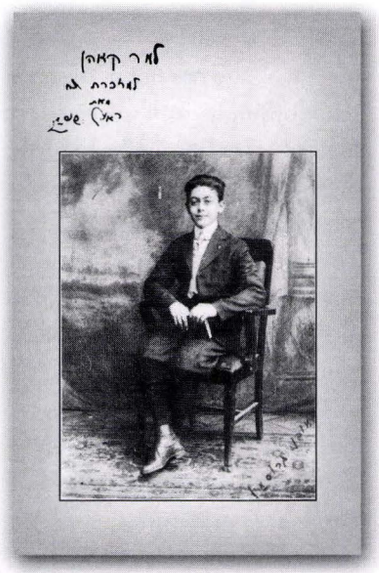
מאת

ראובן בן אהרן ליב גרוסמאן

לזכר המבר מצוה" שלו

ניריורק

תרע"ח — 1918



אבים [*Ibbim*] contains thirteen short stories and thirteen poems on holidays and other themes (including elegies) by Grossman. His father published it on the occasion of Reuben's bar mitzvah (thirteenth birthday) (p. 1) in order to encourage his literary activities (autobiography in Halkin and Bartinai, 152). Three of the poems appeared previously (p. 96n). Publication of ***אבים*** was announced in ***התרן*** 5.26 (13 Sept. 1918), p. 16 [#924].

For biography, other works and references: see #352.

370 אור יקר

Author: [Meir Vaaknin] [ואעקנין] מאיר וואעקנין
Author's father: דוד
14 pp. 16mo
New York, [5678/1918]
Chronogram: קול מבשר
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing.
Copies: *MBZ.

Vaaknin was born in 1885 in Tiberias to the chief justice of the city's rabbinical court and he was educated in local yeshivot. He served as the president of Kollel Rabbi Meir Baal Hanes (Sephardic) and founded Yeshivat Meir ben Ayin. He was dispatched to Europe by the rabbis of Tiberias in 1910 to collect funds for local religious schools and institutions. Vaaknin was appointed the rabbi of Aleppo in 1914 and he was in New York ca. 1918 (p. 1). Tidhar records that he remained in Aleppo until 1920, after which he returned to Tiberias; according to *BHB1* he did not return to Tiberias until 1930. He was involved in various local institutions and he served as the city's chief rabbi until his death in 1975.

This bar mitzvah speech was prepared by Vaaknin for Jacob Gindi Hacohen, who became a bar mitzvah ca. August 1918. The publication of the speech was financed by Aaron Gindi Hacohen, the father of the boy (p. 2).

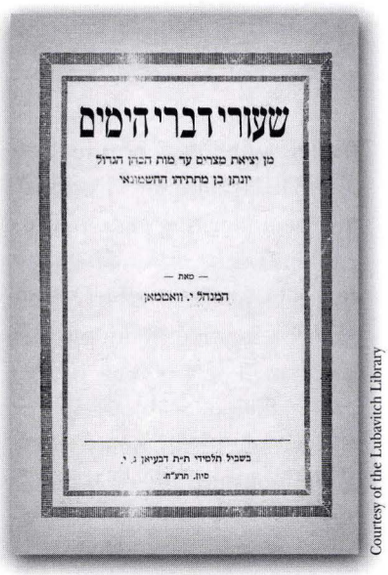
Approbations granted: Hayyim David Halevi, *ספר בין ישראל לעמים* (Jerusalem: Mossad Harav Kook, 1954); Ovadia Yosef, *ספר שאלות ותשובות יביע אומר*, vol. 1 (Jerusalem: Hamaarav, 1954); Simeon Vaaknin, *ספר נאה דור"ש* (Jerusalem: Hatehiyah, 1956); Simeon Vaaknin, *ספר דב"ר השו"ה* (Djerba: Boaz Hadad, 1958).
Other works: *דרוש לתפילין* ([New York?]: *s.n., s.a.*) [*KA* #179; Rivkind #167]; *ספר ויאמר מאיר שאלות ותשובות*, 2 vols. (Tiberias and Jerusalem, 1939-1968); "פסקי דינים" in Joseph Hayyim Illos, *ספר ילקוט יוסף* (Jerusalem: Moriah, 1934).
References: *BHB1*; Tidhar, 14:4462 (portrait).

371 שעורי דברי הימים

מאת המנהל י. וואטמאן בשביל תלמידי ת"ת דבעיאן נ.י.

Author: [Isaiah Watman] י[שעיהו]. וואטמאן
20 pp. 12mo
Bayonne, NJ, Sivan 5678 [1918]
Publisher/printer: *s.n.*
Front wrapper: border.
Copies: *LUB.

This pamphlet, published for the students of the Talmud Torah of Bayonne, NJ, contains review questions on Jewish history from the exodus from Egypt to the Hasmonean period. An earlier Hebrew work published in Bayonne is *סדר סליחות לימים נוראים* (Bayonne: European Hebrew Publishing Co., 5666 [1906]) [HUC-NY]. The earliest Bayonne imprint recorded by Freimann and Rosenfeld is 1930.


שעורי דברי הימים

מאת

המנהל י. וואטמאן

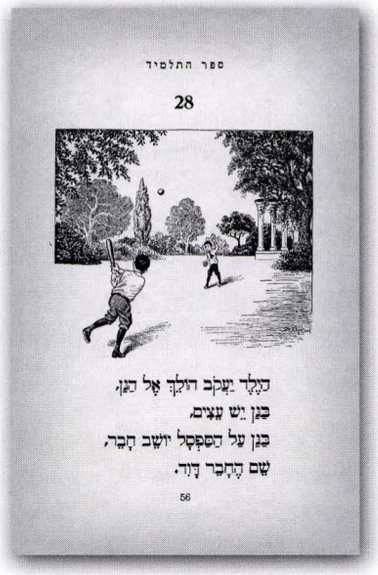
בשביל תלמידי ת"ת דבעיאן נ. י.

סיון, תרע"ח.

Courtesy of the Lubavitch Library

For biography, other works and references: see #340.

372 ספר התלמיד שנה ראשונה


ספר התלמיד
28
הַגָּלָד יַעֲקֹב הוֹלֵךְ אֶל הַגַּן.
בַּגַּן יֵשׁ עֵצִים.
בַּגַּן עַל הַסַּפְסָל יוֹשֵׁב חָבֵר.
שָׁם הֶחָבֵר יָדִיד.
56


שנה ראשונה
אוֹכֶל אֲרוּחַת הַבֹּקֶר.
שׁוֹתֶה תֶּה אוֹ קָפֶה.
וְהוֹלֵךְ אֶל הֶחָנוּת.
הָאָב עוֹמֵד כָּל הַיּוֹם בֶּחָנוּת.
וּמוֹכֵר סְחוֹרָה לַקוֹנִים.
הָאָב שָׁב מִן הֶחָנוּת בָּעֶרֶב.
89

New York, 5674 [1914]-5678 [1918]
Graphics: illustrations.
Pointed text.
KA #893; Rappel (1993) #336; Rappel (1995) #ש82.
Copies: HAR; HUC; *YGC.

PART 1 (2nd ed.)
Author: [Zevi Scharfstein {Sharfstein}] [צבי שרפשטיין [שארפשטיין
Author's father: דוב
124 pp. 8vo
New York, 5678 [1918]
Publisher: Bureau of Jewish Education
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק א (תקופות א-ב)".
Includes: copyright, by publisher, 1918 (p. 2); note to 2nd ed. (p. 3).
Musical arrangements (pp. 63, 122-124).
Ben-Ezra, 29.

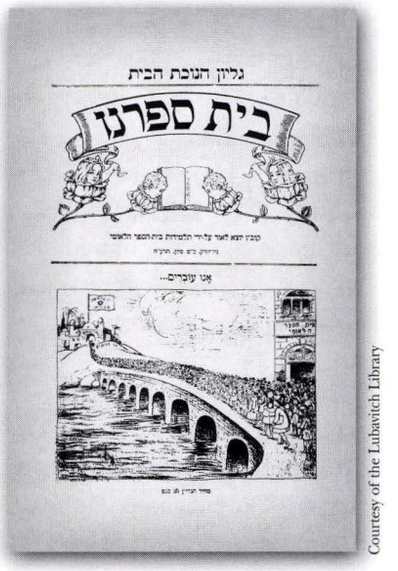
PART 2 (3rd ed.)
46 pp. 8vo
New York, 5674 [1914]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ב מהדורה שלישית".
Includes: copyright, by publisher, 1914 (p. 2).
Ben-Ezra, 29 (?).

PARTS 3-4
[2], 51-112 pp. 8vo
New York, 5674 [1914]
Publisher: Bureau of Education of the Jewish Community of New York
Title page (p. 1): plain; "ספר התלמיד שנה ראשונה חלק ג-ד".
Includes: copyright, by publisher, 1913 (p. 2).

The second edition of this elementary Hebrew reader, published by the Bureau of Education, was "completely different" from the first. A booklet explaining the underlying pedagogical differences between the editions was sent free of charge to all who requested it (part 1, p. 3). "ספר התלמיד [was] written by Zevi Scharfstein under [Samson] Benderly's supervision and [was] used in pre-Bible classes. It was based on the central-theme technique, in that it dealt with the life of a New York Jewish family" (Goelman, 81). Some of the illustrations are signed by Sol Aronson (vol. 1), Alfred Feinberg (vols. 3-4), John Frew (vols. 3-4), Lola [Leon Israel] (vol. 2, p. 19) and H. H. Tooker (vols. 2-4). For an illustration of children playing baseball, the all-American pastime, see vol. 1, part 1, p. 56. Rappel records Scharfstein as the author of all the parts and editions, though *BHB1* and Ben-Ezra do not. For further volumes in this series of Hebrew readers, see #349, #350, #368. For other editions, see *BHB1* and Rappel. *KA* records the imprint date of the third edition of part two as 1917; no such edition is in *BHB1* or Rappel.

For biography, other works and references (Scharfstein): see #357.

373 בית ספרנו
קובץ יוצא על-ידי תלמידות בית-הספר הלאומי



Courtesy of the Lubavitch Library

25, <[7]> pp. + wrappers 4to
New York, 29 Sivan 5678/9 June 1918
Printer (p. <[1]>): Lifshitz Printing Co., 217 E. Broadway
Front wrapper: art, by Lola [Leon Israel].
Title page #1 (p. 1): art; border.
Title page #2 (p. <[1]>): border; English only; "Our School English Supplement in Honor of the Dedication of Our New Home."
Includes: table of contents (p. 1).
Graphics: illustrations (pp. 25, <[1]>); portraits (*passim*).
Other languages: English (pp. <[1-7]>).
Pointed text (pp. 7-8, 12).
Copies: *HUC; LUB.

The National Hebrew School for Girls of New York (Die Yiddische Volks-Schule) published this dedicatory journal upon moving into a new building in 1918. The contributors were Rebecca Abrot (student), Joseph Barondess (with portrait), Deborah Breitman (student), Shalom Cohen (with portrait), Esther Friedland, H[ayyim]. A[braham]. Friedland, Batyah Goldstein, Joseph Iron (with portrait), Mordekhai Katz, H.L., Solomon C. Lamport (in English and Hebrew, with portrait), Zevi Hirsch Masliansky (with portrait), Samuel Markewich (in English, with portrait), Israel Matz (with portrait), S[amuel]. M[ax]. Melamed (with portrait), Dr. Y. Miller, Dr. A. Mogilnasky (with portrait), Shoshanah Molitin, Emanuel Mohl (with portrait), S. Naitove (in English), Judge Otto A. Rosalsky (in English, with portrait), Litman Rubinstein (with portrait), Dr. Noah Schechter (with portrait), Sh. Shugerman, Prof. N[ahum]. Slouschz and Hiyunah Yafah. The illustration on the wrapper, by Lola [Leon Israel], shows masses of girls crossing a bridge leading from the National Hebrew School to the Hebrew University in Jerusalem. For portraits of the teachers and administrators, see pp. 16-7. On the National Hebrew School, a New York communal day school for girls founded in 1910, see Dushkin, 83-4; Goelman, 76-7; *JCR*, 373-4. For an illustration of the school, see p. <[1]>. For a journal published by the students of the school under the title *בית ספרנו*, see Brody, 155; Brody-Zeldner, 222; *KA* #90; five or six issues were published from 1919 to 1920 (the masthead of no. 1 is reproduced in *שחרות* 2.4 [July 1917], p. 13 [#357]).

374 בן ישראל

Author: Zevi Scharfstein [Sharfstein] [שארפשטיין] צבי שרפשטיין
Author's father: דוב
New York, 1918-19
Other languages: English.
Pointed text.
Ben-Ezra, 27; *BHBI*; *KA* #93; E. R. Malachi (1944a), 194.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
[7], 212, [1] pp. 12mo
New York, [1918]
Publisher: Shilo
Printer (p. [1]): Alpha, 266 Grand St.
Title page (p. [1]): art, by Sol. Aronson; "בן-ישראל ספר המקרא לשנות הלמוד השלישית הרביעית".
Includes: copyright, by author, 1918 (p. [2]); preface (pp. [3-4]); table of contents (pp. [5-7]).

VOL. 2
[8], 325 pp. 12mo
New York, [1919]
Publisher: Shilo
Title page (p. [1]): plain; "בן-ישראל חלק שני פרקי שירה וספרות נבחרים למחלקות העליונות".
Includes: copyright, by author, 1919 (p. [2]); preface (Kislev 1918) (pp. [3-4]); table of contents (pp. [5-8]).
Graphics: portraits (pp. 1, 4, 14, 27, 31, 70, 93, 96, 104, 118, 145, 162, 184, 186, 221, 249, 284).

"Pitiful is the Hebrew child in America and pitiful is his Judaism. There is no Jewish milieu on the street on which he resides, nor is there any Jewish atmosphere in the house where he grows up. He lacks the natural source for absorbing a Jewish national influence. Under these circumstances, the Hebrew school remains the only institution of national influence. Every single moment that the child spends between the walls of the school must be dedicated only to pure Hebrew education. Thus, when I began to edit this work, I chose [only] material that is thoroughly Jewish" (vol. 1, p. [3]; vol. 2, p. [3]). This anthology of prose and verse contains selections from Shalom Aleichem, Sholem Asch, Micha Berdyczewski, Hayyim Nahman Bialik, Reuben Brainin, David Frischmann, Simon Ginzburg, Judah Leib Gordon, Samuel Leib Gordon, Mendele Mocher Seforim, Nahum Slouschz and Perez Smolenskin. Each selection is followed by a Hebrew-English glossary. Most of vol. 1 contains pointed text, whereas only the poetry of vol. 2, which was intended for more advanced students, is pointed. For a passage on Mordecai Manuel Noah, see vol., 1, pp. 208-12. Vol. 1 was distributed by S. Druckerman, 50 Canal Street (vol. 1, b.b.v.). Other editions are: rev. ed., 2 vols., New York: Shilo, [1920s?]-1925; new ed., vol. 2, New York: Shilo, [1940s?].

For biography, other works and references, see #357.

375 מלחמת היהודים ברומאים וחרבן ירושלים
סקירה היסטורית

Author: Israel Belkind [בעלקינד] ישראל בלקינד
Author's father: מאיר
4, [1], 5-24, [1], 25-38, [1] pp. 8vo
[New York], 1918
Publisher: Hammeir (New York)
Printer (p. 2): Saltzman Press, Inc., 42 Graham St. (Brooklyn)
Title page (p. 1): art.
Includes: copyright, 1918, by Belkind (p. 2); adv. for publisher (p. [1]).
Graphics: map (t.p.); color maps (pp. [1], [1]); photographs (22, 25, 30, 38).
Pointed text.
BHB1; *KA* #489.
Copies: HAR; HUC; JNUL; *YGC.

Belkind was born in Logoysk, Minsk Province, in 1861. While a student at Kharkov University, he helped found Bilu, the early Zionist settlement movement, in 1882. Belkind settled at first in Rishon Lezion, but was expelled from the colony. He opened a Hebrew school in Jaffa and later taught in Jerusalem. He was in America during World War I. He died in 1929 while in Berlin seeking medical treatment and he was buried in Rishon Lezion.

This chronicle of the military struggles between the Romans and the Jews in antiquity was intended for juveniles. It was published prior to September 1918 (*התרן* 5.26 [13 Sept. 1918], p. 16 [#924]). "The publishing house Hammeir has taken upon itself the task of spreading among the Jewish community in America knowledge of the Land of Israel and its history (specifically the history of the new *yishuv*). For this purpose it publishes books in Hebrew, the Yiddish vernacular of America and, to the best of its ability, in English. Until now we have published: *מלחמת היהודים ברומאים וחרבן ירושלים סקירה היסטורית* and *די ערשטע שריט פון ארץ ישראל*, by Israel Belkind ... Soon two [more] books will be published: Israel Belkind's *ארץ ישראל* [#1001], a complete geography of the Land of Israel with pointed text and with many pictures, illustrations and maps (its language is simple and appropriate for Hebrew schools in this country); and *די ערשטע שריט פון ארץ ישראל*, vol. 2 ... [Our] address: Dr. H. Guelman For Hammeir 245 24th Street, Cor. Second Ave., New York, NY" (p. [1]). The JNUL copy lacks the wrapper. A variant YGC copy contains a dedication to Noah Musher and lacks the title page and the advertisement.

Other works: #1001. Contributed to #547, #928, #930, #983 (vol. 2). Also see *BHB1*; Kressel; *LFDNYL*.
References: *BHB1*; *EJ*; Kressel, 1:256-7; *LFDNYL*, 1:368-9; Tidhar, 3:1295-7; *UJE*, 2:152; portrait of author in his *דיא ערשטע שריט פון ישוב ארץ ישראל* ([New York]: Hammeir, [1917]).

376 קבץ שירים לבתי ספר עם תוי נגינה
Selection of Hebrew Songs With Music

Author: A. Benelyahu א. בן אליהו
70 pp. + wrappers 12mo
New York, 1918
Publisher: Sinai Publishing Company
Front wrapper: English.
Title page (p. 1): identical to f.w.
Includes: copyright, by publisher, 1918 (f.w.r.); table of contents (p. 3); adv. for publications by Sinai (including #362) (b.w.v.).
Other languages: English transliterations (pp. 43-70).
Musical arrangement (pp. 43-70).
Pointed text.
BHB2.
Copies: HAR; HUC; JNUL; *YGC.

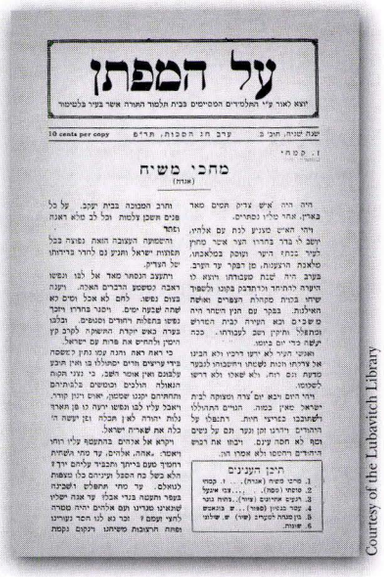
קבץ שירים contains songs by Noah Pines, R. Judah Halevi, "Bar-Nash" (*cf.* Chajes, 82-3), Hayyim Nahman Bialik, Y. Epstein, Hayyim Abraham Friedland, Samuel Leib Gordon, Naphtali Herz Imber ("Hatikvah"), [Wolf] Zev Jawitz, P. Kaplan, Mordekhai Zevi Mane, N. Rosenblum, Saul Tchernichowsky and others. English transliterations and musical arrangements, arranged by Benelyahu, appear on pp. 43-70. This work cost twenty cents (b.w.v.).

377 על המפתן
יוצא לאור ע"י התלמידים המסיימים בבית תלמוד התורה אשר בעיר בלטימור

Baltimore, 5679/1918-5680/1919
Publisher: Talmud Hatorah
Brody, 154; Brody-Zeldner, 222; Brown, 177.
Copies: *LUB (vol. 2, no. 2).

VOL.1, NO. 1 (Tabernacles Eve, 5679/1918)

VOL. 2, NO. 2 (Tabernacles Eve, 5680/1919)
16 pp. 8vo
Title page (p. 1): caption title.
Includes: table of contents (p. 1).


על המפתן
יוצא לאור ע"י התלמידים המסיימים בבית תלמוד התורה אשר בעיר בלטימור
10 cents per copy
מחכי משיח
Courtesy of the Lubavitch Library

על המפתן was published by the graduating class of the Talmud Torah of Baltimore. It contains fiction, poetry and other contributions. The contributors to vol. 2, no. 2 were Sh. Bugatsh, Zevi Egal, Batyah Guner, Z. Kimhi and Sh. Shiloni. Vol. 2, no. 2 cost ten cents (p. 1).

378 לקוטי אגדה
מתוך התלמוד והמדרש

Author: [Zevi Scharfstein {Sharfstein}] [צבי שרפשטיין [שארפשטיין
Author's father: דוב
New York, 5679 [1919]
Ben-Ezra, 28; *BHB1*; *KA* #415; E. R. Malachi (1944a), 194-5.
Copies: HAR; HUC; JNUL; LUB; *YGC.



VOL. 1
[6], 138, pp. 12mo
Publisher: Shilo
Printer (b.b.v.): Alpha Press, 266 Grand St.
Front board: art, by Ephraim Moses Lilien.
Title page (p. [1]): plain; "לקוטי אגדה מתוך התלמוד והמדרש חלק ראשון: משלים, דברי חכמה, מדות טובות וחגי השנה".
Includes: copyright, by Scharfstein, 1919 (p. [2]); preface (pp. [3-4]); table of contents (pp. [5-6]); Hebrew-English glossary (pp. 135-8).
Other languages: English.
Pointed text.

VOL. 2
[4], 92, pp. 12mo
Publisher: Shilo
Title page (p. [1]): plain; "לקוטי אגדה מתוך התלמוד והמדרש חלק שני: על התורה והנביאים".
Includes: copyright, by Scharfstein (p. [2]); table of contents (pp. [3-4]); Hebrew-English glossary (pp. 89-92).

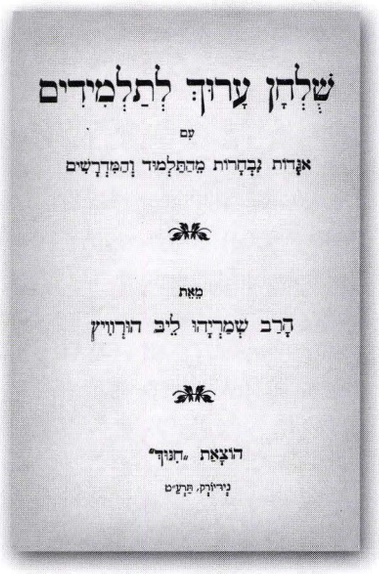
VOL. 3
XIII, 91, [3] pp. 12mo
Publisher: Shilo
Title page (p. [1]): plain; "לקוטי אגדה מתוך התלמוד והמדרש חלק שלישי: על התנאים והאמוראים".
Includes: copyright, 1919, by Scharfstein (p. [2]); table of contents (pp. [3-4]); Hebrew-English glossary (pp. 87-91); adv. for publisher (pp. [1-3]).

This anthology of aggadic passages from the Talmud and Midrash is geared to children. Each chapter concludes with a glossary (Hebrew-English in vol. 1, Hebrew-Hebrew in vols. 2-3). A summary of grammatical rules appears in vol. 3, pp. 75-86. The front boards are illustrated. "*Aggadah* is the original creation of the national Hebrew majesty and is second in importance only to the Bible. The spirit, soul and outlook of the Jewish nation ... have found their expression in the *aggadah*. The nationalist *aggadah*, therefore, is useful as a foundation for nationalist education ... There is another important aspect of teaching *aggadah* in our schools. The style of modern Hebrew literature, as it is being developed in our generation, is based on the style of the Mishnah and the Midrash. Therefore, instruction of *aggadah* in its original language is the only rational preparation for understanding the style of the modern literature" (vol. 1, pp. [3-4]). On the history and pedagogical value of *aggadah*, see vol. 3, pp. V-XIII, [1-3]. The YGC copy of vol. 2 has a 1919 imprint date but it can be distinguished as a later edition based on the paper. *BHB1* records that the first edition of vol. 2 was printed by Alpha Press and that the second edition has a 1922 copyright date. The preface of vol. 1 has a variant layout in the different editions. Each volume cost forty-five cents (vol. 1, b.b.v.; vol. 3, p. [1]). ***לקוטי אגדה*** was distributed in New York by Scharfstein and S. Druckerman, and in Winnipeg by B. Miller, 822 Main St. (vol. 1, b.b.v.).

For biography, other works and references: see #357.

379 שלחן ערוך לתלמידים
עם אגדות נבחרות מהתלמוד והמדרשים

Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
[8], 115 pp. 12mo
New York, 5679 [1919]
Publisher: Hinukh
Title page (p. [1]): symbol.
Includes: copyright, 1919, by Hurwitz (p. [2]); preface (13 Apr. 1919) (pp. [3-5]); table of contents (pp. [6-8]).
Other languages: English.
Pointed text.
BHB2; *KA* #815.
Copies: HAR; HUC; JNUL; LUB; *YGC.


שֻׁלְחָן עָרוּךְ לְתַלְמִידִים
עִם
אַגָּדוֹת נִבְחָרוֹת מֵהַתַּלְמוּד וְהַמִּדְרָשִׁים
מֵאֵת
הָרַב שְׁמַרְיָהוּ לֵיב הוּרְוִויץ
הוֹצָאַת "חִנּוּךְ"
נִיו־יוֹרְק, תרע"ט

Hurwitz was born in 1878 in Krichevo, Mogilev Province, to a Habad family. He studied in the yeshivot of Shumiachi and Mstislavl and, following his marriage, served as a rabbi in Dnepropetrovsk [Ekaterinoslav], Ukraine. He immigrated to America in 1906. After serving for a short time as the rabbi of a number of New York synagogues, including Congregation Adath Agustov and Harlem's Bnei Israel Anshei Sameth, he founded the Rabbi Israel Salanter Congregation and Talmud Torah (on the school and his involvement in it, see *קאנסטיטושאן*, 10-29). In 1927 he became the principal of Tipheret Ha-Gro Talmud Torah in Brownsville, a position he retained until his death. Hurwitz was well known as an orator and his sermons and lectures drew large audiences. Among the many works of this prolific author—he wrote in Yiddish, Hebrew and English—were popular guides to Jewish law and textbooks for children. He also published scholarly articles in Hebrew journals and edited Yiddish and Hebrew newspapers. Hurwitz was active in a number of national and local Jewish organizations, including the American Jewish Congress, the OU, Agudath Harabbonim, the Jewish Ministers' Association of America and the New York Kehillah. A Zionist, he attended the first World Zionist Congress and supported American Mizrahi. Hurwitz was committed to Orthodoxy, but he also embraced modern pedagogical techniques, worked with Jewish leaders from different backgrounds and advocated the establishment of decorous synagogues. He died in 1938. (He should not be confused with R. Samuel [Shemaryahu Halevi] Hurwitz of Baltimore.)

Critical of the pedagogical underpinnings of previous compilations of Jewish law for children, Hurwitz decided to publish his own. "This work is not necessarily arranged according to the Shulhan Arukh, because I took into consideration the conditions of this land and of education here. And I realized that for this reason there was a holy obligation to deal first with the Sabbath, holidays, sanctification of the new moon, [and] phylacteries, matters that are so important for the Jewish child here, and also respect for parents, teachers and the elderly, which the public schools neglect too much and the young generation here fails [to obey] even more" (p. [5]). Hurwitz was prepared to publish this work in 5678 [1918], but he wrote then, "it is difficult now to print it because of the scarcity of typesetters for the Hebrew vowel points due to the terrible war. (It is imperative that this work, a compilation of *halakhah* for children, be vocalized.) Also mainly because of the ... the high price of everything related to printing at this time, and such a textbook requires an extremely high outlay of money" (#801, p. 6). *שלחן ערוך לתלמידים* was the first work of its type (see Israel Zev Frischberg's review in #931, pp. 89-91) and Hurwitz hoped to publish additional volumes (pp. [3-5]). The back board lists the author's address as 66 W. 118th St. and the main agent as S. Druckerman, 50 Canal St. This work cost fifty cents, or forty cents for schools (b.b.; adv. in #928, vol. 9, no. 38, p. 16; #931, no. 4, b.w.r.). Other editions are 3rd ed., New York: Hinukh, c1919; 4th ed., New York: Nehemiah and Educational Stationery Store, c1919; New York: Hebrew Publishing Co., c1919 (*cf.* #667, p. 16, where Hurwitz wrote on 6 Aug. 1924 that three eds. had appeared). The popular reception of *שלחן ערוך לתלמידים* persuaded Hurwitz to publish *אוצר היהדות לתלמידים* [#387].

Other works: #387, #667, #672, #680, #801, #891; "Jewish Ministers' Association of America," *JCR*, 1189-91; *הגדה של פסח* (Brooklyn: Talmud Torah Tifereth Hagra, 5691/1931); (*עם תרגום באידיש*) *ששה סדרי משנה מנקדים ומפרשים* (New York, 5695-6/1934-5). Contributed to #357. Edited *ספר היובל ... ר' יהושע העשיל ראבינאוויץ* (New York: Meiold, 5690 [1930]). Also see *BHB1*; Kressel; *LFDNYL*; Sherman; *WWIAJ* (1938).

Approbations granted: #791; Benjamin Margulies, *אמתחת בנימין ... על חינוך הבנים* (New York: Linotyping Co., 5692/1932); B[enzion]. Eisenstadt, *דורות האחרונים ... ספר שני מ-פ* (Brooklyn; Postar Printing, 5700 [1940]).

References: *AJYB* 40 (1938-9), 386; *BHB1*; *CDAJB*, 1:283; *DA2*, 59-60; Drachler, 220, 227, 323; Gurock (1979), 109-10; Gurock (1996), 23-5; *JCR*, 463, 1189, 1192; Kaganoff (1990-1), 74; Kressel, 1:592-3; Landesman, 232; *LFDNYL*, 3:116-7; *NYT* (12 June 1938), p. 38:8; Rephael, 2:64-5; Sherman, 96-7; *WWIAJ* (1938), 465; *WWIAJ* (1928), 313; *קאנסטיטושאן פון שערי ציון* (New York: Rosenberg Printing Co., 176 Park Row, 5679 [1919]), 10-29; *דיא תלמוד תורה רבי ישראל סאלאנטער* 18.4-7 (Tevet-II Adar 1938), 60.

380 הבימה הקטנה משלוח מנות
חזיון לילדים בשלש מערכות

Author: [Zevi Scharfstein {Sharfstein}] [שארפשטיין] צבי שרפשטיין
Author's father: דוב
28 pp. 8vo
New York, [1920s?]
Publisher: Shilo
Title page; border.
Includes: list of characters (p. 3).
Pointed text.
BHB1; *KA* #78.
Copies: HAR; HUC; JNUL; *YGC.

This Purim play, with stage directions, was to be performed by children. The title page is *s.a.*; *BHB1* records the imprint date as 1920s. This volume was printed as part of the "הבימה הקטנה" series, which consisted of Hebrew plays on Biblical and holiday themes published by Shilo in the 1920s and 1930s with pointed text; for another work in this series, see #397. Ofek (1988), 1:300 records that eight pamphlets were issued in this series.

For biography, other works and references: see #357.

381 ספר ראשון ללמוד
RISHON LALLIMMUD

A Hebrew Primer Adapted for use in Hebrew Daily Schools, Sabbath and Sunday Schools, and Private Instruction.

Author: Louis [Eliezer] G[abriel]. Zelson [זלסון] זעלסאן .[בריאל] אליעזר ג
64 pp. + wrappers 8vo
New York, 1920
Publisher: Bloch Publishing Co. (New York)
Printer: L. Hochberg and Son, 12 Leveret St. (Boston)
Front wrapper: art; border; English; extended writing.
Title page (p. 1): art; border; English; extended writing; "Rishon Lallimmud A Hebrew Primer Adapted for use in Hebrew Daily Schools, Sabbath and Sunday Schools, and Private Instruction. ספר ראשון ללמוד להורות את-הקריאה בשיטה החדשה".
Includes: copyright, by author, 1920 (p. 1); preface (Oct. 1919) (pp. 3-4); notes (pp. 5-6).
Other languages: English (pp. 3-6).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

In 1918, Zelson became the first to teach Hebrew in a St. Louis public school.

"The method of teaching Hebrew reading set forth in the present work is new in many respects. Nevertheless, the method is not merely a product of theoretical considerations; it is rather the precipitation of many years' experience in teaching and in observing, supplemented by suggestions from psychologists, teachers, and educators. The writer has made use of this method in Talmud Torahs, Sabbath and Sunday Schools, in one of the public high schools of St. Louis, and in private instruction; and in every instance the results were most gratifying" (p. 3).

References: W. Ehrlich, 2:354.

382 הפנס
קבץ ספרותי

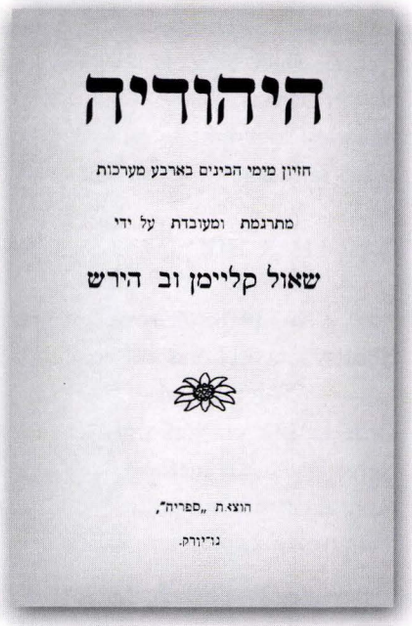
Author: [A. Sh. Spal] א.ש. שפאל
[2], 22, <[8]> pp. [printed on *recto* only] + wrappers 4to
New Orleans, Adar 5681 [1921]
Publisher/printer: *s.n.*
Front wrapper: art.
Title page (p. [1]): extended writing; "הפנס קבץ ספרותי יוצא מפרק לפרק ע"י תלמידי הת"ת דניואַרלינס לא גליון א."
Includes: table of contents (p. [2]).
Other languages: English (pp. <[1-8]>)
KA #669.
Copies: *NYPL.

Spal was a Hebrew teacher in New Orleans.

"This issue represents some of the successful achievements of the Communal Hebrew School [of New Orleans]. All editorials, essays, stories, etc., published in this number were written by pupils who derived their Hebrew education from the very a.b.c. solely and exclusively in our school. Is a thorough Hebrew-Religious education possible in America? Read this little magazine and your answer will be in the affirmative ... In our next issue we will render a complete report embracing the various the various [*sic*] activities of our school ... Jew of New Orleans! We appeal to you to help us in our great work" (p. <[1]>). Among the contents are humor, fiction, sketches, etc. The journal also contains descriptions of the activities of the school and of Young Judea (pp. 19-20, <[7-8]>). For a polemic against Stephen Wise and Joseph Klausner for urging Jews to consider Jesus in a more favorable light, see p. 17. The journal was edited by A. Spal, a teacher. The members of the publication committee were Eliezer Brenner, Sari Brenner, Shoshanah Brenner, Miriam Bir, Ita Goldberg, Levi Hirschberg, Shoshanah Hirschberg, Shoshanah Palter and Jacob Vadsky. The officers were Judah Spal (secretary) and Abraham Slodvodsky (treasurer) (p. [1]). The principal of the school was Ephraim Lisitzky. Tulane University students had the option to take Hebrew classes at the Communal School. This journal was mimeographed. No more issues of *הפנס* are recorded. A collection of mimeographed journals published by Hebrew school students in America is in NYPL (8-*PYX, sample v.15).

383 היהודיה
חזיון מימי הבינים בארבע מערכות

Author: [Saul Kleiman] שאול קליימן
Author: [B{enjamin?}. Hirsch] ב[נימין?]. הירש
63 pp. + wrappers 8vo
New York, [1921]
Publisher: Sifriyah
Printer (b.w.v.): Grayzel Press, Inc.
Front wrapper: border.
Title page (p. 1): identical to f.w., without border.
Includes: characters (p. 2); preface, by Kleiman (Heshvan 1921) (p. 4); Yiddish summary (pp. 57-63).
Other languages: Yiddish (pp. 57-63).
BHB2; Yaari (1957) #925.
Copies: JNUL; *YGC.


היהודיה

חזיון מימי הבינים בארבע מערכות

מתרגמת ומעובדת על ידי

שאול קליימן וב הירש

הוצאת „ספריה"

נוירורק.

Kleiman moved from Boston to Kansas City, MO, after being invited to head the Kansas City Hebrew School. He became the director of the talmud torah of Shearith Israel D'Lubavitz in 1918. Kleiman revitalized the educational standards of the school, particularly with his insistence on *Ivrit be-Ivrit* (natural method) instruction, and he is still remembered in Kansas City as "Mr. Education." He was a member of the Principals' Alliance of New York.

A Benjamin Hirsch who immigrated to America ca. 1907 was active as a local Hebraist and was a teacher in a Brownsville talmud torah. He was an advocate of the natural method (*Ivrit be-Ivrit*).

This Hebrew version of Jacques Halevy's *La Juive* "is translated and edited from Yiddish according to B. Lerner's opera, זשידאווקא [Yaari records that Lerner's translation was in Polish]. The translation was rendered a few years ago for our students who performed it twice in Boston, once in the great hall and then in the 'Grand Opera' house [Schubert Theater?] before a large audience. The pressing need for plays in Hebrew increases from year to year, and a great dearth is felt in this literary genre, causing us to rush and publish the manuscript. All the songs are original in content. Only two songs from the third act ... are the products of the writer of these lines [*i.e.*, Kleiman], and the rest were written by ... Hirsch. At the end of the book is appended an abstract of the play in Yiddish. This appendix will be useful ... for the theatergoers, who find it difficult to understand spoken Hebrew" (p. 4). In 1925 the play was again performed, this time "on a grander scale with a cast of fifty and a chorus of a hundred drawn from the children of the united Talmud Torah system" (B. Schultz, 59). The date of publication is recorded based on the preface.

Other works (Kleiman): *Anthology of Rashi* ילקוט רש"י (Kansas City: Quality Printing & Publishing, 5702/1942); *Of the Past and of the Present* מהעבר ומההוה (New York: Shengold Publishing Inc., 5719/1959).
Other works (Hirsch): #361; *Barkai in Memory of Benjamin Hirsch* ברקאי (Brooklyn: Agudat Barkai, 5706/1946).
References (Kleiman): C. Klausner, 85; B. Schultz, 58-63, 66, 72, 74.
References (Hirsch): Kabakoff (1978), 307; Landesman, 394n17.

384 פרקי משנה
מסודרים ומבוארים על-ידי יוסף בראגין

Author: [Joseph Bragin] יוסף בראגין
[4], 186 pp. 8vo
New York, [1921]
Publisher: Shilo
Title page (p. [1]): plain.
Includes: copyright, by Z[evi]. Scharfstein, 1921 (p. [2]); preface (p. [3]); contents (p. [4]); Hebrew-English glossary (pp. 171-82).
BHB2.
Copies: HUC; JNUL; *YGC.

Bragin was born ca. 1875 in the Russian Empire, where he founded a modern Hebrew school. By 1910 he was a Hebrew teacher in a basement talmud torah on New York's Lower East Side. Samson Benderly, the head of the recently organized Bureau of Jewish Education, recognized Bragin's talents and had him appointed principal of the Meserole Street Talmud Torah of Brooklyn. Bragin resigned three years later and joined the staff of the Bureau. He was a founder and principal of the Hebrew High School of New York and he taught Hebrew at the Teachers Institute of JTSA. Bragin was also a member of the Jewish Teachers

Association and the Hebrew Principals Association. He died in 1932 from wounds sustained in an automobile accident.

"Despite the basic role of the Mishnah and the Talmud in Jewish education, its instruction in our schools has almost completely ceased and the Oral Law is almost unknown among our younger generation. One of the reasons for which this important study does not occupy its proper place in our schools, in my view, is the lack of instructional materials appropriate for the spirit of students in our age. My purpose in editing this volume has been to restore our Mishnah to the Jewish school" (p. [3]). *פרקי משנה* contains appropriate selections from the Mishnah for children and a commentary based on traditional sources. On "Rabbi Judah the Prince and the Redaction of the Mishnah," see pp. 183-6. In addition to the edition catalogued here, there are two other variant copies. The first is identical to the one catalogued, except that it lacks a copyright date and the publisher's symbol on the title page. The second lacks pp. 183-6 and has an errata page (p. [5]). Bragin apologized for the "numerous errors" on this errata page and noted, "the second edition of the work will be published soon and it will be corrected as needed." None of the copies we inspected incorporate any of the corrections; based on the paper, the copy with the errata seems to be a later edition.

References: *AJYB* 35 (1933-4), 122; *CDAJB*, 1:72; *DA2*, 32; Drachler, 289; Goelman, 82; *JCR*, 451, 459, 462; *Jewish Education* 5 (Jan.-Mar. 1933), 18-21.

385 בר מצוה דרשות

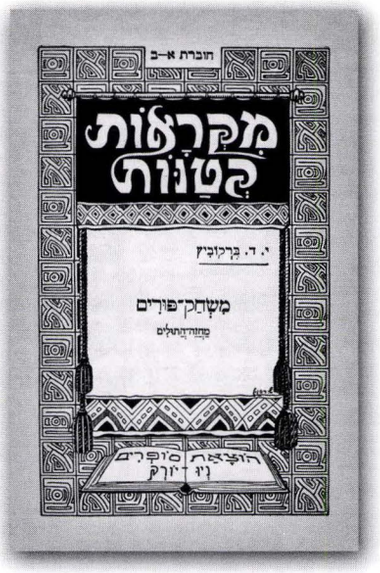
א זאמלונג פון קאנפירמאציאנס רעדעס אין העברעאיש, אידיש און ענגליש אלע דינים און ברכות צו תפלין אויך ברכת התורה וההפטרה. דריטע פערסערטע און פערמעהרטע

57 pp. <37 pp.> 8vo
New York, 1921
Publisher: S. Druckerman, 50 Canal Street
Printer (p. <2>): G.E.B. Press, 176 Park Row
Title page (p. 1): extended writing; symbol; Yiddish.
Title page (p. <1>): English only; extended writing; symbol; "Bar Mitzva A Selection of Confirmation Speeches in Hebrew, Yiddish and English and Condensed Code of Laws Concerning the T'fillin Third Revised and Enlarged Edition."
Includes: copyright, 1921, by S. Druckerman (<2>); contents (p. 3).
Other languages: Yiddish (pp. 28-57); English (pp. <1-37>).
Graphics: illustration (*passim*).
Pointed text.
KA #99; Rivkind #141.
Copies: HUC; LUB; *YGC.

This volume contains bar mitzvah sermons in English (9), Yiddish (10) and Hebrew (7). With the exception of two by R. Elias L. Solomon of the Bronx, none were reprinted from the first edition [#326]. Two of the English sermons and two of the Yiddish sermons are for orphans. For the liturgy for donning phylacteries and reading the Torah and *haftarah*, see pp. 6-10. For a digest of the laws of phylacteries, see pp. 3-5, <5-8>. The front board bears the full title. The front board on a variant copy in YGC does not identify it as the third edition and lists the price as price as sixty cents. For other editions, see #326.

386 משחק-פורים
מחזה-התולים

Author: [Isaac Dov Berkowitz] ברקוביץ .[וב]ד .[צחק]י
30, [1] pp. 12mo
New York, [1922]
Publisher: Soferim
Title page (p. 1): art, by Sh. Rasgil.
Includes: copyright, by Berkowitz, 1922 (p. 2); instructions to teachers (p. 2); Hebrew-English glossary (pp. 27-30); a.a. (31 Union Square) (p. [1])
Other languages: English (pp. 27-30).
Pointed text.
BHB1; *KA* #541; Yaari (1956) #277.
Copies: HAR; HUC; JNUL; LUB; *YGC.



Berkowitz was born in Slutsk, Minsk Province, in 1885. He immigrated to America in 1905 but returned to Russia soon after with Shalom Aleichem, his future father-in-law. He lived in New York City from 1913 (or 1914?) to 1921 and he moved to the Land of Israel in 1928. Berkowitz, whose talents were apparent as early as 1903 when he won a literary contest, was "regarded as one of the foremost representatives of the realistic school in Hebrew and Yiddish literature" (*UJE*). He was the voice of the uprooted in America" (Silberschlag [1953-5], 32) and "one of the most distinguished and probably the ablest of the group of younger writers" (Waxman, 4:108). He died in 1967.

This Purim drama for children was issued in response to the revival of the custom of performing Purim plays (p. 2). It was issued as nos. 1-2 of "מקראות קטנות", a series of ten pamphlets published weekly for children studying Hebrew. The series was edited by Berkowitz, published under the auspices of Stybel (Holtz, 24) and sold by the American-Hebrew Jeshurun Book Co., 202 East Broadway. Each number cost fifteen cents (p. [1]). For other titles in the series, see p. [1]; *BHB1*. *משחק-פורים* was republished in *מחזות* (Tel Aviv: Dvir, 5688 [1928]); *כתבי י.ד. ברקוביץ*, vol. 4 (Tel Aviv, 5712 [1952]).

Other works (Berkowitz): #483. Contributed to #919. Edited #396 (vol. 2), #924 (vols. 3-6), #932. Translated #461, #485. Also see *BHB1*; Kressel; *LFDNYL*; *UJE*.
References (Berkowitz): *AJYB* 24 (1922-3), 119; *CDAJB*, 1:47; *DA2*, 10-11; *EJ*; Epstein (1943), 126-33; Epstein (1952), 2:237-53; Holtz; Kressel, 1:380-2; Levitan (1980), 318-9; *LFDNYL*, 1:419-21; Mikliszanski, 158-65; *NYT* (30 Mar. 1967), p. 45:2; Ribalow (1926), 104-15; *UJE*, 2:206; Rejzen (1926), 1:380-3 (portrait); Silberschlag (1953-5), 32; Silberschlag (1976), 277; Waxman, 4;108-13.

387 אוצר היהדות לתלמידים

ערכי היהדות: הלכה ואגדה, דינים ומנהגים, מוסר ומדות
מעבדים, מבארים ומסודרים על חמשה חמשי תורה ... ספר ראשון בראשית



Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
[8], 174 pp. 12mo
New York, 5683 [1923]
Publisher: Hinukh
Title page (p. [1]): extended writing.
Includes: copyright, by author, 1923 (p. [2]); preface (31 Mar. 1923) (pp. [3-6]); table of contents (p. [7]); memorial (p. [8]); a.a. (66 W. 118th St.) (rear pastedown endpaper); advs. for #379, #837 (rear pastedown endpaper).
Pointed text.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"A deep and wide knowledge of true Judaism is the most important foundation of the establishment of the nation ... All who are experts in the history of our people know that wherever the Torah and the Hebrew language are forgotten, assimilation reigns supreme ... In olden times the influence of religious practice was very great and deep ... Under such conditions even one who was not educated with a broad knowledge of true Judaism could easily become faithful to his people. This is not so now at an hour when the power of religious practice has ceased ... The only answer is to do for the students of today what R. Judah Hanasi did for his generation, and what Maimonides did for his generation: to prepare for the students of our generation a new and original textbook in simple Hebrew that will include a knowledge of Judaism in all fields. It is a work of this type, which is a sorely-missed desideratum in our contemporary literature ... that I have accepted upon myself [to write], after those who are greater and better then me did not accept this holy task ... The wide dissemination of my *שלחן ערוך לתלמידים* [#379], which was printed in two editions and will soon appear in a third edition, ... caused me not to despair ... and I set myself to also publish *אוצר היהדות לתלמידים*. The only purpose of this work is to edit systematically the commandments, laws, customs and Jewish ethics and to interpret them intelligently with reasons that are acceptable to the heart. And this is the greatness, value and utility of this textbook, even though the first volume, on Genesis, does not have any laws and only three commandments ... Because of a reason that is obvious to all pedagogues, I initially decided to begin with the other parts of the Torah and not with Genesis, which lacks laws and commandments, but I then decided that I did not wish to omit anything from the Torah ... And in place of laws and customs that are in the other parts of the Torah, in the first part there are practical commandments and a great anthology of morals and ethics that I have arranged by lection" (pp. [3-6]; in his *ספר אוצר התורה* [#891], however, he did commence with Exodus). This work cost sixty cents (rear pastedown endpaper). The front board is illustrated. No other volumes are recorded.

For biography, other works, approbations granted and references: see #379.

388 ספר גמרא למתחילים

כולל ארבע מאות ענינים מש"ס ומדרשים. בו נקבצו ובאו כל דרכי הגמרא מן הקל אל הכבד. בכל פרק, או דרך, מובא כמה ענינים מש"ס המכילים בתוכם מושגים שונים, המפוזרים על פני רחב ים התלמוד, וטובים להתפתחות שכל הנער ולהתרגלותו בכל ענפי הלכותיהן ומשפטיהן. מאת יעקב בן מרדכי גאלדמאן

Author: [Jacob Goldman] [גאלדמאנן] יעקב גאלדמאן
Author's father: מרדכי
8, 175 pp. 8vo
New York, 5683 [1923]
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. 1): extended writing.
Includes: preface (pp. 4-6); indices (pp. 6-8).
Pointed text.
Rappel (1993) #252; Rappel (1995) #ג33.
Copies: HUC; JNUL; *YGC.

Goldman was born in 1856 in Pinsk. While still a child he entered the yeshivah in Slonim. After spending time in Moscow and Brisk, he settled in his native town and worked as a teacher. Goldman began to contribute articles on the Land of Israel to *הצפירה* in the 1870s; his later pieces appeared in *המגיד* and *המליץ* When pogroms broke out in southern Russia in 1881, he supported immigration to the Land of Israel rather than to America. Goldman authored Talmud instruction textbooks for children based on modern pedagogical techniques. He died in Pinsk in 1909 and was never in America.

ספר גמרא למתחילים contains selections from the Talmud arranged in units so that students would learn new principles and terms with each unit. Other editions are Vilna: Judah Leib Matz, 5662/1902; Vilna: Judah Leib Matz, 5663/1902; Vilna: Alexander Matz, 5664/1903; Vilna: F. Matz, 1907; New York: Hebrew Publishing Co., 5677 [1917]; New York: Star Hebrew Book Company, 5687 [1927]; New York: Hebrew Publishing Company, 1927. The Hebrew Publishing Co. editions of 1917 and 1923 are stereotypes of the early Vilna editions.

Other works: see *BHB1*; Kressel.
References: *BHB1*; *DRS*, 1:13; Kressel, 1:420 (also see errata in vol. 2).

389 חנה ושבעת בניה

(מחזה לילדים) מעבד על ידי י.ז. פרישברג

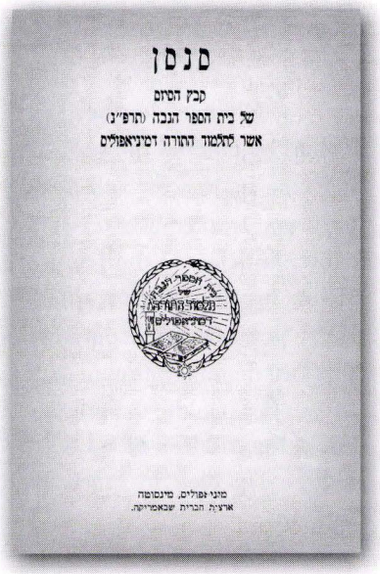
Author: [Israel Ze'ev Frischberg] [פרישברג] ישראל זאב פרישברג
Author's father: יעקב מנדל
15, [1] pp. 16mo
New York, 5683 [1923]
Publisher: S. Druckerman, 50 Canal St.
Title page (p. 1): art.
Includes: copyright, by publisher, 1917 (p. 2); advs. for *זמירות לחנוכה* (ten cents) and *מגלת חנוכה* (fifteen cents) (p. [1]).
E. R. Malachi (1958) #2A; Yaari (1956) #1003.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This Hanukah play was published for children. Although the 5683 [1923] edition bears a 1917 copyright date, *BHB1* and Yaari do not record an edition from that year. The play was republished with an English translation by the Hebrew Publishing Company of New York in 5630/1929 (Monoline Press).

For biography, other works and references (Frischberg): see #345.

390 סנסן
קבץ הסיום של בית הספר הגבה (תרפ"ג) אשר לתלמוד התורה דמיניאפוליס

[22] ff. + wrappers 8vo
Minneapolis, 5682 [1923]
Printer (b.w.): Saturday Post Printing Co.
Title page (f. [1a]): art; border.
Graphics: photographs (of school, students and teachers).
BHB1; Brody, 158; Brody-Zeldner, 122; Brown, 177; *KA* #604.
Copies: HUC; JNUL; *YGC.



The literary contributions in this yearbook for the 1923 graduating class of the Talmud Torah high school of Minneapolis "are the fruit of the spirit and the pen of students. The content, style and expressions are theirs, and the hands of the editor did not interfere expect to make minor corrections when necessary" (f. [1b]). For the signatures of one hundred individuals who each contributed one dollar toward the publication, see f. [22b]. The printer is identified on the back wrapper (although the type, layout and format are identical to #393, printed by Moinester).

The Hebrew Free School of Keneseth Israel Synagogue was founded in 1894. When it was reorganized in 1911 as an independent school (soon to be named Talmud Torah of Minneapolis), Elijah Avin [Even], "one of New York's best עברית בעברית [natural method Hebrew] teachers," was appointed principal (Goelman, 81; portrait on f. [2a]). The school subsequently achieved fame as one of the outstanding Jewish institutions in North America" (*EJ*, 12:38). It had three divisions—elementary school (five years?), high school (three years) and *bet midrash* (two years) (#393, pp. 17-8; #401, p. 128)—and its facilities included a library, auditorium, synagogue and swimming pool (pictures in #401, pp. 118-20, 126). Extracurricular clubs promoted Zionism, Hebrew oratory, Hebrew literature, drama and debating (pictures in #401, pp. 122-5). A South Side branch met as early as 5683 [1923] in the basement of Adath Jeshurun; ca. 1925 it had one hundred twenty students and a plot was purchased for the purpose of erecting a building (#401, p. 21). An alumni association was established in 1915 (for its activities, portraits and membership, see #401, pp. 129-32). There was also an athletic club for male alumni and a Zionist club for female alumni by 5686 [1926] (#401, pp. 121-2). For other yearbooks from this school, see #393, #401. For ברקאי, a monthly published by the (elementary school?) students of the Talmud Torah, see #402. On the school, see Goelman, 81; Plaut, 179-1. For an advertisement announcing that the school was hiring "teachers who are learned and enlightened, with expertise and experience in the modern instruction of Hebrew," see adv. in #928, vol. 9, no. 7, p. 16.



391 חוברת הסיום
של בית ספר העברי דבלומפיעלד

Author: [S{olomon}. Barsel] ברזל .[ש]למה
Author's father: פינחס
[25] pp. 8vo
Newark, 1923
Printer: Uptown Printing Co.
Title page (p. [1]): border; English; extended writing.
Graphics: portraits.
Other languages: Yiddish.
Copies: *YIVO.

Barsel was born in 1899 in Tiberias, Land of Israel, and he studied in the Beth-Chasam Sofer Seminary of Safed. He was ordained in 1915 and he immigrated to America the following year. He served as a rabbi in Bloomfield (NJ) from 1918 to 1926. He also studied pharmacy at Rutgers University (Ph.G., 1922) and was the principal of the Bloomfield Hebrew School. He subsequently occupied pulpits in Orange (NJ), Newport News (VA) and Portsmouth (VA). While in the latter city he founded the Bialik Camp and earned a B.S. from William and Mary College (1931). In 1934 he became a rabbi in Philadelphia, where he was a member of the Board of Jewish Ministers. Barsel was active in the Zionist organization of America. He died in 1952.

This journal, edited by Barsel, was published in honor of the graduating class of 1923 of the Bloomfield Hebrew School (Shoshanah Shluger, Sadie Silverman, Moses Levinston and Sidney Abrahamowitz). It contains: portraits of Barsel, school organizers and graduates (pp. [2, 4]); lists of officers of the school, the board of education, the examination committee and the banquet committee (p. [3]); "The History of the Bloomfield Talmud Torah" (pp. [6-8]); the order of commencement exercises (pp. [13-14]); portraits of Z. H. [Zevi Hirsch] Masliansky (a speaker at the graduation), Abraham S. Schomer (president of the Order Sons of Zion, a speaker at the graduation), Ephraim Ish-Kishor and Silvia Shluger (pp. [13-14]); literary contributions by the graduates (pp. [10-12, 15-16]); and advertisements (pp. [17-25]). Only the graduates' contributions are in Hebrew.

References: *CDAJB*, 1:34; *NYT* (16 Feb. 1952), p. 13:6; *WWIAJ* (1938), 59.

392 נאמים לבר מצוה ולאביו
הגות לב הרב הגדול והסופר המפורסם כש"ת מוהר"ר בן-ציון הי"ו בהר"ר משה ז"ל אייזענשטאדט הופיע בעזרת תומכי תורה ומחזיקיה בבראנזוויל

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
12, [1] pp. + wrappers 8vo
Brooklyn, 5684 [1924]
Chronogram: תמהר גאולה
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w., without border.
BHB1; Rivkind #261.
Copies: HUC; JNUL; *YGC.


נאמים
לבר מצוה
ולאביו
הגות לב הרב הגדול והסופר המפורסם כש"ת מוהר"ר
בן־ציון הי"ו בהר"ר משה ז"ל
אייזענשטאדט
הופיע בעזרת תומכי תורה ומחזיקיה בבראנזוויל
שנת תמהר גאלה לפ"ק
ברוקלין־ניו־יארק

Eisenstadt was born in Kletsk, Minsk Province, in 1873 and he received a traditional education. He immigrated to the United States in 1903 and became the rabbi of Kletsk expatriates living in Brownsville, Brooklyn. He later served a number of other Brownsville congregations. Eisenstadt had contributed to Hebrew periodicals by the time he was eighteen and he retired from the rabbinate in 1936 so that he could dedicate all of his time to writing. A prolific author—mostly in Hebrew, but in Yiddish as well—Eisenstadt published homilies, a Hebrew journal (*אספקלריה* [#918]), Talmudic commentaries and responsa, though he is especially remembered for his rabbinic biographies. (For a reference to attacks on these works, see #1028, pp. 79-80. On Judah David Eisenstein's comment that Eisenstadt's works were "without literary value," see Brisman [1987], 436n20.) Eisenstadt was also active on behalf of Mizrahi and charities in the Land of Israel. He died in 1951.

This pamphlet was published following the celebration of Eisenstadt's son Moses becoming a bar mitzvah (*Beha'alotekha* lection, 21 June 1924). It contains the sermons delivered by the father and son on the occasion. Moses originally delivered his sermon in Yiddish and his father translated it into Hebrew for publication (p. 3). The pamphlet is dated 27 June 1924 (p. 24). It was published with "the assistance of the supporters and sustainers of Torah in Brownsville" (p. 1).

Other works: #526, #534, #539, #728, #739, #775, #806, #817, #835, #847, #855, #918, #1125, #1163; #1200; *דור רבניו וסופריו* (vol. 1, Warsaw: Halter and Eisenstadt, 1895; vols. 2-3, Vilna: Abraham Zevi Katzenellenbogen, 1900-1; vol. 4, Vilna: Shraga Feivel Garber, 1902); *דברו על לב* (Brownsville: *s.n.*, 5687 [1927]); *אנשי השם בארצות הברית ... ספר ראשון* (St. Louis: Moinester Press, 5693 [1933]); *ספר שני ... דורות האחרונים* (vol. 1, Brooklyn: Moinester Publishing Co., 5697 [1937]; vol. 3, Brooklyn: Moinester Publishing Co., 5700 [1940]; vol. 3, Brooklyn: Modern Linotype Co., 5701 [1941]) *ספר בני ציון כולל שאלות ותשובות וחדושים בהלכות* (Brooklyn: Postar Printing Co., 5708 [1948] [or 1952?]). Published Meir Robinson, *הערות וחדושים על הנודע ביהודה* (Vilna: Abraham Zevi Katzenellenbogen, 5659 [1899]); Ezekiel Landau, *ספר נודע ביהודה* (Vilna: Rosencrantz and Schriftsetzer, 5659 [1899]). Contributed to #326, #611, #619, #922, #926. Published #1145. Also see *BHB1*; *LFDNYL*; M. Robinson, 22; Schwab, 113, Sherman.
Approbations granted: #430, #751, #791, #1028, #1145; Aaron Dobryinsky, *ספר פרחי אהרן* (St. Petersburg, 5688 [1927]); Ben-Harosh, *ספר ברכת אליהו* (Djerba: Hadad, 1939); Elijah Rosof, *ספר כסא אליהו* (Brooklyn: Postar, 1955).
References: *AJYB* 6 (1904-5), 85; *AJYB* 24 (1922-3), 134; Z. Bernstein, 120, 129n60; *BHB1*; Blondheim, 200; Brisman (1987), index; *CDAJB*, 1:133; *EJ*; Gottlieb, 298; *JE*, 5:38; Kaganoff (1990-1), 86; Kressel, 1:82-3; Landesman, 212; *LFDNYL*, 1:65-6; *NYT* (1 Sept. 1951), p. 11:7; *OZ*, 106; Rejzen (1926), 1:175; Rephael, 1:85-7; Sherman, 56-7; *UJE*, 4:38; Wiernik (1912), 407.

393 סנסן

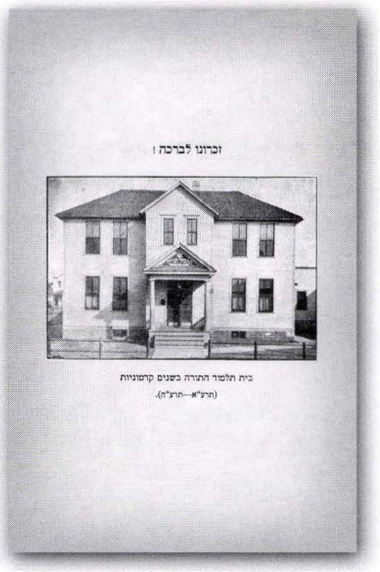
קבץ הסיום של בית הספר הגבוה (תרפ"ד) אשר לתלמוד התורה דמיניאפוליס



Author: [Hannah Barzon] חנה ברזון
Author's father: אברהם
Author: [Moses Levins {Mabatz, Harambatz}] [מב"ץ, הרמב"ץ] משה לוינס
Author's father: צבי
66 pp. + wrappers 8vo
Minneapolis, 5684 [1924]
Printer (b.w.v.): Moinester Printing Co. (St. Louis)
Front wrapper: half title; art.
Title page (p. 1): art; border.
Graphics: photographs (of school, students and teachers).
BHB1; Brody, 158; Brody-Zeldner, 122 (see 1923 entry); Brown, 177; *KA* #605.
Copies: HUC; JNUL; *YGC.

Barzon was a native of Minneapolis. Following her graduation from Minneapolis's Talmud Torah high school in 1924 (p. 13), she decided to continue her Hebrew education for two more years in its *bet midrash* program (#393, p. 18; #401, p. 53). She was the secretary and director of the Talmud Torah's South Side branch in 5686 [1926] (#401, p. 21). She was also the president of Benei Sefer, the Talmud Torah's Hebrew social/literary club (#401, p. 124).

Levins was born in Minneapolis. He graduated from Minneapolis's Talmud Torah high school in 1924 (p. 15), after which he enrolled in its *bet midrash* (see contributions to #401).


זכרונו לברכה !

בית תלמוד התורה בשנים קדמוניות
(תרע"א—תרע"ח).

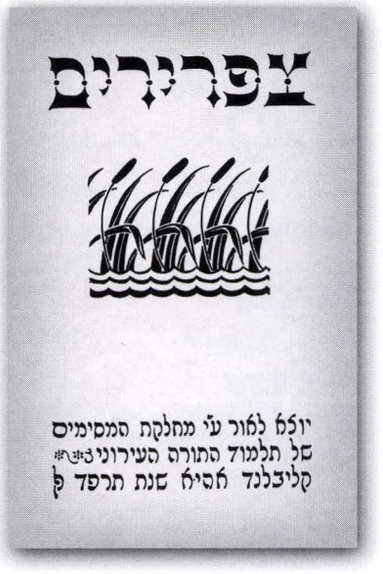
This yearbook, edited by Barzon and Levins "with the participation of [the principal] Mr. [Elijah] Avin [Even]" (p. 2), was published by the 1924 graduating class of Minneapolis's Talmud Torah high school. It contains miscellaneous literary contributions. For an essay on Mordecai Manuel Noah, see p. 42. On other famous American Jewish figures, see p. 39. For a list of those who supported the publication of this yearbook, see p. 66. On the school and for other yearbooks that it published, see #390.

Other works (Barzon): contributed to #401.
Other works (Levins): contributed to #401.

394 צפרירים

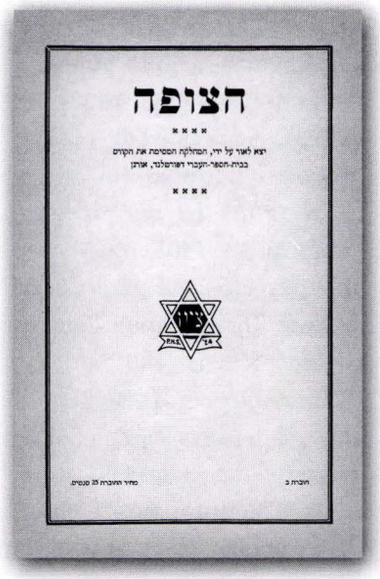
יוצא לאור ע"י מחלקת המסימים של תלמוד התורה העירוני קליבלנד אהיא

40 pp. + wrappers (two cols. per page) 8vo
Cleveland, 5684 [1924]
Publisher: Talmud Hatorah Haironi
Printer (b.w.v.): Atlas Printing Co.
Front wrapper: half title; "צפרירים".
Title page (p. 1): art.
Includes: table of contents (p. 2); dedication to Joshua Rocker (p. 40).
Graphics: portraits of graduates (class picture on p. 3; each contribution is accompanied by the author's portrait).
BHB2; Brody, 160; Brody-Zeldner, 222.
Copies: JNUL; *YGC.



This yearbook for the 1924 graduating class of the Cleveland Hebrew School and Institute (Talmud Torah) contains literary contributions from the boys and girls of the class. The school was run by Zevi [Harry] Schuster, H[ayyim]. A[braham]. Friedland and Mordecai Medini.

395 הצופה



[Portland, OR], [1923?]-1933
Copies: LUB (vols. 2-5, 9); *YGC (vol. 2, no. 1).

VOL. 2, NO. 1 (1924)
Author: [William {Isaac} Scheinbaum] יצחק שיינבוים
Author: [Alfred {Eliezer} Goldeen] אליעזר גולדין
2-13, <2-9> pp. + wrappers 8vo
Printer (p. <3>): [Morris Printing Co.]
Front wrapper: border; "הצופה יצא לאור על ידי, המחלקה המסימת את הקורס בבית-הספר-העברי דפטורטלנד, אורגן".
Back wrapper: border; English only; "The Observer Published by the Graduating Class of the Portland Hebrew School Volume 2 No. 1."
Includes: advs. (f.w.v., pp. 2, <2>, b.w.v.); table of contents (p. <3>).
Other languages: English (pp. <2-9>).
Graphics: portrait (pp. 4-6); illustrations (p. <5, 6, 7>)



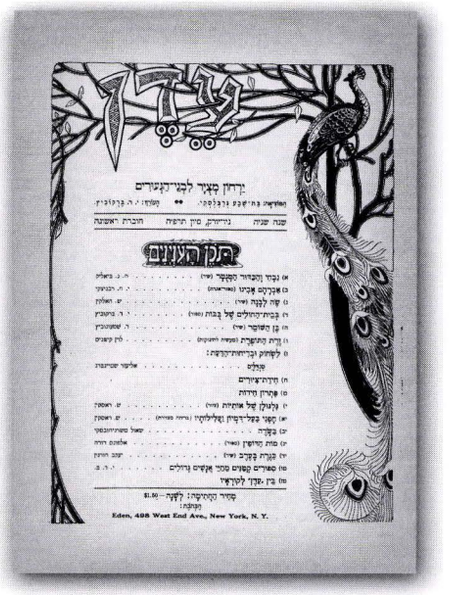
This journal was "published by the graduating class of the Portland [Oregon] Hebrew School" (b.w.r.). Vol. 2, no. 1 was edited by Scheinbaum and Goldeen, members of the graduating class. It contains Hebrew and English contributions by boys and girls of the graduating class; R. Samuel Dov [Ber] Fain, R. Samuel Zacks and Rabbi N. B. Krueger, all local rabbis; educators; and school administrators and staff-members. Some of the illustrations are signed by F. R. or E. Costello. For portraits of the students and school administrators, see pp. 4-6. "The cuts for the Observer [were] made by Hicks-Chatten Engraving Co., 45 Fourth Street" (p. <3>). Vol. 2, no. 1 cost twenty-five cents (f.w.r.). *הצופה* was published annually as late as 1933 (vol. 9).

396 עדן

New York, Nisan 5684/Apr. 1924-Tishri 5686/Oct. 1925
Publisher: Bath Sheba Grabelsky
Printer (vol. 2, no. 4, p. [2]; no. 5, p. [2]): Up-To-Date Printing Co., Inc., 195-197 Canal St.
Includes: advs.
Graphics: *passim.*
Pointed text.
BHB1; Brody, 160; Brody-Zeldner, 122; Brown, 177.
Copies: HAR; HUC; JNUL; *YGC.

VOL. 1 (12 nos.)
Author: Daniel Persky [פערסקי] דניאל פרסקי
Author's father: יצחק הלוי
286, [10] pp. 4to
Nisan 5684/Apr. 1924-Adar 5685/Mar. 1925
Title page (p. [1]): art; border; general t.p. for vol. 1; "עדן ירחון מיוצר לבני הנעורים".

Title pages (each issue); art; English; table of contents; "עדן ירחון מיוצר לבני הנעורים Eden Hebrew Monthly for Jewish Youth."
Includes: table of contents for vol. 1 (p. [2]); advs. (pp. [3-10]); index (p. [2]).



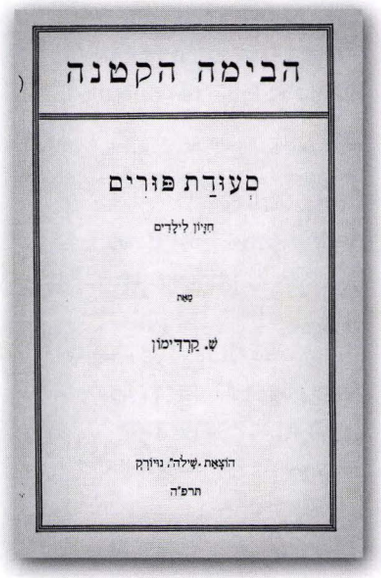
VOL. 2 (5 nos.)
Author (nos. 1-6): I[saac]. D[ov]. Berkowitz יצחק]. ד[וב]. ברקוביץ
[2], 20, [2] pp. (no. 1); [2], 21-40, [2] pp. (no. 3); [2], 41-60, [2] pp. (no. 2); [2], 61-80, [2] pp. (no. 4); [2], 81-100, [2] pp. (no. 5) 4to
Sivan 5685/June 1925-Tishri 5686/Oct. 1925
Title pages #1 (p. [1] of each issue); art border; table of contents; "עדן ירחון מיוצר לבני הנעורים".
Title pages #2 (first numbered page of each issue): art; caption title; "עדן".
Includes: advs.

Persky was born in Minsk in 1887 and he immigrated to America in 1906. A "pioneer reviver of Hebrew" (*CDAJB*), he "devoted all his efforts to the Hebraist movement" (*EJ*). He taught at the Herzliah Hebrew Teachers' College of New York from 1921, except for when he was in Europe and the Land of Israel between 1927 and 1932. Persky contributed many articles to the Hebrew press and he edited Hebrew periodicals for children. He also wrote in Yiddish. He was involved in the Histadruth Ivrith and other Hebrew societies and he maintained a relationship with many Hebrew writers all over the world. Persky was profiled by the *New Yorker* in the 1950s (Mintz, 41). He died in 1962. For praise of Persky, see #448.

This illustrated Hebrew monthly periodical for children was novel in that its goal was not pedagogy, but entertainment. It thus contains many cartoons, games, riddles, illustrations, etc. Additionally, it was unique in that it was the only Hebrew periodical that solicited original illustrations. The artists were Joseph Kotler (vol. 1), Z. Ma'or (vol. 1), Barukh Aronsohn and Saul Raskin (vol. 2). Many famous writers contributed, including Hayyim Nahman Bialik and Saul Tschernikowsky. Among the American contributors were Samuel Leib Blank, Israel Efros, H[ayyim]. A[braham]. Friedland, T. Fuchs, Simon Ginzburg, Aaron Aryeh Leib Grossman, Bath Sheba Grabelsky, Simon Halkin, Ephraim Lisitzky, Shalom Maximon, M[ordecai]. Medini, Mordekhai Manes Monossowitsch, Joseph Opatoshu, Abraham Sho'er, Benjamin Nahman Silkiner and Menasheh Vaxer. "Eden was received well and with extraordinary interest in its time throughout America, the lands of the Diaspora and the Land of Israel. It was a unique and original phenomenon in our literature" (Persky [1927], 342-3). Beginning with vol. 1, no. 9, the title pages boasted that *עדן* enjoyed the "largest Hebrew circulation in America." Each issue of vol. 2 has two title pages. A one-year subscription cost one dollar; it was raised with vol. 1, no. 7 to $1.50. For an advertisement for this work, see #1181, p. 28. Many of the advertisements are for Hebrew books and publishers. There are also advertisement for summer camps. Vol. 2 has an English title on the back pages ("Eden Hebrew Monthly for the Youth"). No more issues were published. On Bath Sheba Grabelsky (nee Friedberg), the publisher and managing editor, see *WWIAJ* (1926), 228. The business manager was Saul Epstein (vol. 1, no. 7, p. 167). On *עדן*, see E. R. Malachi "*שבעים*", 675; Ofek (1988), 1:307-15; הדאר 4.22 (9 May 1924), pp. 10-11; הדאר 6.16 (5 Mar. 1926), p. 286.

Other works (Persky): contributed to #281, #257, #547, #919, #922, #927, #930 (vol. 1), #935, #1005, #1159. Edited #924 (vol. 1, part 1; vol. 2). Also see *BHB1*; Drachler; *LFDNYL*. For English translations, see Goell.
Approbations granted (Persky): Netanel Kaufman, *ספר אור הפלאות* (New York: Twersky Brothers, 5701/1950).
References (Persky): *AJYB* 64 (1963), 495; *BHB1*; Brisman (2000), 99; *CDAJB*, 2:485; Chomsky (1957), 263, 265; *DA2*, 204; Drachler, 306; *EJ*; Epstein (1943), 225-6; *JCR*, 1345; Kabakoff (1966), index; Kabakoff (1978), index; Kressel, 2:692-3; Levitan (1980), 320; *LFDNYL*, 7:198-9; Mikliszanski, 230-7; Mintz, 41-4; *UJE*, 8;466; Waxman, 4;1081-2; *WWIAJ* (1928), 534; *WWIAJ* (1938), 804; *ספר אברהם גולדברג*, 119-22.
For biography, other works and references (Berkowitz): see #386.

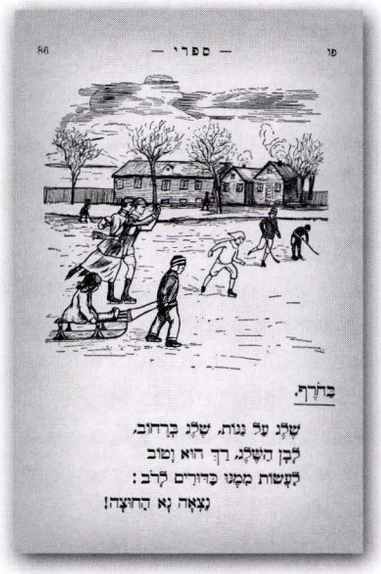
397 הבימה הקטנה סעודת פורים
חזיון לילדים



Author: [S. Kardimon] ש. קרדימון
14, [1] pp.
New York, 5685 [1925]
Publisher: Shilo
Title page (p. 1): border.
Pointed text.
BHB1.
Copies: JNUL; *YGC.

This Purim play for juveniles was published as part of the הבימה הקטנה series. For more on this series, see #380.

398 ספרי
ספר מקרא (אחר הא"ב) לראשית למוד השפה



Author: I[srael]. [Hayyim] Pollack י[שראל]. ח[יים]. פולאק
VI, 122 pp. 8vo
Boston, 5685 [1925]
Publisher: Tal
Title page (p. I): plain.
Includes: a.a. (31 Elmhurst St., Dorchester, MA) (p. II); copyright, by author, 1925 (p. II); table of contents (p. II); preface for teachers (12 July 1925) (pp. III-VI).
Graphics: illustrations (*passim*).
Pointed text.
Musical arrangement (pp. 117-22).
BHB1; *KA* #613.
Copies: HAR; HUC; JNUL; *YGC.

Pollack lived in Dorchester, MA, in 1925.

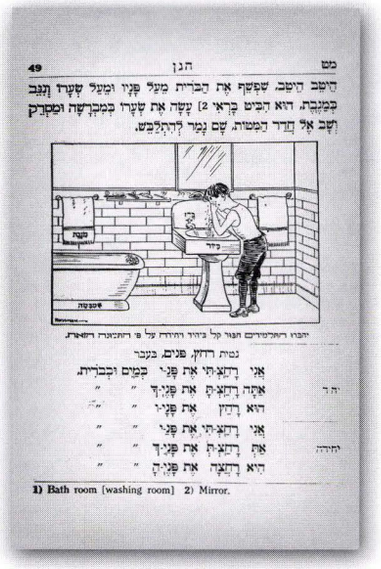
This elementary Hebrew reader, edited by Pollack, contains selections by Yishai Adler, Hayyim Nahman Bialik, A. Brind, Levin Kipnis, Y. Y. Neuman, Noah Pines, Zalman Shneour, H. Rabinowitz, Kadish Judah Leib Silman and various readers. It also contains new music arranged by Prof. B. [Boris M.?] Morros and many illustrations prepared by I. Bookstein (p. I). (Adler, Brind, Neuman and Morros were on the faculty of the Hebrew Teachers College of Boston; see p. IV and the faculty portraits folded into #400.) ספרי went through at least seven editions (see *BHB1*). Vol. 2 was published by Tal in 5687/1926 and vol. 3 by New York's Hebrew Publishing Company in 5689/1928 (*BHB1*). *KA* collates 123 pp. for vol. 1.

Other works: see *BHB1*; Drachler, 456.

399 הגן
ספר למוד למקרא, כתיבה ודבור למתחילים



Author: C. W. [Kalman] Waldman [וואלדמאן [וואלדמן ו.] ק.
[6], 77, [3] pp. 8vo
Boston, 5685/1925
Publisher: Tel-Aviv Pub. Co.
Title page #1 (p. [1]): art; border; English.
Title page #2 (p. [3]): art.
Includes: copyright, by author, 1925 (p. [2]); preface (pp. [4-6]); footnotes.
Graphics: illustrations (*passim*).
Other languages: English (vocabulary words).
Musical arrangements (*passim*).
Pointed text.
BHB1; *KA* #249.
Copies: HAR; NYPL; *YGC.


49 הגן מש
1) Bath room [washing room] 2) Mirror.

This elementary Hebrew textbook was geared to preparing youngsters to read the Bible as well as to write and speak Hebrew. It was specifically a preparatory textbook for Israel Zev Frischberg's *ראשית למוד החמש* (New York: Mishmar, 5684 [1924]; 3rd ed., 5685 [1925]). Waldman also recommended that students who complete his own work continue with #361 or Samuel Aryeh Loeb Gordon's *הלשון* (many eds. in Warsaw) (p. [4]). For pedagogical recommendations, see p. [6]. For an American flag, see p. 7. *הגן* cost thirty cents (p. [4]). The boards and title page are nicely illustrated.

For biography, other works and references: see #355.

400 ספר השנה א
של תלמידי בית המדרש למורים דבוסטון

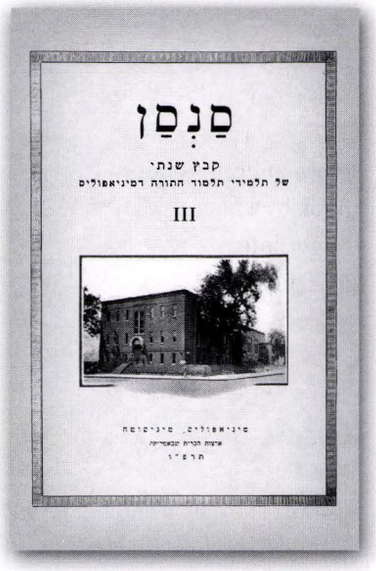
Author: [Joseph Weilfend?] יוסף וילפנד
Author: [Jacob Rothman?] יעקב רוטמן
Author: [Sh. Aaron Shein?] ש. אהרן שיין
Author: [Alexander S. Shefner?] אלכסנדר ס. שפנר
2, [1], 3-16, [2], 17-32, [2], 33-48, [2], 49-64, [1], 65-80, [2], 81-131, [1] pp. + wrappers 8vo
Boston, 5685/1925
Printer (f.w.r., b.w.v.): Jewish Leader, 299 Washington St.
Front wrapper: art; border.
Back wrapper: art; border; English only; "First Year Book of the Hebrew Teachers College Students."
Title page (p. [1]): art; border; English only.

Includes: table of contents (p. 1); foreword, in English, by Bureau of Jewish Education (pp. 130-1); general advs. (pp. 115-28); adv. for #934 and *שבילי החנוך* (pp. 129, b.w.r.).
Graphics: photographs of students, teachers, the school, etc.
BHB1; *KA* #611.
Copies: HUC; JNUL; LUB; *YGC.

Weilfend, Rothman, Shein and Shefner were members of the fourth class of the Hebrew Teachers College (p. 1). Founded in 1921 in Roxbury, it relocated to Brookline in 1951 and was accredited by the New England Association of Colleges and Secondary Schools in 1955. Due to the guidance of Hebraist Eisig Silberschlag, by the 1960s the College had, in addition to undergraduate and graduate programs, a Hebrew high school, a department of adult studies and a summer school. Additionally, the College oversaw Yavneh, the first Hebrew-speaking summer camp in America. Students of the College were required to speak Hebrew only (see facs. between pp. 80 and 81). On the College, see W. Ackerman; *EJ*, 8:215-6; Schiff.

This yearbook of the first graduating class of the College, which was edited by Weilfend, Rothman, Shein and Shefner, "serves a double purpose. Firstly, it creates for the student body of the Hebrew College a platform for self-expression. Secondly, it presents a picture of the new type of American-trained Hebrew teacher who is now making his debut in this part of the country" (p. 131). It contains essays by the graduates (*e.g.*, "The Task of the Hebrew Teacher in America"), questions presented from general College exams (pp. 84-112), a list of the student body (pp. 113-4) and information on the school. This volume cost sixty cents (f.w.r.).

401 סנסן
קבץ שנתי של תלמידי תלמוד התורה דמיניאפוליס III



[1], 135 pp. + soft covers 4to
Minneapolis, 5686 [1926]
Printer (p. [1]): Moinester Printing Co. (St. Louis)
Front cover; half title.
Title page (p. 1): art; border.
Includes: table of contents (p. 2); subscribers (p. 133); index of authors (pp. 134-5).
Graphics: photographs (of school, students and teachers).
BHB1; Brody, 158; Brody-Zeldner, 122 (see 1923 entry); Brown, 177; *KA* #606.
Copies: HUC; JNUL; *YGC.

This yearbook for the Talmud Torah of Minneapolis contains literary contributions from the entire student body (*e.g.*, fiction, poetry, biographies, humor, Talmudic parody, etc.). There are many photographs of the school, students, presidents, officers, chairmen of committees and the board of directors, the faculty and ladies auxiliary presidents. For a portrait of R. Mordekhai Solomon Silber of Minneapolis, see p. 3. For a list of those who supported the publication of this yearbook, see p. 133. Though published in 5686 [1926], the graduating class pictures are for 1925 (p. 128). The front cover and front free endpaper are illustrated in gold. On the school and for other yearbooks that it published, see #390.

402 ברקאי

ירחון מאת הנער בשביל הנער שנה ראשונה ... חוברת א'

Author: [Moses Cohen] משה כהן
11, [1] pp. + wrappers (two cols. per page) 4to
Minneapolis, Elul 5686 [1926]
Printer: [Zevi and Nahum Gutman]
Front wrapper: art; "ברקאי".
Title page (p. 1): extended writing.
Includes: table of contents (p. 1); advs. (p. [1], b.w.r./v.).
Graphics: illustrations (*passim*).
Copies: *LUB (vol. 1, nos. 1-7).

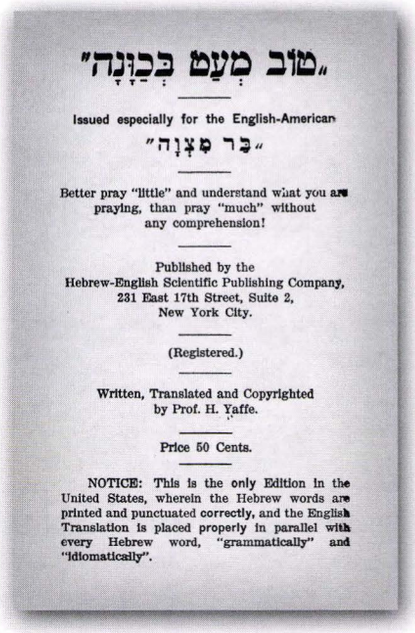


Courtesy of the Lubavitch Library

ברקאי, a monthly journal "by children for children," was published by the students of the Talmud Torah (elementary school?) of Minneapolis (p. 1). "The goal of the periodical **ברקאי** is to popularize the Hebrew language, to teach and know the literature of Israel and to train Jewish *maskilim.* The dissemination of the Hebrew language—how? By reading and writing. All of the material in **ברקאי** is written only by the students. A short story written by a child is more precious to us than a large book by a famous author. By writing, children will begin to get interested in the literature of Israel and to study it. This is our most important goal,—but we have one more goal; to train Jewish *maskilim.* In the article of 'יהודה הצעיר' it is written; 'a Jew does not have the right to call himself a Jewish *maskil* if he does not know the language of his people and its literature.' The result of a knowledge of the language and literature is very important. It is the Hebrew language that draws us to the Land of Israel ... If only every Jew would draw his strength from the Hebrew language, we would have already left the ghetto. This is our holy task" (p. 2). The centrality of Jewish nationalism to **ברקאי** may be gauged from an unsigned epigram on p. 3; "אנטי-הציונים אומרים כי הציונות אינה אלא חלום. אך הזמן הראה לנו לדעת שאנטי-הציונים המה החולמים" (the anti-Zionists say that Zionism is nothing but a dream, but time has shown us the anti-Zionists are the dreamers). **ברקאי** was published under the direction of Mr. Simhah Gelb [גלב] and was edited by Moses Cohen. The assistant editors were Sarah Hadash, Joseph King, Jacob Kas and Hayyah Ebin. The literary department editors were Rinah Rosenberg and Batyah Dvorsky. The juvenile department editors were Shoshanah Shor and Elisheva Baker. The humor editors were Judah Katz and Batyah Katz. The current events editors were Israel Hadash and Esther Streitman. The illustrations were drawn by Jacob Baker. Hayyim Ratner was the sales agent and distributor. Zevi Gutman and Nahum Gutman were in charge of the mimeograph machine (p. 1; each issue contains an adv. for Kaufman Printing & Stationery, 600-602 7th St.). Nos. 1-2 were mimeographed from a manuscript and nos. 3-7 were mimeographed from a typescript. Single issues cost ten cents; annual subscriptions cost forty-five cents (p. 11). **ברקאי** continued to appear at least until Addar I 5687 [1927] (vol. 1, no. 7). On the Talmud Torah of Minneapolis, see no. 3, p. no. 4, pp. 3-4; no. 6, p. 14 (on its junior congregation); also see the current events section. On the high school of the Talmud Torah, see #390. On the Barkai Hebrew club, see no. 1, p. 2.

403 "טוב מעט בכונה"

Author: Prof. H. Yaffe [ה. יפה]
64 pp. 12mo
New York, *s.a.*
Publisher: Hebrew-English Scientific Publishing Company, 231 East 17th St., Suite 2
Title page (p. 1): English; extended writing.
Includes: copyright (p. 1); table of contents (p. 2); preface (p. 3).
Other languages: English (translation and instructions).
Pointed text.
KA #336; Rivkind #219.
Copies: HAR; HUC; LUB; *YGC.


„טוֹב מְעַט בְּכַוָּנָה"

Issued especially for the English-American

„כַּר מִצְוָה"

Better pray "little" and understand what you are praying, than pray "much" without any comprehension!

Published by the
Hebrew-English Scientific Publishing Company,
231 East 17th Street, Suite 2,
New York City.

(Registered.)

Written, Translated and Copyrighted
by Prof. H. Yaffe.

Price 50 Cents.

NOTICE: This is the only Edition in the United States, wherein the Hebrew words are printed and punctuated correctly, and the English Translation is placed properly in parallel with every Hebrew word, "grammatically" and "idiomatically".

"Mr. Yaffe ... was a Talmudist and Hebrew scholar, and knew Russian and German perfectly. The possessor of a most remarkable memory, he acquired a knowledge of the English language in six months. Coming to New York without any knowledge of English, it took him six months to memorize Webster's Dictionary. After that he could quote by heart every word in the book!" (Horwich, 196). Yaffe settled in Chicago prior to 1923 and was befriended by Bernard Horwich. "At this time he was not doing anything in particular and had to depend upon his friends for sustenance. I [*i.e.*, Horwich] decided to introduce him to Dr. Emil G. Hirsch. I described to Dr. Hirsch his excellent qualifications, and then took Mr. Yaffe to see him. They became great friends, and Dr. Hirsch engaged him to explain the deeper meanings of the argumentations and disputations of the Rabbis in the Talmud, paying him fifteen dollars a week for his companionship as a student. In view of Dr. Hirsch's former antagonism towards the West Side Jews, I considered it quite an accomplishment that he had arrived at the point where he would study the Talmud side by side with a Russian Jew" (Horwich, 196-7).

"Issued especially for the English-American Bar Mitzvah[.] Better pray 'little' and understand what you are praying, than pray 'much' without any comprehension! ... This is the **only** Edition in the United States, wherein the Hebrew words are printed and punctuated **correctly**, and the English Translation is placed **properly** in parallel with every word, 'grammatically' and 'idiomatically'" (p. 1; bold in original). *"טוב מעט בכונה"* contains basic prayers, the Decalogue and Maimonides's Thirteen Principles of Faith in Hebrew and a linear English translation. It also contains a bar mitzvah speech (English only). It cost fifty cents (p. 1).

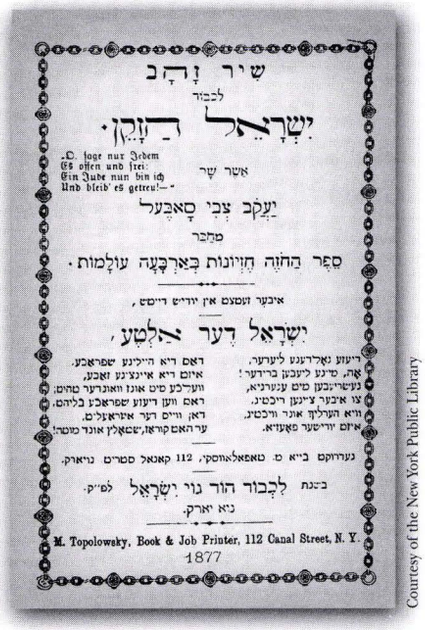
References: Horwich, 196-7, 199.

Drama, Fiction, Humor & Poetry

CHAPTER NINE

404 שיר זהב
לכבוד ישראל הזקן

Author: [Jacob {James H.} Zevi Sobel] [סובל] יעקב צבי סאבעל
Author's father: יצחק
36 pp. 16mo
New York, 5637/1877
Chronogram: לכבוד הוד גוי ישראל
Printer: M. Topolowsky, Book & Job Printer, 112 Canal St.
Title page (p. 1): extended writing; German; Yiddish.
Other languages: Yiddish.
Pointed text.
JA #2660; *KA* #790.
Copies: *NYPL; *YIVO (defective photocopy).
First Yiddish book in America.

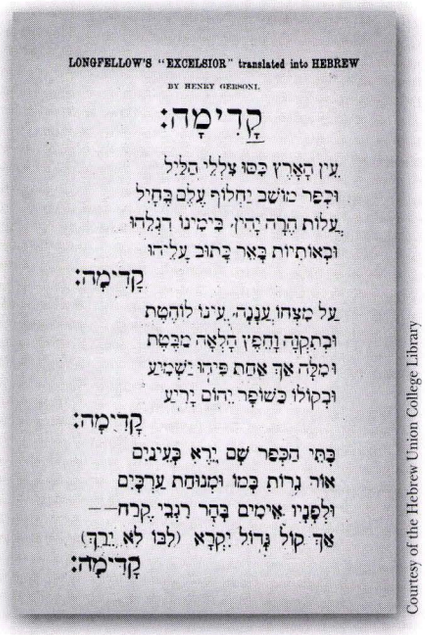

שיר זהב
לכבוד
ישראל הזקן.
אשר שר
יעקב צבי סאבעל
מחבר
ספר החזיונות בארבעה עולמות.
ישראל דער אלטע,
M. Topolowsky, Book & Job Printer, 112 Canal Street, N. Y.
1877
Courtesy of the New York Public Library

Sobel was born in Siauliai, Lithuania, in 1831 into a family of distinguished rabbinical ancestry and he achieved fame as an *illuy* (prodigy) while a yeshivah student. He studied under R. Israel Salanter and was ordained by R. Isaac Avigdor. After teaching in Kelme, he served as a rabbi in Kovno, Slobodka and Vilna. Influenced by the Haskalah, he decided to study in the modern rabbinical seminary of Zhitomir. Unwilling to serve as a government-appointed rabbi following his graduation, in 5625 [1865] he erolled in the university in Odessa. In the 1860s Sobel was a representative of the radical wing of the Haskalah movement. In 1871 his library, consisting of his manuscripts as well a vast collection of books in many languages, was destroyed and looted during a pogrom (*החזה בארבעה עולמות*, p. [1]). In 1876 he became one of the first of the *maskilim* to immigrate to America. He lived in New York and Chicago and earned a living teaching Hebrew. He contributed to Hebrew, Yiddish and English periodicals, particularly *הפסגה* [#900]. In 1877 Sobel published *שיר זהב*, the first volume of Yiddish and Hebrew poetry issued in America. "His pedestrian verse rarely rises above the contemporaneous Hebrew poetry in eastern Europe; indeed they fall considerably below such representatives of enlightened poetry such as Abraham Dov Ber Lebenson or Judah Leib Gordon. But their historic import cannot be exaggerated" (Silberschlag [1976)], 282). It is ironic that while *שיר הזהב* was the first Yiddish book published in America, Sobel later wrote in a review of D. M. Hermalin's Yiddish *ישו הנוצרי* [*JA* #3918], "For a number of reasons, I am not one of those who likes Yiddish books" (*הפסגה* 5.1 [22 Oct. 1897], 7). Sobel died in 1913. For verse in his honor, see #415 (stanza #28).

שיר זהב contains four Hebrew poems, three of which are translated into Yiddish. For the "Polish Sage in America," see pp. 16-28. Sobel's verse lauded America and criticized Jewish immigrants. He appended "An Explicit Polemic Against Christianity in Scriptures" and "A True Explanation and a Deep Idea in the Targum of Onkelos" (pp. 33-6). For the text of the volume and an analysis, see Kabakoff (1966), 38-42, 58-75. Also see E. R. Malachi, "ראשית השירה", 304-8; Hizkuni, 505, 517; Karp (1991), 316-8; Raisin (1901-2), 262-3.

Other works: *החזזה בארבעה עולמות* (Odessa: Ulrich and Schultz, 5632/1872). Contributed to #903 (vol. 6), #900. Also see Schwab, 453.

References: *AJYB* 16 (1914-5), 166; *BHB1*; *CDAJB*, 2:607; *EJ*; Green, 9-14; Hizkuni, 505, 517-8; *HYBA*, 74; Kabakoff (1966), 23-75; Karp (1991), 316-8; Kressel, 2:476; E. R. Malachi, "ראשית השירה", 303-9; Preil, 498; Ribalow (1938), 13-8 (portrait); Richman, 42; Silberschlag (1976), 281-2; #549, p. 39.


LONGFELLOW'S "EXCELSIOR" translated into HEBREW

BY HENRY GERSONI.

קְדִימָה:

עֵין הָאָרֶץ כִּסּוּ צִלְלֵי הַלָּיְלָה
וּכְפַר כּוֹשֵׁב יַחֲלוֹף עָלָיו בָּהָיוֹל
עֲלוֹת הֵרָה נָהִין, בִּימִינוֹ דִּגְלָהוּ
וּכְאוֹתִיּוֹת בָּאָר בָּתוֹב עָלָיו
קְדִימָה:

עַל מֵצָחוֹ עֲנָנָה, עֵינוֹ לוֹהֶטֶת
וּבְתִקְנָה נֶחְפָּז הָלְאָה בִּבְטָח
וּמִלָּה אַךְ אַחַת פִּיהוּ יְשַׁמֵּיעַ
וּבְקוֹלוֹ כְּשׁוֹפָר יְהוֹם יָרִיעַ
קְדִימָה:

בְּתֵי הַכְּפָר שָׁם רָאוּ בְּעֵינַיִם
אוֹר גְּרוֹתַ בָּכוּ וּמְנוּחַת עֲרָבַיִם
וְלָמָּנִיו אֵימִים בָּהָר רַגְבֵי קֶרַח——
אַךְ קוֹל גָּדוֹל יִקְרָא (לִבּוֹ לֹא יִרְתַּח)
קְדִימָה:

Courtesy of the Hebrew Union College Library

405 Longfellow's "EXCELSIOR" translated into Hebrew קדימה

Author: [Henry Wadsworth] Longfellow [הנרי ו'דסו'רט' לונגפלו]
Author: Henry [Zevi Hirsch] Gersoni גרשוני [הירש, הנרי] צבי
[3] pp. 12mo
[Chicago?], [1882?]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title.
Pointed text.
KA #713.
Copies: *HUC.

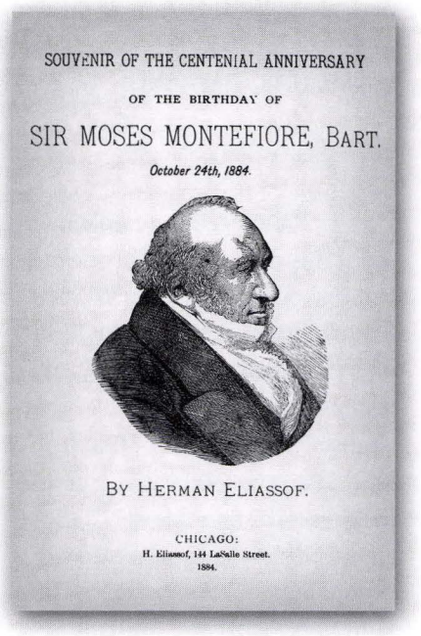
Longfellow (1807-1882), a New England Brahmin writer, was the first American honored with a memorial bust in the Poets' Corner of Westminster Abbey.

Gersoni was born in Vilna in 1844 and he studied in the city's government rabbinical seminary. After moving to St. Petersburg he converted to Christianity in order to marry a Christian woman. He subsequently reverted to Judaism and confessed his sins in *המגיד* in 1868. The following year he immigrated to America. He served as a Hebrew teacher for Temple Emanu-El of New York and as a rabbi in Macon (GA) and Chicago. He returned to New York in 1893. Gersoni published and contributed to English and Yiddish newspapers, including the pioneering Yiddish *Post* in 1870 (he also served as its typesetter). He also translated poetry into Hebrew. "The most important personality among the [Hebrew] poets [in America] in the beginning of the 1870s was Zevi Gersoni" (E. R. Malachi, "ראשית השירה", 300). Stephen Wise was a student of Gersoni's. He died in 1897.

This Hebrew translation of Longfellow's "Excelsior," prepared by Gersoni in 1870, represents "the first attempt to incorporate American poetry into Hebrew literature ... [as well as] the first attempt to [translate] Longfellow into Hebrew altogether ... Hebrew readers in those days knew practically nothing about Longfellow's poetry, and through Gersoni they were informed of the existence of this great poet. Gersoni's translation did not influence Hebrew poets in America to translate American poetry, and he himself never again attempted to dress American poems in 'Hebrew dress,' though he did continue to translate foreign poetry" (E. R. Malachi [1935], 300). Gersoni explained that a group of Jewish youths formed a society in 1870 and, under the influence of Longfellow's verse, chose "excelsior" as their password. "And I was asked by them to translate this poem into the holy tongue. I did so and I called it קדימה" (see his letter to *המליץ* 10.12-13 [1870]). Gersoni sent copies to Abraham Dov Lebenson [Adam Hacohen] and to Longfellow, and in 1871 Gersoni was accepted as an honorary member of the Longfellow Literary Society. The poem was initially published in *המליץ* in 1871, then in Gersoni's *Maccabean*, vol. 1, nos. 4-5 (Apr.-May 1882) and finally as this broadside "dedicated to the 'Longfellow Literary Association'" (p. [3]; imprint information is recorded here based on *KA*). It was later republished in *העברי* 8.5 (1897). See Kabakoff (1966), 83. For a comparison of Gersoni's rendering with a later one published by Saul Tschernikowsky, see E. R. Malachi, "ראשית השירה", 300.

Other works (Longfellow): see *EB2.*
Other works (Gersoni): contributed to #201, #902, #908, #910. Also see *JA*; Schwab, 154.
References (Longfellow): *EB2.*
References (Gersoni): Z. Bernstein, 116, 121n4, 125n31; *CDAJB*, 1:194; *EJ*; Gutstein, index (portrait facing p. 96); Hertzberg, index; Hizkuni, 510-1, 515; *HYBA*, 30; *JE*, 5:641; Kabakoff (1966), 13, 79-130; Kressel, 2:517; *LFDNYL*, 2:424-6; E. R. Malachi (1931), 133-41; E. R. Malachi, "ראשית השירה", 300-1; Meites, index (portrait); *OZ*, 27; Rejzen (1926), 1:653-6 (portrait); Richman, 75, 131, 156; *UJE*, 4:592.

406 SOUVENIR OF THE CENTENIAL [sic] Anniversary of the Birthday of Sir Moses Montefiore, Bart. October 24th, 1884.



Author: Hermann [Moses Hayyim] Eliassof [הרמן (משה חיים) עליאשאף]
Author's father: משה
15 pp. + wrappers 8vo [E.p.]
Chicago, 1884
Publisher: H. Eliassof, 144 Lasalle St.
Front wrapper: border.
Title page (p. 1): identical to f.w., without border.
Other languages: English (pp. 3,-5, 14-5).
Graphics: portrait of Montefiore (f.w., p. 1).
Pointed text.
Goldschmidt-Lehmann, 38; *JA* #3226; *KA* #455; Mishkin #6.
Copies: HAR; HUC; *YGC.

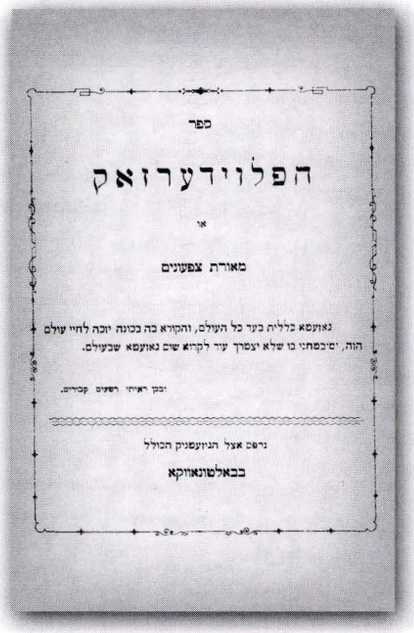
Born in Vilna in 1849, Eliassof studied with R. Jacob Barit in Vilna, R. Naphtali Judah Berlin [Netziv] in Volozhin and Dr. David Cassel in Berlin. After studying in Germany, he immigrated to America in 1871 and served as a rabbi in Ogdensburg, NY. Two years later he became the first rabbi of Temple Beth El of Chicago. Eliassof taught in Hebrew schools and was a superintendent of the Russian Refugee Aid Society of Chicago. He contributed to German, Hebrew and American Jewish journals; edited two local Jewish periodicals; founded קרן אור [#901]; contributed to הצופה [#897]; wrote on American Jewish history, particular on Chicago Jewry; composed Hebrew and Yiddish poetry; and prepared English translations of Hebrew, Yiddish, German, Russian, French, Spanish and Ladino literature. Eliassof died in 1918.

This pamphlet contains a Hebrew poem "מזמור לתודה" (with an English translation) that was composed in honor of the one hundredth birthday of Sir Moses Montefiore. Montefiore was "the most famous Anglo-Jew of the 19th century ... His 100th birthday was celebrated as a public holiday by Jewish communities the world over" (*EJ* [s.v. "Montefiore, Sir Moses"]). For a biography of Montefiore, in English only, see pp. 3-5.

Other works (Eliassof): #943; *History of Kehillath Anshei Maarabh*, with Bernhard Felsenthal (Chicago, 1897). Contributed to #897.
References (Eliassof): *AJYB* 6 (1904), 85-6; *AJYB* 21 (1919-20), 205; Bregstone, 22, 73, 256; *CDAJB*, 1:134; Hizkuni, 515; Meites, 130, 169, 493 (portrait); *UJE*, 4: 69; *USJ*, 3:560, 574.

407 ספר הפלוידערזאק

או מאורת צפעונים גאזעטא כללית בעד כל העולם, והקורא בה בכונה יזכה לחיי עולם הזה, ומובטחני בו שלא יצטרך עוד לקרוא שום גאזעטא שבעולם.


כפר

הפלוידערזאק

או

מאורת צפעונים

גאזעטא כללית בעד כל העולם, והקורא בה בכונה יזכה לחיי עולם הזה, ומובטחני בו שלא יצטרך עוד לקרוא שום גאזעטא שבעולם.

יבין ראיתי רשעים קבורים.

נדפס אצל הניזעטניק הכולל

בבאלשטואוקא

Author: [Ephraim Deinard] [אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר}]
Author's father: יקותיאל גרשון
[3], 4, [1], 5-32, [1], 33-40, [1], 41-56, [1], 57-92, [1], 93-100 pp. 16mo
Baltunowka [Newark], [5650 {1890}]
Printer: Hagizetnik Hakolel
Title page (p. [1]): border; extended writing.
Includes: postscript (pp. 98-100).
Graphics: illustrations (*passim*).
Berkowitz (1964), 156; *BHB1*; I. Davidson (1907) #51; Gilboa (1992), 442-4; *JA* #4060; *KA* #664; Schapiro (1937) #12.
Copies: HAR; HUC; JNUL; LUB; *YGC.


חוקרי הפאליטיקי בהרידאקציע בהר־פרץ.

סענדערקי סוזק, הקרתי והחלטתי להשיל בלהות על השדידי עם חדטו, למען יביאו מנחה לכפר פני.

הצבר שמים, אי פפש ! הלא תביא רינה על נפשך בהורע לכל כי סדך זאת להם.

סענדערקי סוזק, אם כן אביא עליהם הרעה באמת באשר דברתי, ואז יתנו ויתנו עד שיכלו שפתותי סלומר די, ולא לחתש וקן כשך לרעת תבונת רוח עם ישראל האוהב להת רק לשוגאיו ולא לאוהביו, ובלי ספק, שבשעה שראה אדם הראשון דור דור ודורכיו, ראה גם את פני, ומחבמה אמרו חבמי התלמוד „כי כל המציר לישראל נעשה ראש", וזה לך האות כי נעמתי באות כבוד, וגם זכות אזדה נכבר נתנה לי.

"A collection of polemics on [Hasidim and European] Hebrew periodicals [*הקול*, *הלבנון*, *המליץ*, *הצפירה*, *הצבי*] in the form of a periodical [with 8 nos.] and in the language of the 'Megalleh Temirin'" (I. Davidson [1907]; *EJ* [s.v. "Parody, Hebrew"] incorrectly records that this was "a caricature of contemporary Jewish newspapers in America"). The satires on *הלבנון* and Rodkinson's *הקול* originally appeared in *הלאמי*, nos. 1-3, 10, 15 [#899]. On Reformers, see p. 80. Deinard later noted, "this book is written as a satire in the language of the Hasidim, but all the events that are related are not the product of imagination, but are taken from actual events" (*KA*). Gilboa writes, "It is safe to assume that Deinard['s] ... command of the English language ... enabled him to become acquainted and familiar with English satire journals, which no doubt had an influence on him ... On top of abusing and insulting the editors he added caricatures of them. These were taken, it would seem, from the English press. Some of them appear as if they possess anti-Semitic undertones" (Gilboa [1989], 117, 121; Gilboa [1992], 444). According to Eddy Portnoy, however, some of the illustrations are from the Yiddish press. A few, signed by A. F. Werbel, originally appeared in *Der Nyu-Yorker Illustrirte Tsaytung*, which was published by Abraham Goldfaden, Werbel's brother-in-law. One illustration is signed with Hebrew initials (A.M.?). This work cost thirty-five cents, bound (advs. in #954, vols. 1-2, b.w.v.; *הלאם* 3.10 [4 Feb. 1904], p. 79 [#915]). The imprint place is recorded as Newark based on *KA*. Deinard records the imprint date as 5650 [1890] in *KA* and *SYBA* #381, but as 5652 [1892] in *אור מאיר*, p. 83, no. 244 [#255]. The imprint date is recorded in bibliographies, variously, as 1890 (Schapiro), 1892 (I. Davidson) and *s.n.* (Gilboa [1992]). Berkowitz records 1890 but adds that "A.S. Freidus [in *AJYB* 1:281] ... says a few copies appeared in 1893" (Berkowitz [1964], 156); Freidus, however, refers to a periodical that Deinard published in 1893, *Der ployderzak* [*JA* #S558]. For a critique, see Libowitz, 20. On this work (with reproductions of original caricatures), see Gilboa (1989).

For biography, other works, approbations granted and references: see #251.

408 ספר הקונדס

חברו רב הדרבנים גאון הקונדסים פטיש העץ, רבן של כל בני הגולם מרנא ורבנא הולל בר שיבב זצוקל חלק א' כמנהג פולין זאמוט ליטא רייסען, גאליציען ורומעניען נדפס בשנת החמשים לפני בריאת העולם פה סדום הבירה


ספר

חברו רב הדרבנים גאון הקונדסים

חסשש הצץ, רבן של כל בני הגולם

מרנא ורבנא הולל בר שיבב זצוקל

חלק א'

כמנהג פולין זאמוט ליטא רייסען,

גאליציען ורומעניען.

נדפס בשנת החמשים

לפני בריאת העולם

פה סדום הבירה



Author: [Ephraim Deinard] [{אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר}]
Author's father: יקותיאל גרשון
[3], IV, 200 pp. 48mo
[Newark, 5650 {1890}]
Printer: [Ephraim Deinard]
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. 93): border; extended writing; "קונדס רבתא חלק שני כמנהג אשכנז, צרפת, ענגלאנד, ארץ ישראל, ואמעריקא. פה צבוים הבירה. בדפוס רזיאל המלאך בשנת השמונים ושמונה למילה, היום שהוכפל בו קונדס."
Includes: dedication (p. 2); preface (p. III, 1-4); typesetter's preface (pp. 5-8); "Prayer for the Censor" (p. 96); preface to part 2 (pp. 97-102).
Graphics: illustrations (*passim*).
Berkowitz (1964), 156; *BHB1*; I. Davidson (1907) #52; 189; *JA* #4059; *KA* #719; Schapiro (1937) #10, 11.
Copies: HUC; JNUL; LUB; *YGC.

This volume is "an indiscriminate and rather coarse satire on socialists, rabbis, preachers, antisemites, physicians, actors etc. in the form of [the Code of Law of] R. Joseph Caro. The satire is interesting on account of its description of the various games, diversions, frolics and sports common among the boys in Russia. The term קונדס stands for gamin, practical joker, mischief maker and rascal. For the etymology of this word, see Senior Sachs in his introduction to I.M. Dick's מסכת עניות (Wilna, 1878), p. 9" (I. Davidson [1907], p 215, no. 52). This work contains many references to Reform in America and Hasidism. For a reference to Stephen Wise not knowing Hebrew, see pp. 199-200 (Berkowitz [1964], 78n36). "The Thirteen Principles of Socialism" (pp. 143-7) originally appeared in *הלאמי* [#899] and is recorded separately in I. Davidson [1907], 211 (no. 16). Among the illustrations is one signed by A. F. Werbel; according to Eddy Portnoy it originally appeared in *Der Nyu-Yorker Illustrirte Tsaytung*. This work was printed on pages of different colors. Most copies from the original run of one thousand copies were destroyed in a fire at the bindery and only fifty survived (*KA*; #255, p. 85, no. 261; #263, p. 34 records only twenty surviving copies; Deinard advertised that he only had two copies available for sale in #954, vols. 1-2, b.w.v.). A conflicting report states that "*Kundus* was never burned, but it merely remained in the hands of the bookbinders because its owner did not want to pay the binding fee and redeem it ... he looked left and right but no one wanted to pay him for the *Kundus*, not even enough just to cover the binding costs. In his desire to purify his house from this *sheretz* [contaminating rodent], he sold it to an Italian merchant of old rags" (Libowitz, 20). For an advertisement, see #938, p. [1]. The imprint year and place are recorded here based on *KA*. *EJ*, 13:137 misrecords the imprint date as 1900. The title pages identify the imprint as Sodom, 50 years before Creation (part I) and Zeboiim, at the press of Raziel the Angel, 88 years after the circumcision (part II). The "typesetter" (*i.e.*, Deinard) wrote in his preface, "until today this work has never been printed, and it is only a rumor which we heard that it was authored by R. Aaron of Berdichev and published once in Vilna in 5584 [1824]—our eyes have never seen it ... I have published this work which I found in a sack of the writings of R.E.D. [*i.e.*, R. Ephraim Deinard]" (pp. 5-6). On the Vilna edition, which was *not* related to Deinard's (*cf.* Berkowitz [1964], 119), and the debate over its authorship, see I. Davidson (1907), 211 (no. 19), 228; *EJ*, 13:133-4; *KS*, 8:128-33; Zinberg, 11:99-100, 110, 199. Schapiro (1937) miscatalogues parts 1 and 2 as two separate works. Deinard recorded this work in his bibliography of Hebrew rarities [#263].

For biography, other works, approbations granted and references: see #251.

409 ספר נטעי נעמנים
כולל בקרבו שירים ומכתבים כתובים על טהרת שפת עבר

Author: [Hyman {Hayyim} Weinchel {Weinschel}] [חיים ווייִנשעל [ווייִנשל, וינשל]
Author's father: ברוך
Author: [Solomon Weinreich] שלמה ווייִנרייך
Author's father: יצחק
[8], 100 pp. + wrappers 8vo
New York, Shevat 5651/1891
Printer: Abraham Ginsberg, 158 East Broadway
Front wrapper: border; extended writing.
Title page (p. [1]): identical to f.w., without border.
Includes: table of contents (p. [2]); warning against duplication (p. [2]); preface (pp. [6-8]); errata (p. [8]); acknowledgment to printer (p. 98).
Approbations (pp. [3-5]): R. Israel Japha of Kalisz (English and Hebrew) (2 July 1890); A[rnold]. B[ogumil]. Ehrlich of New York (Sept.-Oct. 1890).
Pointed text.
BHB1; *JA* #4294; *KA* #578.
Copies: HUC; JNUL; LUB; *YGC.

Weinchel was born in 1838 (1834 according to Drachman) in Minsk. He served as a cantor in Minsk, Suwalki, Kovno, Kolo (p. [2]) and London (Kressel). After earning a reputation as one of the leading cantors in Russia, he immigrated to America in the 1880s and was hired as the cantor of Anshei Suwalk (Malachi). He also served as the cantor of New York's Tiphereth Israel (Allen St.), a congratation of Neustat Shirvint [Sirvintos?] expatriates, ca. 1887 (*OZ*). He lived at 56 Henry St. in 1889, when he was trying to solicit support for a Hebrew translation of S. R. Hirsch's *Nineteen Letters* being prepared in Kovno (*הלאמי*, no. 13, p. 7 [#899]). He also served as a cantor in Worcester and Buffalo (pp. 92, 100). Weinchel was a member of the Society of Lovers of the Hebrew Language (see #414, p. 4). He died in 1901. (The English spelling of his name is based on #899, no. 13, p. 7).

Weinreich was from Bialystock (p. [1]).

This anthology of Weinchel's poetry contains selections from as early as 5629 [1869] (p. 31). The text was vocalized by Weinreich (pp. [1], 92). Among the contents are translations of Friedrich von (Johann Christoph) Schiller and Johann Wolfgang von Goethe (pp. 11-3, 23-30, 63). *ספר נטעי נעמנים* also contains letters that Weinchel wrote in America (pp. 89-98). For criticisms of American rabbis and cantors, see pp. [7-8], 74-88, 92. Weinchel thanked the printer (p. 98; identified as the son-in-law of R. Isaac Margolies) and acknowledged the financial contribution of his friend, Cantor Israel Malachowsky, toward the printing of the book (p. 99). Japha had sent Weinchel an essay on an obscure Talmudic passage together with his approbation and requested that he publish it in this work. Weinchel lamented that he could not, "the article being very long and the expense ... more than I can bear" (pp. [3], [4]). *BHB1* does not record the front wrapper but does record a back wrapper with an English title ("Luxuriant Plantings Contains ... Poems on Important Subjects in the Walks of Life, in Sorrow or Joy").

Other works (Weinchel): contributed to #899.
References (Weinchel): *BHB1*; Drachman, 73; Kressel, 1:667; *OZ*, 58; E. R. Malachi, "החזנים", 653; Wiernik (1912), 408; Zausmer (1957), 71; #913, vol. 1, pp. 97-8.

410 אהבה נשגבה

כלולה בתפארת אמונה ודת חזיון מרומם ונעלה אשר חזה לשעשע בני הנעורים

AHAVO NISHGOVO

Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
62, 64-67 pp. 8vo
New York, 5653/1892
Chronogram: דרך אמונ"ה ב"ח"ר"ת"י תה"ל קי"ט
Printer: Zweig & Stopp Printers, 91 Canal St.
Title page (p. 1): border; English; extended writing.
Includes: a.a. (85 Attorney Street) (p. 1); preface (pp. 3-5); memorial to parents and dedication to Aaron Luria (son) and Jacob Luria (nephew) (p. 1).
BHB1; *JA* #4385; *KA* #14.
Copies: HUC; JNUL; LUB; *YGC.

Luria was born in 1838 into a well-known family in יענוקישאק [Jenukishok?], near Kovno. At the age of eleven he began to compose poetry on nature and before long his writing encompassed other themes. He immigrated to New York in 1880 and became a peddler. (His reference in 5658 [1898] to having been in America for twenty years [#418, p. 13] must be understood as poetic, considering that he repeated this statement in 5661 [1901] [#423]). Luria may have left his family behind in Russia since he wrote in a number of works that he had not seen his son Aaron since he had emigrated. (They were apparently reunited by 1905 [see #432], although the following year one of Luria's poems notes again that his son was practicing medicine in Russia [#437].) Luria contributed articles and poetry to Hebrew and Yiddish periodicals and he published compilations of his own Hebrew poetry. "An interesting characteristic of Luria is the manner in which he combines the intellectual tendencies of the Russian *Maskil*, or modern Hebrew literat [*sic*], with sincere religious sentiment and warm interest in the affairs of his adopted country" (Drachman, 73; see #418, #432, #1121). Though Luria contributed to *האמת* [#905], a radical and anti-religious journal, he also authored patriotic and Zionist poetry, composed verse in honor of Orthodox rabbis (*e.g.*, see #751) and lamented religious apathy. Contemporary opinion regarding Luria's poetry varied widely (see Drachman, 73; *HYBA*; *KA* #14; *OZ*; #448). Luria was a founder of the Hevra Mafitzei Sifrut Yisrael ba-Amerika (Society to Spread the Literature of Israel in America). He died in 1925 (1918, according to *LFDNYL*). He is titled "Rev." in some of his works, although there is no evidence that he ever acted in this capacity or had any clerical training (see #423, #432, #437, #1121). An A. Lurie, 307 E. 57th St., was a founder of Ohole Shem and helped author its constitution (#1127, p. <3, [2]>; *Monthly Bulletin*, no. 1, p. 3 [appended to #910]).

Luria authored this moralistic novel for adolescents in the guise of a romantic drama because he knew that they would not otherwise read it (p. 3). Although it is identified as the first of four volumes (pp. 1, 67), this work is the only one that appeared (*BHB1*; *KA*). The chronogram, from Ps. 119:30, must be calculated using the letters to the left of the quotations marks, and by ignoring the last word (קי"ט). *אהבה נשגבה* is Luria's earliest book form work.

Other works: #415, #418, #423, #432, #437, #443, #445, #448, #1121. Contributed to #905, #913.
References: *ASAB*, 31; *CDAJB*, 1:405; Drachman, 73-4; *EJ* (s.v. "Hebrew Literature, Modern"); *HYBA*, 111-2; Kabakoff (1978), 253, 257, 258; Kressel, 2:236-7; *LFDNYL*, 5:26-7; *OZ*, 194; Silberschlag (1976), 283.

411 ספר כנף רננים
חלק א' יכלכל בתוכו שירים אחדים מקורות בני עמנו בימי נדודם, ותקותם לעת קץ הימין


ספר
כְּנַף רְנָנִים
חלק א'
יכלכל בתוכו שירים אחדים מקורות בני עמנו בימי נדודם,
ותקותם לעת קץ הימין.
כתובים בשפת עבר ומעתקים גם לשפת יהודית המדוברת,
למען ירוץ כל קורא בם.
חברו ונעתקו בידי
יעקב גינצבורג המכונה בן גרני.
יליד יאנאווא, בבלך קאוונא.
מחירו, 50 סענט.
ברשות יוסף-יעליג נריק, מוכל ה.פאלקספרייניגי
43 מאנרעל סט., פיטסבורג, פא.

Author: [Jacob Ginsburg {Gunzburg}] יעקב גינצבורג [בן גרני]
Author's father: נחמיה
36 pp. 8vo
Pittsburgh, [ca. 1893]
Printer: Joseph Selig Glick, 43 Tunnel St.
Title page (p. 1): border; extended writing; art.
Includes: preface (p. 3); memorial to father (p. 4); errata (p. 36).
Other languages: Yiddish (pp. 21-35).
BHB1; *JA* #4504; *KA* #374.
Copies: HAR; HUC; JNUL; LUB; *YGC.

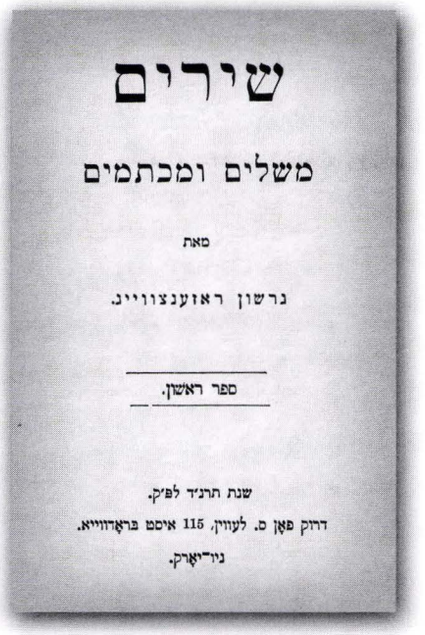
Ginsburg was born in 1870 in Jonava, Kovno Province (p. 1; not Palukno, as in the secondary literature), and was educated in the Vilna Yeshivah and Vilno Yevreishkoe Utshilistshe. He immigrated to America in 1892 and lived in Philadelphia, where he edited and published *The Jewish World.* Ginsburg was active in B'nai B'rith, the American Jewish Congress, the Masons, the Federation of Jewish Charities and other civic, Jewish and Zionist organizations and institutions. He died in 1944.

Ginsburg composed this poem to awaken the Jewish and national spirit of American Jewry, which was extinguished by the freedoms of America (p. 3). A Yiddish translation appears on pp. 21-35. The imprint date is recorded as ca. 1893 since the poem is preceded by a memorial to his father, who died on 27 Jan. 1893. ***ספר כנף רננים*** cost fifty cents (p. 1).

References: *AJYB* 24 (1922-3), 145; *AJYB* 47 (1945-6), 523; *BHB1*; *BEOAJ*, 169; *CDAJB*, 1:198; Kressel, 1:472; *NYT* (11 July 1944), p. 15:1; *WWIAJ* (1928), 222; Zausmer (1957), 206.

412 שירים משלים ומכתמים
ספר ראשון ...

Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
70, [4] pp. + wrappers 12mo
New York, 5654/1893
Printer: S. Levine, Printer, 115 E. Broadway
Front wrapper: border.
Title page #1 (p. 1): English only; "Poems."
Title page #2 (p. 2): identical to f.w., without border.
Includes: dedication to Kasriel Hirsch Sarasohn (pp. 3-4); postscript (p. [3]); contents (pp. [3-4]).
Approbations (p. 5): Ish Kovno [Isaak M. Rabinowitz] (23 Oct. 1893); M[enahem]. M[endel]. Dolitzky.
Pointed text.
BHB1; *JA* #4588; *KA* #807.
Copies: HAR; HUC; JNUL; LUB; *YGC.


שירים

משלים ומכתמים

מאת

נרשון ראזענצווייג.

ספר ראשון.

שנת תרנ"ד לפ"ק.

דרוק פאן ס. לעווין, 115 איסט בראָדוויי.

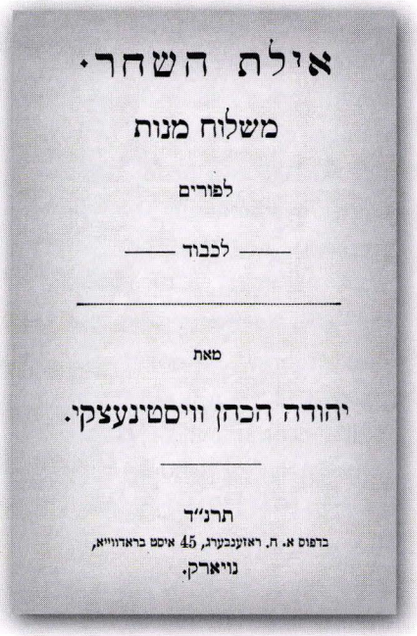
ניו־יאָרק.

Rosenzweig was born in Grodno Province in 1861 and he taught Hebrew in Bialystok. He immigrated to New York in 1888 and worked as a peddler, bookkeeper, restaurateur, shoe store proprietor (adv. for "בית חלוץ הנעל" in *העברי* 3.19 [14 May 1893], 8), teacher in a Lower East Side Hebrew school (adv. in *העברי* 3.14 [3 Apr. 1893], p. 8 [#903]), principal of Harlem's United Hebrew School (*הדבורה*, no. 2, p. 16 [#119]) and tutor. He also edited Hebrew periodicals and columns in the Yiddish press. Unlike other Hebrew authors in America, Rosenzweig did not engage in any literary activities while still in Europe. (According to Kressel, he may have published one poem in *הצפירה* in 1887.) Since he arrived in America before the main wave of immigration of Hebrew authors, he may be considered among "the first pioneers of the camp of Hebrew authors in America" (Kabakoff, 213). He is remembered for his Hebrew periodicals, fine epigrams and biting humor. In particular, "Rosenzweig may be regarded as the father of Hebrew satire ... in America" (Silberschlag [1960], 67). He was the "cleverest and at the same time most prolific of all American parodists ... He certainly deserves to be ranked with the best satirists in Hebrew literature" (I. Davidson [1907], 108). "Rosenzweig ranks easily foremost among all the writers of Neo-Hebraic ... [A parody] of equal merit [to his #1098] in one of the current vernaculars, would have brought ... [him] world-wide renown" (Drachman, 72; Drachman offered this praise despite the fact that four years before he wrote it, Rosenzweig published articles in *העברי* [#903] criticizing and mocking his activities pertaining to kashruth supervision; see Gastwirt, 82-3). Rosenzweig also "excelled as a poetic epigramist" and from his epigrams it is possible to conclude that "few others demonstrated linguistic sharpwittendness as Rosenzweig and cast new meaning to words and phrases like him" (Waxman; Kabakoff, 238). The "Sweet Satirist of Israel," as he was known from a pun on a reference to King David as the "Sweet Singer of Israel" (II Sam. 23:1), died in 1914 and his eulogy appeared as the lead article in the Yiddish dailies. For a poem in his memory, see #486, pp. 47-8; for a eulogy, see #458.

This was Rosenzweig's first volume of poetry. Among the contents, most of which appeared previously in *הפסגה* [#903] and *העברי* [#900], are fables (pp. 31-2, 68-70), satires and parodies. His "America" (pp. 7-9) was the first Hebrew poem to explore critically both the positive and negative aspects of Jewish life in the country (Kabakoff, 223). For an acrostic poem in honor of the four-hundredth anniversary of Christopher Columbus's voyage to America and the refuge it provided to Jews, see pp. 45-6. Rosenzweig blamed the typesetter for any errors in the text and he asked "the careful reader to take misplaced *degeshim* and place them where they are missing, and if there are not enough he should inform me and I will send him the missing *degeshim*. If there are extras, he may keep them as a gift" (p. [2]). This volume was advertised for five cents (#909, no. 2, p. 3), twenty-five cents (#911, b.w.'s) and fifty cents (*אוצר החכמה והמדע*, no. 1, p. 40; no. 2, p. 2 [#904]). On *שירים משלים ומכתמים*, see Kabakoff (1966), 222*ff.* "America," "Christopher Columbus," "The Merchant" and "The Speedy Tailor" are reprinted in Ribalow (1938), 23-6.

Other works: #425, #1098, #1102, #1114, #1138. Contributed to #265, #311, #326, #900, #904, #905, #906, #913, #915, #1005. Edited/published #903, #908, #911, #922. Published #414, #416. Also see I. Davidson (1907), 240-2.
Approbations granted: #1100.
References: *AJYB* 6 (1904-5), 175-6; *AJYB* 16 (1914-5), 165; *CDAJB*, 1:536; I. Davidson (1907), index; Drachman, 72, 83-4; *EJ*; Sh. Goldman (1993-4), 189-90, 191; Hapgood, 66; Hizkuni, 525; *HYBA*, 99; *JE*, 9:452-4 (s.v. "Parody," by Davidson); Kabakoff, (1966), 213-66; Kressel, 2:845-6; Levitan (1980), 314; *LFDNYL*, 8: 360-1; E. R. Malachi, "מסות ורשימות", 178-86; Z. Malachi, 253-9, 262-4; Mikliszanski, 20-4; Persky (1927), 324-5; Preil, 498; Ribalow (1938), 19-30 (portrait and selections); Silberschlag (1960); Silberschlag (1976), 277, 282; *UJE*, 9:226; *USJ*, 4:370-1; Waxman, 4:1050-1; Wiernik (1912), 303, 408; Zausmer (1957), 217.

413 אילת השחר
משלוח מנות לפורים


אילת השחר.

משלוח מנות

לפורים

—— לכבוד ——

מאת

יהודה הכהן וויסטינעצקי.

תרנ"ד

בדפוס א. ה. ראזענבערג, 45 איסט בראדוויא,

נויארק.

Author: Judah [Jehuda, Jehudah] Wistinetzky [Vistinazky, Wistinetzki] יהודה הכהן וויסטינעצקי [ויסטינצקי]
Author's father: חיים
15, [1] pp. + wrappers 16mo
New York, 5654/1894
Printer: A. H. Rosenberg, 45 East Broadway
Front wrapper: plain; "אילת השחר".
Back wrapper: English only; "Aijeleth Ha-Shahar."
Title page #1 (p. 1): plain.
Title page #2 (p. [1]): English only; "Aijeleth Ha-Shahar. A Purim Present To _____ From Judah Wistinetzky."
Includes: preface (p. 3).
JA #4618; *KA* #42.
Copies: *YGC.

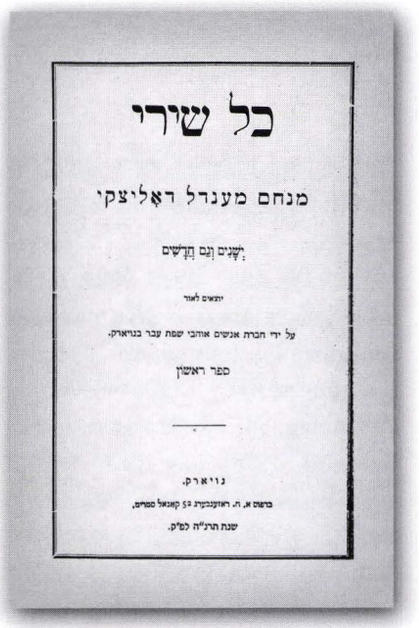
Wistinetzky was born in Przerosl, Suwalki Province, in 1844 and he studied with R. Hayyim Wasserzug of Vistytis and R. Moses Leib of Slobodka. He left Lithuania some time after the age of eighteen and, while living in various cities, became acquainted with the leaders of Jewish scholarship. Wistinetzky was ordained by R. Samuel Mohilewer of Bialystok and R. Eleizer Simhah Rabinowitz of Kalvarija (letters of ordination printed in *העברי* 2.14 [2 Oct. 1892], p. 8 [#903]). He served as a religious functionary in Troy, NY, ca. 1887 (his presence in Troy is known only from a ms. letter in the Karp Collection at JTSA; he is titled "Rev." on the envelope) and he was in Europe in 1892 (the preface to his edition of *ספר חסידים* is dated Suwalki, Feb. 1892 and his letters of ordination are dated 19 Aug. 1892 and 4 Sept. 1892). He was appointed the rabbi of Buffalo's Beth Jacob congregation in 1892 (see the announcement in *העברי* 2.14 [2 Oct. 1892], pp. 4, 8; Adler and Connolly, 435n87 merely record that he was a "non-practicing rabbi who prayed at Beth Jacob and was probably related to one of its important families"). Wistinetzky moved to New York in 1893 and was appointed superintendent of the Immigrant Aid Society (advs. in *העברי* beginning on 16 Apr. 1893 list his address as c/o Mr. Lewith, 255 Henry St., New York; beginning on 23 May 1893 in Buffalo; and beginning on 13 Aug. 1893 as 210 Madison St., New York). The following year he became the rabbi of Oheb Shalom in Brownsville, Brooklyn, and opened a school for girls there. Wistinetzky was unable to adjust to conditions in America and, on one occasion, was almost killed by a mob protesting his kashruth supervision policies. In 1897 he returned to Lithuania, settled in Vilna and served as the secretary of Saul Zuckerziss, a businessman. Wistinetzky contributed to periodicals and he published the important Parma manuscript of *ספר חסידים* (see *EJ*, "Hasidim, Sefer"). He died in Vilna in 1908. His brother, Shalom Hacohen Wistinetzky, lived in Buffalo in 1892 (*העברי* 2.15 912 Oct. 1892], p. 8).

In this versification of the Scroll of Esther, each word begins with a consecutive letter of Ps. 22 (*e.g.*, the first word of Ps. 22 is "אלי" and the first line of *אילת השחר* is "אחשורוש לכסאו ישב"). The Scroll of Esther and Ps. 22 are thematically related since both deal with persecution and redemption, and tradition ascribes Ps. 22 to Esther herself (p. 3; L. Ginzberg, 4:428, 6:472-3). The title of the poem appears in Ps. 22:2 and the language of the poem is similar to that of the Scroll of Esther. Ps. 22 was a favorite of Wistinetzky's in general, and he believed that its message was particularly relevant for his contemporaries. He published *אילת השחר* to fulfill the commandment of *mishlo'ah manot* (the exchange of gifts of food on the holiday of Purim) (p. 3), and the title pages read "A Purim Present to _____ from Judah Wistinetzky." The YGC copy was inscribed to Maimonides College before Wistinetzky moved to Brownsville (the ms. on t.p. #2 lists his address as "210 Madison St. NY"). An earlier edition is Berlin: Zevi Hersch Itzkowitzky, 5652 [1892].

Other works: *ספר חסידים על פי נוסח כתב יד אשר בפארמא* (Berlin: Zevi Hersch Itzkowitzky, 5651/1891; 2nd ed., with intro. by Jacob Freimann, Frankfort a.M.: M.A. Wahrmann, 5684/1924; with commentary of Abraham A. Price, 3 vols., Toronto and New York: Yeshivat Torat Hayyim and Hadar and Balshon, 5716-25/1955-64). Contributed to #823, #903 (vols. 1, 3); *המגיד החדש* I, 6, 16 (on Buffalo's Jews). Also see bibliography of articles in Schwab, 505-6.
References: Adler and Connolly, 193, 194, 435n87; *BHB1*; *DRS*, 2:18; Kressel, 1:674 (also see errata in vol. 2); Landesman, 68, 73-6, 209; ms. Hebrew letter to President Cleveland, 10 Mar. 1887 (JTSA, Karp Collection).

414 כל שירי מנחם מענדל דאליצקי
ישנים וגם חדשים ... ספר ראשון

Author: Menahem Mendel Dolitzky [Dolicki] [דוליצקי] [מנדל]דאליצקי מנחם מענדל
Author's father: זאב וואלף
[1], 64 pp. + wrappers 8vo
New York, 5655/1895
Printer: A. H. Rosenberg, 52 Canal St.
Publisher: Hevrat ha-Anashim Ohavei Sefat Ever be-Nuyork [Society of Lovers of the Hebrew Language]
Front wrapper: plain.
Back wrapper: English only; "Poetical Works ... Vol. I."
Title page (p. 1): plain.
Includes: dedication to M. Garson (p. 3); publisher's preface (p. 4); preface, in verse, by Judah Leib Gordon (14 July 1892) (pp. 5-6).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1; *JA* #4827; *KA* #372.
Copies: HAR; HUC; JNUL; LUB; *YGC.


כל שירי

מנחם מענדל דאליצקי

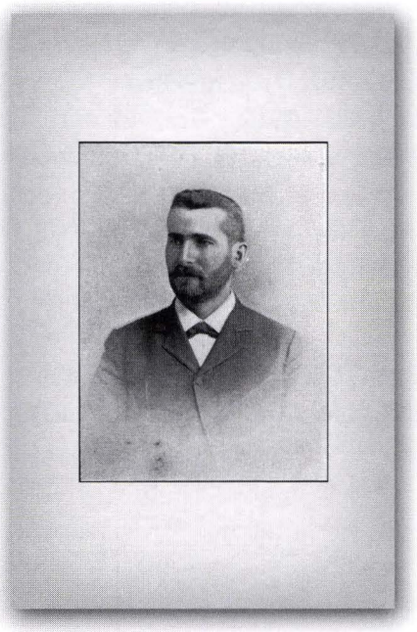
ישנים וגם חדשים

יוצאים לאור

על ידי חברת אנשים אוהבי שפת עבר בנויארק.

ספר ראשון

נויארק.



Dolitzky was born in 1854 (or 1855 or 1856?) in Bialystok and he received a traditional education. At first a Hebrew teacher in various towns, he moved to Moscow in 1881 and became the secretary of Kalonymus Ze'ev Wissotzky. Unable to remain in Moscow following the expulsion of the Jews from the city in 1890, he immigrated to New York in 1892. Dolitzky "was the most famous Hebrew poet to settle in this country. When he came here ... he was already a poet of repute; Judah Leib Gordon, one of Russia's leading Hebrew litterateurs, had

already saluted him as a man of the future [see #414, pp. 5-6]. As with most Russian Enlighteners, America added nothing to his stature; if anything his artistic creativity tended to decline" (*USJ*). American Hebraists attempted to use the opportunity of Dolitzky's semi-jubilee literary anniversary in 1904 to "create a fund which will enable our poet to continue to inspire us with his patriotic songs" (see #1197). Among those who answered the call was Wissotzky, who donated four hundred rubles (see the editorials in *הלאם*, vol. 3, nos. 3-5, 16 [#915] and the article in no. 14; donors are listed in nos. 13, 14; on his birthday celebration at the Hebrew Institute, see no. 15; for a poem that Dolitzky composed for this celebration, see #428; for dedications to him, see #916, #1073). "Despite the efforts of U.S. Hebraists to assist him, he found no way of making a living from Hebrew writing. After working at various jobs [*e.g.*, on his cafe, see advs. in *העברי*, vol. 3] he finally took up writing for the daily Yiddish press, turning out serialized novels which catered to the popular reader ... His last years were spent in poverty, and he was quite forgotten" (*EJ*; on a pathetic attempt to promote his Yiddish novels in Boston, see Lisitzky). Dolitzky died in Los Angeles in 1931. For verse in his honor, see #415 (stanza #25). The sufferings and tribulations of East European Jewry was a frequent theme in Dolitzky's writings and he was the first who "gave expression to the national revival in fine lyrics" (Waxman, 4:150). For the possibility that Dolitzky was an influence on Bialik, see Raisin, (1941), 186-7.

"This is the first volume of the collected works of M.M. Dolitzky! It will be followed by a second volume which we hope to publish shortly" (p. 4). The members of the Society of Lovers of the Hebrew Language, which published this volume, consisted of Prof. Joshua Abraham Joffe, R. Aaron Wise, Kasriel Hirsch Sarasohn, Louis Schnabel, Gerson Rosenzweig, A[rnold]. B[ogumil]. Ehrlich, Stephen Wise, Judah David Eisenstein, M. Garson, Alexander Harkavy, Dr. I. J. [Joseph Isaac?] Bluestone, Dr. S[amuel]. A[ugustus]. Binion, Hayyim Weinchel, Jacob Philips and Judah Buchhalter (p. 4). All the contents were reprinted in #422. Pp. 7-21, 24-8, 42-43, 48-52 were reprinted in #428, pp. 28-32, 36-7, 42-61. Judah Leib Gordon took the opportunity in his preface, to *כל שירי מנחם מענדל דאליצקי*, which he composed only weeks before he died, to recognize Dolitzky as his literary heir (pp. 5-6). Gordon wrote to him, "my neighbor in the divine courts ... Here is my pen, rise and take my place" (trans. in Waxman, 4:205; the preface was reprinted in *כל שירי יהודה ליב גארדאן* [Warsaw: Mordekhai Katzenellenbogen, 1905], 1:128-9 [*BHB1*]). The Gregorian imprint date appears on the back wrapper. For an advertisement, see #908, vol. 1, no., p. [2]. The projected second volume never appeared (#422 did contain additional poems, but it was published five years later and it contains no reference to the Society of Lovers of the Hebrew Language).

Other works: #422, #427, #428, #447, #451; *ניב שפתים* (Vilna: Jacob Hacohen Ginzburg, 5652/1892); "האהבה בהתפוכותיה", serialized in #915, vol. 3; "נשיא אלהים אתה בתוכנו" (JTSA broadside; offprint of a poem on Theodore Roosevelt from *הלאם* 3.47 [3 Nov. 1904], [3] [#915]). Contributed to #339, #460, #491, #900, #904, #910, #911, #913, #915, #916, #925, #928, #929, #930 (vol. 2), #932, #946, #951, #954; Michael Levi Rodkinson, *ברקאי* (Vienna, 1886). Edited #908. Also see *BHB1*; Kressel; *LFDNYL*; Schwab, 101. For English translations, see Goell, 20-1.

Approbations granted: #20, #412.

References: *AJYB* 6 (1904-5), 82; *AJYB* 24 (1922-3), 132; *AJYB* 33 (1931-2), 125; Z. Bernstein, 123n15; *CDAJB*, 1:120; Drachman, 71; *EJ*; Hapgood, index; Hizkuni, 527-8; *HYBA*, 31-2, [15] (portrait); *JE*, 4:633; Kabakoff (1966), index; Kabakoff (1978), index; Kressel, 1:538-40; *LFDNYL*, 2:444-6; Lisitzky, 170-9; E. R. Malachi (1931), 16-7; *OZ*, 75; Preil, 498; Raisin (1941), 185-7; Ravid (1974); Ravid (1978), 100-6; Rejzen (1926), 1:661-5 (portrait); Silberschlag (1976), 282; Spiegel, 295; Stanislawski, 176-8, 182, 227; *UJE*, 3:587; *USJ*, 4:369-70; Varsas; Waxman, vol. 4, index; Wiernik (1912), 305, 408; *WWIAJ* (1926), 124; *WWIAJ* (1928), 140; Zausmer (1957), 216; #915, vol. 3, no. 14 (portrait); #530; #549, 28.

415 קול ברמה נשמע
חזיון מרומם בדרך שיר

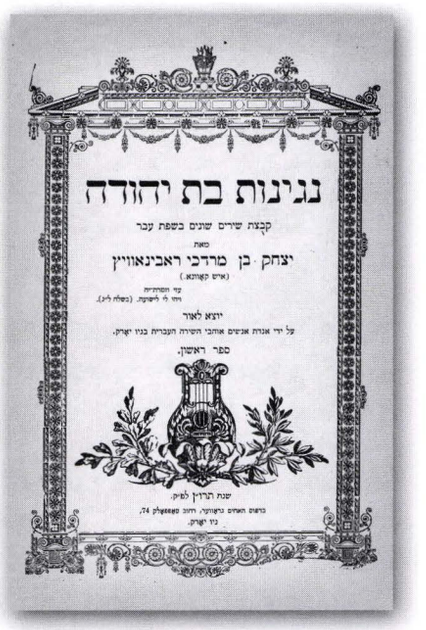
Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
20 pp. 12mo
[New York], [1895]
Printer: [A. Ferneburg]
Title page (p. 3): caption title.
Includes: preface (p. 2).
Graphics: portrait of author (p. 1).
KA #717.
No copies located.

This work contains two poems: "קול ברמה נשמע" and "אורות וצללים". In "אורות וצללים" a separate stanza is dedicated to praising each of the following: Ephraim Deinard, R. Abraham Dov Dobsewitch, Menahem Mendel Dolitzky, Abraham Ferneburg, Isaac Rabinowitz, Dr. Adolph Radin, Ralph B. Raphael [Visansky], Moses Hacohen Reicherson, Kasriel Hirsch Sarasohn, George [Elyakim] Selikovitsch, Abraham Mikhel Sharkansky, Nahum Meir Sheikewitch [Shomer], Shalom Joseph Silberstein, Jacob Zevi Sobel, Joseph Judah Leib Sossnitz, R. Morris Wechsler, R. Moses Weinberger and Eliakum Zunser. Luria also acknowledged R. Jacob Joseph as a great scholar, but he noted that he was inappropriate for America, where Judaism was at such a low level (stanza #31; in the following stanza he criticized R. Joshua Seigal, R. Jacob Joseph's rival, as one who was interested in "money and wealth"). *KA* records that this work was published without a title page. We have been unable to locate any copies and have catalogued it as it appeared in *האמת*, no. 10 (June 1895) [#905]. It is likely that *KA* saw an extract from *האמת*. (The work is included among the list of Luria's publications in #282, p. [2]). The LUB catalogue records a copy of *קול ברמה נשמע*, but upon inspection we found that it is actually the entire issue of *האמת*.

For biography, references, approbations granted and other works, see #410.

416 נגינות בת יהודה
קבוצת שירים שונים בשפת עבר ... ספר ראשון

Author: Isaak [Isaac] M. Rabinowitz [Ish Kovno] יצחק ראבינאוויץ [ראבינאוויטש] [איש קאוונא]
Author's father: מרדכי
[1], VIII, 148, [1] pp. + wrappers 8vo
New York, 5656/1895
Chronogram: תרון
Publisher: Patrons of Hebrew Poetry at New York
Printer: Grover Brothers, 74 Suffolk St.
Front wrapper: extended writing; *shaar.*
Back wrapper: English only; extended writing; "Neginoth Bath Jehudah, i.e. Jewish Melodies, Collection of Hebrew Poems."
Title page (p. I): extended writing.
Includes: table of contents (p. II); preface (27 Sept. 1895) (pp. III-V); dedication to son (p. VII-VIII); a.a. (326 E. 35th St.) (b.w.v.).
Approbations (pp. VI-VII): Solomon Mandelkern of Leipzig (in verse) (13 July 1895).
Graphics: portrait of author (pp. [1], [1]).
Pointed text.
BHB1; *JA* #4902; *KA* #569.
Copies: HAR; HUC; JNUL; *YGC.


נגינות בת יהודה

קבצת שירים שונים בשפת עבר

מאת

יצחק בן מרדכי ראבינאוויץ

(איש קאוונא.)

עד תמתיית

וחי לי לישועתך. (משלי ל"ג).

יוצא לאור

על ידי אנשים אוהבי השירה העברית בניו יארק.

ספר ראשון.

שנת תרון לפ"ק.

נדפס האחים גרוסקוף, רחוב Suffolk 74,

ניו יארק.

Rabinowitz was born in 1846 in Kovno. In his youth he composed poetry and was a student of Abraham Mapu. He later studied with rabbis in neighboring towns. After his marriage in 1867 he moved to Telz, where he engaged in business and associated with Judah Leib Gordon. He moved to Ukmerge in 1889 and he immigrated to New York in 1891. Rabinowitz had contributed to Hebrew periodicals in Europe and he translated novels into Yiddish in America. According to some estimations, he was one "of the leading writers" of poetry in his time. Specifically, he was "indisputably the foremost Neo-Hebraic poet of America ... [and] his best work was done in America" (Drachman, 71; Waxman, 4:1050). Another view, however, maintains that "those [poems] written after his arrival in the United States fall below the standard of his former productions" (*JE*; also see Kabakoff [1966], 287n39). Despite the assistance given to him by Israel Fine, Rabinowitz lived in poverty in America and he could not even collect enough money to publish his last work (#421). After his death in 1900, Richard Gottheil, Adolf Radin, David Blaustein and Zevi Hirsch Masliansky attempted to raise funds for his widow and orphaned son by selling #416, #417 and #421 for one dollar per set. Few sets were purchased (*OZ*). For verse in his honor, see #415 (stanza #24).

נגינות בת יהודה contains poems that Rabinowitz wrote in Europe and America during a period of ten years (p. V). Many of the contents originally appeared in *העברי* [#903] (Kabakoff [1966], 295) and some are dated. For acrostics, see pp. 70, 87, 88, 147-8. On Rabinowitz's hardships, see pp. IV-V. Rabinowitz composed the acrostic poem on p. 88 as his epitaph (#421, p. 70). The "Patrons of Hebrew Poetry," *i.e.*, Adolf Radin, Kasriel Hirsch Sarasohn, Isaac Goldberg, Moses Goldman and Gerson Rosenzweig, published this volume in anticipation of Rabinowitz's jubilee birthday (a proposed second volume never appeared) (Kabakoff [1966], 283). The second portrait is not recorded by *BHB1* and *KA*. Most of the poems were reprinted, without attribution, as *מזמרת הארץ* (Brooklyn: Sonnenschein and Levin, *s.a.*) (*JA* #4901 records 1895; *BHB1*, based on an advertisement, records 1908; Kabakoff [1966], 289 records that it appeared posthumously). This reprint should not be confused with Rabinowitz's *זמרות ישראל* (Vilna: Romm, 5651/1891) or #1114. On *נגינות בת יהודה*, see Kabakoff (1966), 289, 294-8.

Other works: #417, #421; *זמרות ישראל*, 2 vols. (Vilna: Romm, 5651/1891). Contributed to #906, #911. Contributed to #900. For a facs. of his New Year letter to Israel Fine, see #441, pp. 36-7. Also see *JA*; Kabakoff; *LFDNYL*.
Approbations granted: #412.
References: Alter, 100-1; *CDAJB*, 2:502; Drachman, 70-1, 120-7; Hizkuni, 526; *HYBA*, 91; *JE*, 10:303; Kabakoff (1966), 269-317; Kressel, 2:817; *LFDNYL*, 8:292; Mikliszanski, 26-7; *OZ*, 101; Preil, 498; Rejzen (1926), 30-2 (portrait); Ribalow (1938), 41-6); *USJ*, 4:369; Waxman, 4:1004, 1050; Wiernik (1912), 408.

417 על נהר כבר

שיר של פגעים. לחג יובלו ליום מלאת לי חמשים שנה בירח האיתנים בחג שמחת=התורה, בשנת תרנ"ז

Author: [Isaac {Isaak} M. Rabinowitz {Ish Kovno}] [איש קאוונא] [ראבינאוויטש, רבינוביץ] יצחק ראבינאוויץ
Author's father: מרדכי
[2], 56 pp. 12mo
New York, 5657 [1897]
Publisher: Zalman Engelman of Anita, IA
Printer: Grover Brothers, 74 Suffolk St.
Title page (p. [2]): art; extended writing.
Includes: dedication to publisher, in verse (pp. 1-3).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1; *JA* #5246; *KA* #641.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Rabinowitz read this poem at a celebration in honor of his fiftieth birthday. It originally appeared, unvocalized, in העברי (Tishri 1896), vol. 8, nos. 1-5 [#903] (Kabakoff [1966], 298n57). For a review, see #947, p. 51. *BHB1* and *JA* record a back wrapper with an English title ("On the River of K'bar, i.e. A Hebrew Poem on Israel's Sufferings and Hardships During the last 50 Years ... by Isaac Rabinowitz"). For excerpts, see Ribalow (1938), 42-6. On *על נהר כבר* and Rabinowitz's jubilee celebration, see Kabakoff (1966), 283-5, 298-300; for a poem by Israel Fine in honor of the celebration, see #441, pp. 36-7.

For biography, other works, approbations granted and references: see #416.

418 הפעמון

קבצת שירים שנונים מחיי היהודים מגבורי מלחמה בעת ההוה מאמונה ותקוה אם יעלו באף הקורא ויזורר סמן טוב כי רגש רוח החיים בתוכם

Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
[3], II, [10], 104, 113-116, [6] pp. + wrappers 8vo
New York, 5658 [1898]
Publisher: Abraham Ferneburg, 175 Orchard St.
Printer: Abraham Ferneburg, 175 Orchard St.
Front wrapper: extended writing
Back wrapper: English only; extended writing; "On Religious Belief, Human Hopes and Understanding. Freedom, Reverence of Ancestors and Great Men, Wm. M'kinly [*sic*], The Heroism of Dewey, Hobson, Maceo, the Hebrew Poets, The Rich and Poor, Our Downtrodden People, Life But a Stage, Baron Rotchild [*sic*] Bros., Baron Hirsch, Baroness Hirsch and Other Subjects."
Title page (p. [1]): identical to f.w.
Includes: table of contents (p. [2]); preface (pp. I-II).
Graphics: portrait of author (p. [3]).
Pointed text.
BHB1; *JA* #5209; *KA* #673.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Among the thirty-seven poems in this volume are: an acrostic in honor of President William McKinley (p. [1]); an acrostic in honor of the Rothschild family (p. [3]); a poem in memory of Baron Hirsch (p. [7]); an acrostic lament of longing toward Luria's son Aaron, whom he had not seen in twenty years (since he left Russia?) (p. 1; *cf.* #423); "Remember the Maine" (acrostic; p. 24); an acrostic in memory of Anthonia Maceo, the Cuban patriot (p. 25); an acrostic in honor of Richmond Pierson Hobson, a hero of the Spanish-American War (p. 53); and a poem on Hebrew journalism dedicated to *נר מערבי* [#908] (pp. 60-1). For a reference to Sabbath desecration in America, see p. 48. Many of the contents are autobiographical (pp. 3-23, 41-52). "Many [of the poems] ... stand in the doorway but are not worthy to perform the service for the lord of the sanctuary. I acknowledge this and am not ashamed. As a result of my travels from here to there, which are against my will, the poesy has strayed from my poems. My poems have become very simple. But does the busy reader in the land of Columbus, who does not even have time to swallow his saliva, have the spirit to labor to read poems that are difficult to understand? ..." (p. II). *הפעמון* cost one dollar (p. [1]). *BHB1* collates [2] pp. at the beginning instead of [3]. *JA* records two variant copies at HUC. Based on the table of contents, *KA* only records twenty-six poems. On *הפעמון*, see Kabakoff (1978), 253, 258. For other references to McKinley and the Spanish-American War, see #441, #1027, #1114, #1116, #1121 (by Luria); Kabakoff (1978), 254-8.

For biography, other works, approbations granted and references: see #410.

419 זכרונות העיר כבשן

ספור מתקופת הרעמים וראשית התפתחות רעיון ישוב ארץ ישראל בארץ רוססיא. ונלוה עליו מאמר "משאלות בני אדם"

Author: [Abraham Hyman {Hayyim, Hayman, B. Joseph} Charlap {Harlap}] א[ברהם]. היימאן [חיים] חרלאפ [חרל"פ, בן יוסף]
Author's father: יוסף
100 pp. 8vo
Chicago, 1898
Printer: Yiddishes Tageblatt, 197 West 12 St.
Title page (p. 1): border; extended writing.
Includes: dedication to S. [Zadok] D. Solomon (p. 3).
JA #5378; *KA* #283; Mishkin #26.
Copies: HAR; HUC; *YGC.

This memoir of life in כבשן (Kivshan?), Lithuania, with a focus on Zionist activities there, was first serialized as a feuilleton in *הפסגה* 5.5 (19 Nov.1897), *et seq.* [#900]. It is probably fictional since there is no record of that town, nor is it recorded that Charlap lived in any town with a similar sounding name (for examples, see Mokotoff and Sack, p. 465, no. 574600). For a free Hebrew translation of a poem by Anton Chekhov ("משאלות בני אדם"), see pp. 98-100. *זכרונות העיר כבשן* cost fifty cents (advs. in #911, no. 3; *הפסגה* 5.50 [14 Oct. 1898], 8 [#900]). For a brief review, see #947, p. 54.

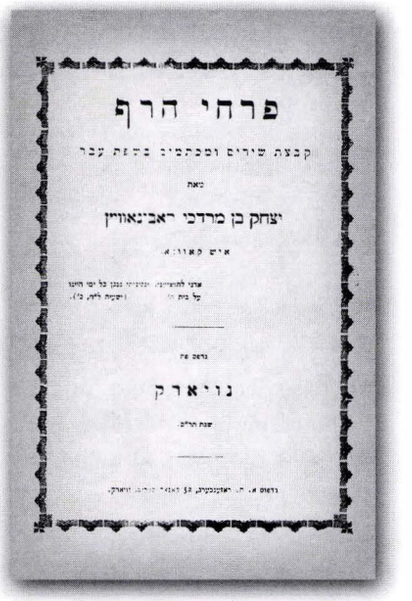
For biography, other works, approbations granted and references: see #25.

420 שארית ישראל

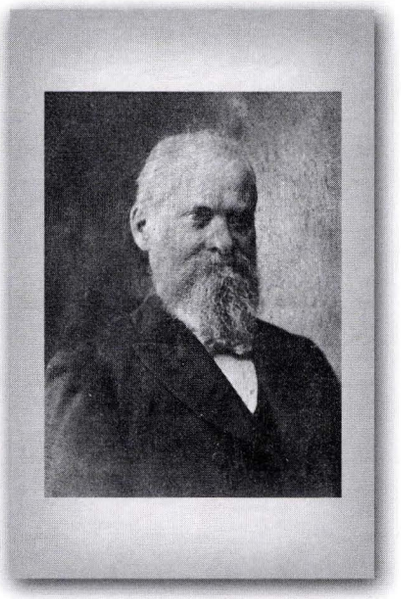
Author: V. A. [Benjamin Beinush] Israel [איזראל] בנימין בינש איזראעל
Author's father: אברהם אבא
[3], IIII (*i.e.*, IV), 60 pp. + wrappers 16mo
New York, 19 June 1898
Printer: H. Just, 59 Pitt St.
Front wrapper: border; English; extended writing.
Title page #1 (p. [1]): identical to f.w.
Title page #2 (p. [2]): English only; "Schoeorith Israel. The Rest of Israel."
Includes: a.a. 157½ Stanton St. (f.w.); table of contents (p. [3]); errata (p. 60).
Approbations (pp. 1-IIII): R. Zadoc Kahn of Paris (17 Dec. 1889); R. Israel Levi of Paris; R. Gustav Gottheil of New York (15 June 1898).
BHB1; *JA* #5387; *KA* #774.
Copies: HAR; JNUL; *LOC; LUB.

שארית ישראל contains acrostic poems. For elegies in memory of Baron Maurice de Hirsch, see pp. 40-6. *BHB1* collates [3], V, 60, [1] pp. and records that the last page is numbered 58.

421 פרחי חרף
קבצת שירים ומכתמים בשפת עבר



Author: [Isaac {Isaak} M. Rabinowitz {Ish Kovno}] יצחק ראבינאוויץ [ראבינאוויטש, רבינוביץ] [איש קאוונא]
Author's father: מרדכי
[1], 71 pp. + wrappers 8vo
New York, 5660 [1900]
Printer: A. H. Rosenberg, 52 Canal Street
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: table of contents (p. 3).
Graphics: portrait of author (p. [1]).
BHB1; *JA* #5837; *KA* #676.
Copies: HAR; HUC; JNUL; LUB; *YGC.

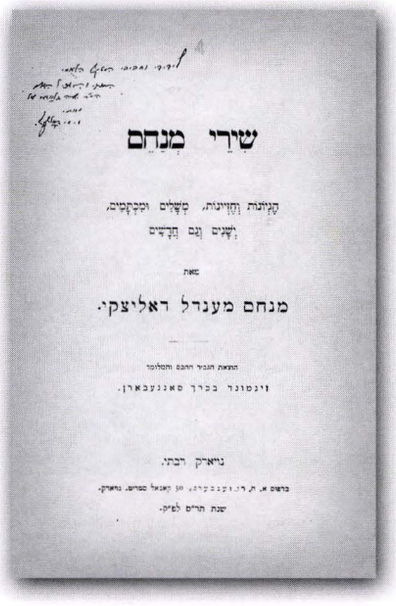


Rabinowitz originally titled this collection of poetry, which was published posthumously, "מנחת ערב" (Kabakoff [1966], 301). Some of the contents are dated. For a poem in honor of Solomon Mandelkern, see pp. 8-13. For a poem by Mandelkern in honor of Rabinowitz, see pp. 14-16. "His swan songs פרחי חרף Pirhe Horeph, 'Winter Blossoms' ... he composed when death had already set its seal upon him and in the consciousness of his approaching end. Among the contents ... one is particularly noteworthy. It was written in the Catskill Mountains [in Tannersville, NY], whither he had gone in the Summer of 1899 in the vain hope of restoring his health, and bears the title ... 'I lift up my eyes to the mountains [pp. 62-5].' The beauties of nature in that glorious mountain region are finely described in strong, expressive, classic Hebrew, and most effectively contrasted with his own gloom and pain. Among all his poems ... none can be compared with this for wealth of description, profundity of sentiment and felicity of expression" (Drachman, 71; "I lift up my eyes to the mountains" was reprinted, with an English translation, in Drachman, 120-7). "To My Satchel of Manuscripts" (pp. 65-6) "was written only days before the death of the poet OBM, when he realized that he would soon die and his favorite poems would not be published during his lifetime, and he became very despondent ... More than one hundred pages of his gems remained in his satchel to be published" (p. 66). Appended is a short biography, authored by Nahum Meir Sheikewitz on 22 May 1900 (pp. 67-71). *פרחי חרף* was published with the assistance of Zalman Engelman (Kabakoff [1966], 286, 301). Sheikewitz planned to publish Rabinowitz's remaining poems in a separate volume (pp. 66, 71), but no such work appeared. See Kabakoff (1966), 285-8, 301-4.

For biography, other works, approbations granted and references: see #416.

422 שירי מנחם
הגיונות וחזיונות משלים ומכתמים, ישנים וגם חדשים

Author: Menahem Mendel Dolitzky [Dolicki] דאליצקי [מנדל] מנחם מענדל [דוליצקי]
Author's father: זאב וואלף
[1], 183, [4] pp. 8vo
New York, 5660 [1900]
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. 1): plain.
Includes: memorial to John Goldschmid Sonneborn (p. 2); acknowledgments (pp. 3-4); memorial to Hayyim [Hyman] Shabbetai Fine (pp. [1-4]).
Graphics: portraits of Dolitzky and Hayyim Shabbetai Fine (pp. [1], [4]).
Approbations (pp. 5-6): Judah Leib Gordon (in verse).
Pointed text.
BHB1; *JA* #5543; *KA* #801.
Copies: HAR; HUC; JNUL; LUB; *YGC.


שירי מנחם

הגיונות וחזיונות, משלים ומכתמים,
ישנים וגם חדשים

מאת

מנחם מענדל דאליצקי.

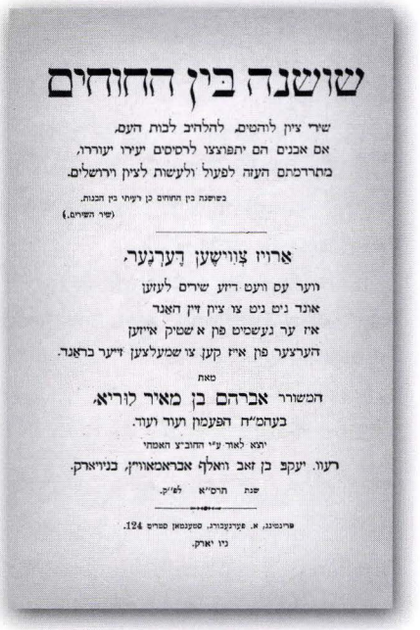
ניויארק רבתי.

"Five years have passed from the day that I published my first volume of poems with the help of my friend, the writer and poet, M. Garson. Because of the great battles for survival that face me, I almost gave up on my work on the mountain of Israel and I no longer planned to see my poetry arranged in one volume in this land (where no one seeks and asks for Hebrew). And those who know it have abandoned it and bow down to the golden calf and proclaim, 'This is the god of Israel!' But what sometimes happens boggles the mind, for a redeemer for the children of my spirit arose, one of our brethren among the Germans was stirred and he donated enough money to publish one part of my scattered poetry that was published here and there in various newspapers and [also that] which is still with me in manuscript. This is none other than the wealthy and sagely master, Siegmund Bacharach Sonneborn ... and together with him should be blessed my friend ... Israel Fine ... who stirred the master Sonneborn" (pp. 3-4). ***שירי מנחם*** includes all the contents of #414. Pp. 7-10, 15-29, 38-45, 52-3, 60-1, 75-6, 80-8, 90-4 appeared in #428, pp. 10-64. Among the poems are fables. For "the song that Rumanian Jews sing in the New World," see pp. 104-7. For a correction by the typesetter, see p. 128. Fine and Sonneborn sponsored this publication in memory of their sons. The volume begins with a memorial for Sonneborn's son and it concludes with a four-page memorial for Fine's son. The latter, which is not in all copies according to *JA*, contains two poems by Fine in memory of his son, two letters from his son and a portrait of his son. On Sonneborn, "a Baltimore German Jewish clothing manufacturer who even permitted this Zionist [*i.e.*, Dolitzky] to take up a collection for his cause in his factory," see *CDAJB*, 2:612 and #441, pp. 51-2 (the quote is from *USJ*, 4:370; *cf.* Fein, 197). Half of ***שירי מנחם*** was printed by June 1899, when subscribers were solicited for one dollar per copy; the regular price was $1.50 (adv. in #911, no. 6, p. 288; ***הפסגה*** 6.35 [23 June 1899], 3 [#900]). The front board is titled "**שירי מנחם מאת מ.מ. דאליצקי.** Poetical Works of M.M. Dolitzky." A variant copy in YGC was published in a 4to format (with the same font, but larger margins) and has the portrait of Dolitzky bound at the end. For selections translated into English, see Drachman, 129; Waxman, 4:204-5.

For biography, other works, approbations granted and references: see #414.

423 שושנה בין החוחים
שירי ציון לוהטים, להלהיב לבות העם ... ארויז צווישען דערנער

Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
46 pp. + wrappers 8vo
New York, 5661 [1901]
Publisher: Rev. Jacob b. Zev Wolf Abramowitz, 24 Norfolk St.
Printer: A. Ferneburg, 124 Stanton St.
Front wrapper: extended writing; Yiddish.
Back wrapper: English only; "A Lily Among the Thorns Eloquent Songs of Zion to Rouse the Frozen Hearts, That All May Unite to Strive for the Zionistic Ideal ... By Rev. Abraham Lewis."
Title page (p. 1): identical to f.w.
Includes: dedications, in verse, to Sender Jarmulowsky, Meir London, Jacob Abramowitz, Y. [Joseph or M.?] Garson, Moses Kirishepitzky and Jacob Schiff (pp. 2-3).
Pointed text.
Graphics: portrait of author (p. 3).
Other languages: Yiddish (pp. 40-6).
BHB1; *KA* #782.
Copies: HUC; JNUL; LUB; *YGC.


שושנה בין החוחים

שירי ציון לוהטים, להלהיב לבות העם,
אם אכנים הם יתפוצצו לרסיסים יעירו יעוררו,
מתרדמתם העזה לפעול ולעשות לציון וירושלים.

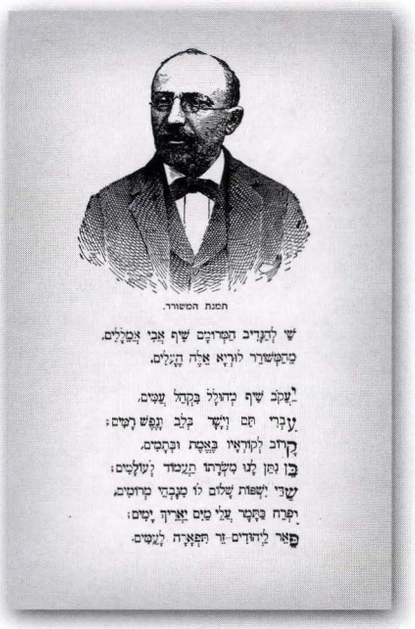
בשושנה בין החוחים בן רעיתי בין הבנות.
(שיר השירים.)

ארויז צווישען דערנער.

ווער עס וועט הייט שירים לעזען
אונד נים ניט צו ציון זיין האגר
איז ער נעשמיט פון א שטיק אייזען
הערצער פון איז קען צו שמעלצען זייער בראגד.

פון
הכשורר אברהם בן מאיר לוריא.
בעהמ"ח הפעמון תעוד תעוד.
יתא לאור עיי החוב"צ האמתי
רעוו. יעקב בן זאב וואלף אבראמאוויץ, בניויארק.
שנת תרס"א לפ"ק.

פרינטינג א. פערנבורג, פסקנמען סטריט 124.
ניו יארק.


תמונת המשורר.

שׁ לְהַגְדִּיל הַמְּרוּמָם שֵׁם אֲבִי אֲמָלְלִים.
מְהַמְשׁוֹרֵר לוּרְיָא אֵלֶּה הֲגִיגִים.

יַעֲקֹב שֵׁם יְהוֹעֵל פְּקֻחַל עֲשָׂם.
עֲנִדִּי חֵם וְיָשֶׁר כְּלֵב וְנֶפֶשׁ רָמָם;
קָרֵב לְקוֹרְאָיו בְּאַהֲבָה וּקְהָבִים.
בֵּן נִתַּן לָנוּ מִשְׁקָרְתּוֹ תַּעֲמֹד וְעוֹלָמִים;
שַׁדַּי יִשְׁפּוֹת שָׁלוֹם לוֹ מְעָבְדֵי כְרוּזִים.
יַפְרַח פִּתְקָד עֲלֵי כִּים יַאֲרִיךְ יָמִים;
פֹּעַר לִיהוּדִים-זֹד תִּפְאֶרֶת לְעַמִּים.

This volume of Zionist verse contains poems on Maimonides, R. Judah Halevi, R. Abraham Ibn Ezra and R. Moses Hayyim Luzzatto. It includes: an acrostic poem on Luria's son Aaron, whom he had not seen in twenty years (p. 32; *cf.* #418); a pledge to mention his parents in all his works (p. 34); references to the Ahavat Israel society (A. Bloch, Levy and Grolman) (p. 34) and the "Land of Columbus" (p. 37); and a memorial to Moses Kirishepitzky's parents (p. 38). *שושנה בין החוחים* was dedicated to Sender Jarmulowsky, Meir London, Jacob Abramowitz, Y. [Joseph or M.?] Garson, Moses Kirishepitzky and Jacob Schiff (pp. 2-3). On Abramowitz, who should not be confused with a rabbi of the same name listed in *CDAJB*, 1:6 (they had different fathers), see p. 39. Schiff, the famous banker and philanthropist, had been the most important patron of *המאסף* [#898]. Jarmulowsky, an immigrant banker and lay leader, was involved in bringing R. Jacob Joseph to New York (see *PAJHS* 44:136, 142, 146, 149, 189-90, 192; Gurock [1996], index). The Meir London referred to on p. 2, a rabbi, Zionist and matzah baker (*SLTYBA*, 27; adv. in #445, p. [14]), should not be confused with the famous Socialist congressman of the same name. For Yiddish versions of two of Luria's poems ("ארויז צווישען דערנער" and "שושנת הכרמל"), see pp. 40-6. The second volume of *שושנה בין החוחים* appears in #1121 with an approbation from Abraham Joseph Markson (pp. 3-4, 61-89). "שירי חבצלת השרון" and "שושנה בין החוחים" (pp. 7-17) were later reprinted in #443, pp. [9-12] without vowel points. The poem on Maimonides was reprinted in #443, f.w.r. and #445, p. [1].

For biography, other works, approbations granted and references: see #410.

424 ספר משלי לעססינג וספוריו החרוזיים והפרוזיים

Author: [Gotthold Ephraim Lessing] [גטהולד אפריים לעססינג]
Author's father: [Moses Hacohen Reicherson] [ריכרסון] משה הכהן רייכערסאהן
Author: דוד
III-VI, III-IV, 90 pp. + wrappers 8vo
New York, 5662 [1902]
Printer: Abraham Ferneburg, 124 Stanton St.
Front wrapper: plain.
Title page (p. III): identical to f.w.
Includes: memorial to son, Gerson (p. IV); preface (pp. V-VI); table of contents (pp. III-IV); footnotes.
Pointed text.
BHB1; *KA* #556.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Lessing (1729-81), a German dramatist and philosopher, was the first to depict a Jew positively in a German play. The protagonist of his "Nathan the Wise" is reputed to have been inspired by Moses Mendelssohn, a friend of his. Lessing studied Hebrew and many of his works were posthumously translated into that language.

ספר משלי לעססינג contains Reicherson's Hebrew translations of Lessing's stories and fables. The translations are based on *Schriften* 1 (1753), pp. 131-234, though Reicherson altered the order and introduced some changes (*BHB1*).

Other works (Lessing): see *EB2*.
References (Lessing): *EB2*; *EJ*.
For biography, other works, approbations granted and references (Reicherson): see #313.

425 חמשה ואלף מכתמים מקוריים בשני חלקים...חלק ראשון מחציתו עם מבוא

Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
XV, [1], 150, [2] pp. (bordered text) 8vo
New York, 5664/1903
Printer: A. H. Rosenberg, 50-52 Canal St.
Title page #1 (p. I): half title.
Title page #2 (p. II): English only; "Chamisha V'oleph. One Thousand and Five Original Hebrew Epigrams ... In Two Volumes. Volume 1."
Title page #3 (p. III): plain.
Includes: copyright, by Rosenzweig, 1903 (p. IV); dedication to Kasriel Hirsch Sarasohn (p. V); preface (pp. VII-XV); table of contents (p. [1]); endnotes (pp. [1-2]).
Other languages: English; German; Latin; Yiddish.
Pointed text.
BHB1; *KA* #317.
Copies: HAR; JNUL; LUB; *YGC.

Well known for his witty epigrams, Rosenzweig published this sample of 532 of them. The proposed second volume was expected to bring the total to 1,005, a reference to Solomon's reputation (in I Kings 5:12) for having composed 1,005 songs (Silberschlag [1960], 65). "Epigrams are not a new feature in Hebrew literature ... But modern Hebrew poetry displayed little skill in it ... [Rosenzweig's anthology] is distinguished both by quantity and quality ... [and] is a real contribution to the particularly meager phase of modern Hebrew poetry, the epigrammatic" (Waxman, 4:1050-1). The preface contains a historical overview of epigrams, in general and in Jewish literature. Many of Rabinowitz's epigrams refer to America (*e.g.*, Abraham Lincoln, Louis de Torres, Republicans and Blue Laws, bars, drunk Irish voters, Hester St., Thanksgiving Day, Coney Island and baseball), and he supplied explanatory endnotes so foreign readers could appreciate them. A two-thousand-copy printing of this first volume sold out. In 1912 Rosenzweig began preparing a new edition of *חמשה ואלף* for publication. It was to consist of a revised edition of the first volume and the unpublished second volume, and was to cost two dollars a copy (*הדבורה*, no. 9, p. 3 [#922]). This edition never appeared. *EJ* records that the first volume was reprinted in Russia. For a critique, see *הלאם*, vol. 3, no. 1 [#915]; for Rosenzweig's response, see nos. 2, 4. For an advertisement, see *הלאם*, vol. 3, no. 17 [#915]. On *חמשה ואלף מכתמים*, see Kabakoff (1966), 238-45; Kabakoff (1976), 224; Silberschlag (1960), 63, 65; Waxman, 4:1050-1.

For biography, other works, approbations granted and references: see #412.

426 אגדות ודמיונות

Author: [S{olomon}. Judison Judson, {Yudson} {Dr. A. Klorman}] [דר. א. קלארמאן] [יודיסאן, יודיסון, יודסון] ש[למה].יודסאן
Author's father: יהודה
[1], 58 pp. 12mo
New York, 5664 [1904]
Printer: A. H. Rosenberg
Title page (p. [1]): plain.
Includes: table of contents (p. 1).
BHB2; *KA* #6.
Copies: HAR; HUC; JNUL; LUB;*YGC.

Judison was born in Derechin, Grodno Province, in 1878. While studying in a yeshivah, he also read maskilic works in Yiddish and Hebrew under the direction of his father. After moving with his family to Lodz at the age of fourteen, Judison began to study German and read widely in its literature. He also began to contribute articles to the Hebrew press. He immigrated to America in 1898 to flee the Czarist draft. He contributed to a number of American Hebrew periodicals and attempted to publish a Hebrew journal, *מעת לעת* [#914]. Only one number of this endeavor appeared and Judison found more success when, in 1906, he started to publish in Yiddish. He became associated with the Yiddish *Morgen Journal* in 1913 and he joined its editorial staff in 1920. Judison wrote many critical articles on music, theater, art and literature. Among his other books were translations into Yiddish of Lessing and Goethe. Some of his Yiddish work appeared under the pen name "Dr. A. Klorman" (*LFDNYL*). Judison was a member of Ohole Shem (see #1127, p. <[2]>) and he was the New York agent for *התחיה* [#912].

The first four chapters of *אגדות ודמיונות*, entitled "Leaves from Sepher Yetzirah," contain a parody of the traditional account of creation. The second part consists of twelve chapters of miscellaneous musings and observations on life. On the attitudes of Confucius, the rabbinic tradition, and Nietzsche toward women, see the chapter on the question of women's rights (pp. 55-8). Chapters three and four originally appeared in *הפסגה* (5659) [#900]. See Ofek (1988), 1:294.

Other works: edited #914. Contributed to #911, #921, #926. Also see *LFDNYL*; *UJE*.
References: *AJYB* 6 (1904-5), 127; *BHB1*; *CDAJB*, 1:304; *HYBA*, 58; Kressel, 2:66; *LFDNYL*, 4:256-7; *UJE*, 6:265.

427 החלום ושברו

עוד דמעה אחת אל נאד דמעותינו מאת מ.מ. דאליצקי. (לזכרון חג יובלו)

Author: Menahem Mendel Dolitzky [Dolicki] [דוליצקי] דאליצקי [מענדל]. מ[נחם].
Author's father: זאב וואלף
[2], 42, [2] pp. 8vo
New York, 5664 [1904]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. [1]): plain.
Includes: dedication to Isaac Goldberg (p. [2]); notes (p. [1]); adv. for #308, Carmel Wine Co. and Isaac Goldberg's wines (p. [2]).
BHB1; *KA* #315.
Copies: HAR; HUC; JNUL; LUB; *YGC (bound with #428).

This poem "displays deep pathos and biting irony on Christian piety and love" (Waxman, 4:204). Its subject has been identified variously as "the sufferings of a Jewish cantonist" (*JE*), a blood libel in Shavlan (Siaulenai), Kovno Province, in 1857 (*KA*) and a blood libel in נאוואגאראד ניזשני [Nizshny Novogorod?] in 1884 (*BHB1*; see Dubnow [1965], 83). Dolitzky himself simply introduced it as a poem that would "relate to the generation all the suffering of my nation in the bloody land from the days of Nicholas I until Alexander III (*העברי*, no. 8 [#903]). He began to compose it in 5637 [1877], but, due to censorship, he could publish only one chapter (with particulars altered) in *המליץ* (1891) (Kressel). The completed poem was published in "unfinished" (*JE*) form in *העברי* 3 (1893), nos. 8-19 [#903]. A different version was then serialized in *הלאם* 3.3-16 (Dec. 1903-Mar. 1904) [#915] as part of the celebrations in honor of his literary semi-jubilee. The book form edition, based on the version in *הלאם*, was published by 7 July 1904 and cost one dollar (*הלאם*, vol. 3, no. 31 [#915]). Though *JE*, with reference to the earlier version in *העברי* [#903], had recorded that *החלום ושברו* "is considered by him [*i.e.*, Dolitzky] to be the best of his poems" (also see Kressel), the later version in *הלאם* [#915] incorporated significant changes, both in terms of style and content (*e.g.*, compare chap. 4 as it appears in *העברי*, nos. 12-3, with a total of twenty stanzas, and *הלאם*, no. 7, with fifteen stanzas— *העברי* has four stanzas not in *הלאם*, and *הלאם* has one stanza not in *העברי*).

For biography, other works, approbations granted and references: see #414.

428 נגינות שפת ציון

ישנות וחדשות

Author: [Menahem Mendel Dolitzky {Dolicki}] [דוליצקי] דאליצקי [מענדל]. מ[נחם].
Author's father: זאב וואלף
64 pp. 8vo
New York, 5664 [1904]
Printer: A. H. Rosenberg, 52 Canal St.
Includes: dedication to Abraham Elijah Lubarsky (p. 3); preface (p. 4).
Pointed text.
BHB1; *KA* #571.
Copies: HAR; HUC; JNUL; *YGC (bound with #427).

"It was requested by many in Russia who are acquainted with me to publish an anthology of my poems which I have sung during a period of twenty-five years of activity in the vineyard of our Hebrew song. For reasons that are known, it is not possible to publish all my poems, but only a part of them. This I have begun to do today with this volume ... I hope to publish two more volumes" (p. 4). Pp. 28-32, 36-7, 42-61 appeared previously in #414, pp. 7-21, 24-8, 42-43, 48-52. Pp. 10-64 had appeared in #422, pp. 7-10, 15-29, 38-45, 52-3, 60-1, 75-6, 80-8, 90-4. For a fable, see pp. 63-4. For a poem that Dolitzky composed for his literary semi-jubilee celebration, see pp. 5-10 (see #427 on the celebration; see Waxman, 4:205-6 on the poem). *נגינות שפת ציון* cost one dollar (*הלאם* 3.31 [7 July 1904] [#915]). Unless one includes #427, published the same year, Dolitzky never published any more volumes of verse.

For biography, other works, approbations granted and references: see #414.

429 שלש הלצות

הלא הנה מאמרי הרופאים, נדר אלמנה, מאמר מדיני אשה מיוחסים לר' יוסף זבארה ...יו"ל מחדש עפ"י העתקה מעקזעמפלאר יחידי הנמצא באוצר הספרים הבודליאני באקספארד עם הערות, תקונים ופתח דבר

Author: [Joseph Zabara {Sabara}] יוסף [אבן-] זבארה
Author's father: מאיר
Author: [Israel Davidson Moshovitz, {Movshvitz}] ישראל דאווידזאן [דוידסון, דוידזון, דודזון, דאוידזון, דווידזאהן, מושוביץ]
Author's father: דוד זאב
32 pp. + wrappers 8vo
New York, 5664 [1904]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: preface, by Davidson (24 Dec. 1903) (pp. 3-12); errata (p. 12); footnotes.
BHB2; *KA* #818.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Zabara was born in the twelfth century in Barcelona and he studied under Joseph Kimhi of Narbonne. He also practiced medicine and traveled extensively. His *ספר שעשועים* [#1199], completed ca. 1200, "is a golden link between folk-literature and imaginative poetry ... to the folklorists, the poem is as valuable as to the literary critic. For ... its appearance in Europe is half a century earlier than the translations by which ... [the] products of the East became part of the popular literature of the Western world ... As a poet and writer of Hebrew, Joseph Zabara's place is equally significant. He was probably the first to write Hebrew in rhymed prose, with interspersed snatches of verse, the form invented by Arabian poets and much esteemed as the medium for story-telling, and for writing social satire" (Abrahams [1894], 502-3).

שלש הלצות contains three satires by Zabara on women and doctors. Davidson published them from the only known manuscript, which he found at Oxford. He included a preface and notes. *שלש הלצות* is an extract (or offprint?) from #916 (the two are identical except that the title page is set in larger type and bears imprint information). It was listed for sale in *רשימה שניה מאוצר אפרים דיינארד* [#262].

Other works (Zabara): #1199.
References (Zabara): Abrahams (1894); Abrahams (1912), 9-61; I. Davidson (1907), 5; *EJ*; Waxman, 1:454-9; Zinberg, 1:181-4.
For biography, other works and references (Davidson): see #118.

430 שירי דוד
חלק ראשון

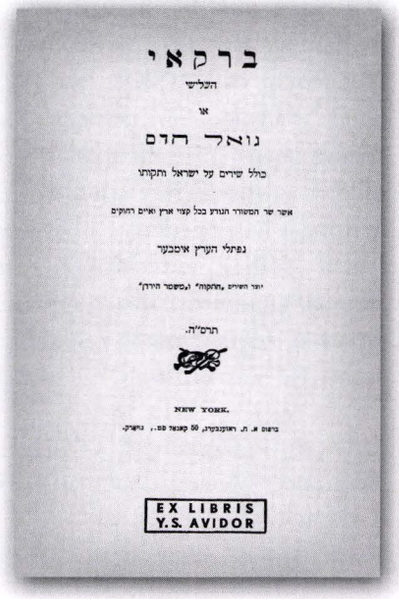
Author: David B[er]. Tierkel [טירקל] טירקעל [בר] בער [דב] דוד
Author's father: אהרן ירוחם פישל
46, [2] pp. (bordered text) 8vo
New York, 5664/1904
Printer: A. H. Rosenberg, 50-52 Canal St.
Title page #1 (p. 1): half title.
Title page #2 (p. 2): English only; "Shirei David Poems ... Vol. 1."
Title page #3 (p. 3): art.
Includes: dedication to parents (p. 7); table of contents (p. 9); errata (p. [1]); table of contents, in English (p. [2]).
Approbations (pp. 5-6): R. Dov Aryeh Friedman; R. Ben Zion Eisenstadt of New York (12 July 1904).
Pointed text.
BHB1; *KA* #799.
Copies: HAR; JNUL; LUB; *YGC.

Tierkel was born in 1874 in Borowka, Podolia. He received a traditional education and studied Hasidism. He later studied Russian and secular subjects with Menahem Nahum Litinsky and Israel Joseph Sirkis. He became a Hebrew teacher at the age of sixteen. Tierkel immigrated to Philadelphia with his parents in 1893 and he graduated from Temple University in 1899. He became a merchant and was active in various communal institutions. Tierkel was one of the first Zionist activists in Philadelphia. He composed Hebrew poetry and was involved in Yiddish journalism. He died in 1948.

שירי דוד, vol. 1 contains sixteen poems. No other volumes appeared. The front board is identical to t.p. #3 and the back board to t.p. #2. (YGC has a copy with wrappers instead of boards). T.p. #2 lists the printer's address as 50 Canal St.

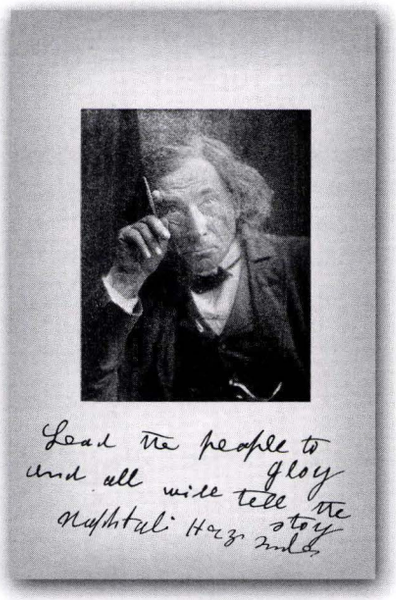
Other works: contributed to #959. Also see *LFDNYL*.
References: *AJYB* 50 (1949), 524; *BHB1*; *CDAJB*, 2:649; *DRS*, 6:37; Kressel, 2:20-1; *LFDNYL*, 4:86; *NYT* (30 May 1948), p. 35:1; M. Whiteman, "Fiddlers," 90; M. Whiteman, "Out of the Sweatshop," 71; Zausmer (1957), 208.

431 ברקאי השלישי או גואל הדם
כולל שירים על ישראל ותקותו


ב ר ק א י
השלישי
או
גואל הדם
כולל שירים על ישראל ותקותו
אשר שר המשורר הנודע בכל קצוי ארץ ואיים החוקים
נפתלי הערץ אימבער
יוצר השירים „תקוה" ו„משטר הירח"
תרס"ה.
NEW YORK.
EX LIBRIS
Y.S. AVIDOR

Author: Naphtali Herz Imber [אימבר] נפתלי הערץ אימבער
Author's father: שמואל יעקב
2, [1], 3-80 pp. + wrappers (bordered text) 8vo
New York, 5665/1904
Printer: A. H. Rosenberg, 50 Canal St.
Front wrapper: English only; symbol.
Back wrapper: English only; "Barkoi Third or the Blood Avenger by Naphtali Herz Imber Author of the Jewish Anthem Hatikwa."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. 2): identical to b.w.
Includes: table of contents (pp. 3-4); dedication to Emperor Mikado Mutsuhito of Japan (p. 5); copyright, by author, Dec. 31, 1904 (b.w.v.).

Approbations (pp. 7-8): David Blaustein of New York; A. H. Fromenson in *Jewish Daily News.*
Graphics: portrait of author (p. [1]).
Other languages: English; Yiddish.
BHB1; *KA* #105.
Copies: HAR; HUC; JNUL; LUB; *YGC.



Imber was born in Zloczow, eastern Galicia, in 1856 and was educated in a traditional environment. He wandered throughout Central and Eastern Europe before ending up in Constantinople as a merchant. There he met Laurence Oliphant, whom he accompanied to the Land of Israel in 1882 to serve as his secretary. Upon Oliphant's death, Imber once again took to the road, traveling as far as India. He also lived in England for a short while. There he befriended Israel Zangwill, who based the character of Malchizedek in his novel *Children of the Ghetto* on Imber. Imber immigrated to America in 1892. The restless poet lived in a number of American cities and—though he secured the patronage of Mayer Sulzberger—"spent the rest of his life in squalor, misery and alcoholism" (*EJ*; *OZ*). Imber, who wrote in Hebrew, English and Yiddish and authored pamphlets on Jewish mysticism and populism, was one of "the leading [American Hebrew] writers of the period ... [His] excellence consists mainly in that fact that he succeeded in attuning himself to the popular striving for redemption and that he caught the rhythm of the folk song" (Waxman, 4:206, 1050; Kabakoff [1966], 14). Today he is remembered mostly for his poem "Hatikvah," which was adopted as the anthem of the Zionist movement and, ultimately, with various changes, of the State of Israel. Imber died in New York in 1909 and his remains were later reinterred on Mt. Herzl in Jerusalem. For eulogies, see #439, #450.

This volume of verse contains poems that Imber wrote in response to the 1903 Kishinev pogrom. Some deal with the war then raging between Russia and Japan (pp. 18-26, 46-7). In "To Iwan the Terrible," which was originally published before the outbreak of the war, Imber invoked Biblical references to prophesy that Japan would ultimately defeat Russia, thus freeing the Jews (pp. 12-7; the volume was dedicated to the Japanese Emperor; for a letter from Imber to the Emperor, dated 19 Dec. 1904, see p. 6). Blaustein and Fromenson wrote of Imber's foresight (pp. 7-8). Some of the contents appeared previously in the *New York Jewish World* (pp. 13-7, 30-2), המצפה (pp. 18-21) and המליץ (pp. 40-2). A few poems are accompanied by an English translation; one was rendered by Israel Zangwill (pp. 63-7). For "Poems by Mutsuhito, Emperor of Japan," which Imber was "inspired ... to render ... into the sacred language of the oldest nation of the world—the Hebrews," see pp. 6, 54-7 (with the English version from the *Independent*). For a poem in Yiddish only, see pp. 46-7. For "My Confession (Written before my operation on blood poison in St. Louis)," see pp. 49-52. For "Hatikvah," see pp. 56-62 (the included English translation of Henry Snowman, which "preserves the rhythm and the rhyming scheme of the original," originally appeared in *Jewish Chronicle*, Dec. 18, 1903). See Kabakoff (1991), 52-66; Silberschlag (1956), 156-7.

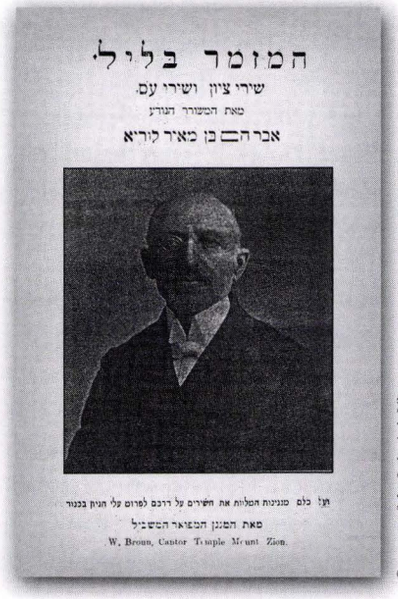
Other works: #433, #435, #444, #965; ספר ברקאי (Jerusalem: M. Meyuhas, 5646 [1886]); *The Fall of Jerusalem. Reflections Upon the Present Condition of America* (Indianapolis: Sam J. Steinberg, [189-]) [*JA* #3923]; *The Music of the Psalms* (Chicago: Music Magazine Publishing Co., 1894) [*JA* #4695]; "Education and the Talmud," *United States. Bureau of Education. Report of the Commissioner for 1894/5* (Washington: Government Printing Office, 1896) [*JA* #5016]; *Jehovah's Ten Commandments;*

or, An Episode of the Battles of Jehovah (San Jose: A. C. Eaton, 1897) [*JA* #5186]; *The Letters of Rabbi Akiba; or, The Jewish Primer as It was Used in the Public Schools Two Thousand Years Ago* (Washington: Government Printing Office, 1897) [*JA* #5187]; *Treasures of Ancient Jerusalem. Unpublished Legends and Folk Lore of the Ancient Hebrews* (Los Angeles: Times-Mirror Print, c1898) [*JA* #5379]; *History of Money; or, Sixteen to One of the Jewish Talmud. Written for the Voters of Sixteen to One* (*s.l.: s.n.*, [1889 or 1900]) [*JA* #5592]; *The Mystery of the Golden Calf* (San Jose, 1899); ברקאי החדש (Zolochev: Wilhem Zuckerkandel, 5660 [1900]); מבחר כתבי נ.ה. אימבר (Tel Aviv: Committee for the 50th Anniversary of the Composing of "Hatikvah", 5689 [1929]); כל שירי נ.ה. אימבר (Tel Aviv: Mordekhai Neuman, 1950). Edited *Uriel: A Monthly Magazine devoted to Cabbalistic Science* (Boston, Aug. 1895) [*JA* #S387]. Contributed to #339, #326, #376, #431, #460, #465, #491, #913, #918, #950, #959, #951, #1013; ספר ברית יצחק ... הוצאה רביעית בהוספת רבות (New York: European Hebrew Publishing Co., 1914), pp. [8-10]. For poems written in America, see Kabakoff (1991), 179-206. Also see Schwab, 212. For a full bibliography, see Kabakoff (1991), 223-4.

References: Abrahams (1920), 359-64 (portrait); *AJYB* 6 (1904-5), 122; *AJYB* 12 (1910-11), 109; Bader, 22-4 (portrait); *BHB1*; *CDAJB*, 1:287; Chomsky (1957), 259; Cowen, 117-0; *EJ*; Gartner (1975); Hapgood, 275-83 (portrait); Heskes (1994), 229-34; *HYBA*, 13-4; *JE*, 6:561-2; Kabakoff (1966), 14, 15, 232, 269, 270, 273; Kabakoff (1978), 74, 92, 164, 279, 299, 300; Kabakoff (1991); Kressel, 1:94-5; Levinthal, 137; Levitan (1980), 314; *LFDNYL*, 1:80; Mikliszanski, 24-6; Nahshon; *NYT* (9 Oct. 1909), p. 9:4; Preil, 498; Ravid (1979-80), 76-7; Ribalow (1936), 97-103; Ribalow (1938), 47-54 (portrait and selections); Silberschlag (1956); *UJE*, 5:543-3 (portrait); *USJ*, 3:587; *OZ*, 73; Waxman, 4:206-7, 1049, 1050; Wiernik (1912), 305, 408; Zausmer (1957), 216; obituary in היום, vol. 1, no. 67, p. 2 [#920].

432 המזמר בליל
שירי ציון ושירי עם

Author: [Abraham Lewis {Luria, Lurie, Louis}] אברהם לוריא
Author's father: מאיר
[15] pp. 8vo
[New York], [5665/1905?]
Publisher/printer: *s.n.*
Title page (p. [1]): English; portrait.
Includes: errata (p. [5]); footnotes.
Approbations (pp. [14-5]): H[ayyim]. S[imon]. Neuhausen (24 Apr. 1905); M. H. Luria.
Graphics: portrait of author (p. [1]); portrait of George Washington (p. [6]).
Pointed text (pp. [2-8]).
BHB1; *KA* #456.
Copies: *JNUL; LUB.


המזמר בליל.
שירי ציון ושירי עם.
מאת המשורר העברי
אבר הם בן מאיר לוריא
תץ כלם מנגינות המלוות את השירים על דרכם לפרוס על חגוך בכנור
מאת המנגן המצויר השבויל
W. Broun, Cantor Temple Mount Zion.

Courtesy of the Lubavitch Library

This volume of Luria's Zionist verse includes: an elegy for Herzl (p. [2]); a poem in commemoration of George Washington's birthday (p. [6]); "The Crippled Soldier" (by A. Louis [*sic*]) (p. [7]); a poem on American slavery and Lincoln (p. [13]); and an acrostic poem in honor of H. Baldwin, "Sup. P.P.H.B.," signed by Luria's son Aaron (p. [5]). According to *KA*, Baldwin was a Christian merchant who had dealings with Luria. Luria earlier wrote that he had not seen his son for twenty years (see his אהבה נשגבה [#410]), and they were apparently reunited by 1905. Though the title page states that the work includes musical arrangements for the poems arranged by Cantor W. Broun [Wolf Brown] of Temple Mount Zion, such arrangements were not printed (on Brown, see *CDAJB*, 1:81). The imprint date is recorded based on Neuhausen's approbation. M. H. Luria was the author's nephew. *KA* records an additional portrait of the author at the end of the pamphlet.

For biography, other works, approbations granted and references: see #410.

433 יזכור בעד הנשחטים והנשרפים בארץ הדמים ארץ ראסיה

Author: [Naphtali Herz Imber] [אימבר] נפתלי הערץ אימבער
Author's father: שמואל יעקב
[5] pp. 16mo
New York, 1905
Publisher/printer: *s.n.*
Title page (p. [1]): border.
Pointed text.
KA #349.
Copies: *JTSA.


יזכור
בעד הנשחטים והנשרפים בארץ
הדמים, ארץ ראסיה.
מאת
נפתלי הערץ אימבער
בעל „התקוה".
נויארק
1905.
פריין 5 סענטם.

Courtesy of the Jewish Theological Seminary Library

This elegy in memory of the martyrs of the Kishinev Pogrom cost five cents (p. [1]). It is reprinted in Kabakoff (1991), 190.

For biography, other works and references: see #431.

434 זבח פסח
לזכרון הפרעות בגלציה בתחלת המאה הזאת (בלדה)

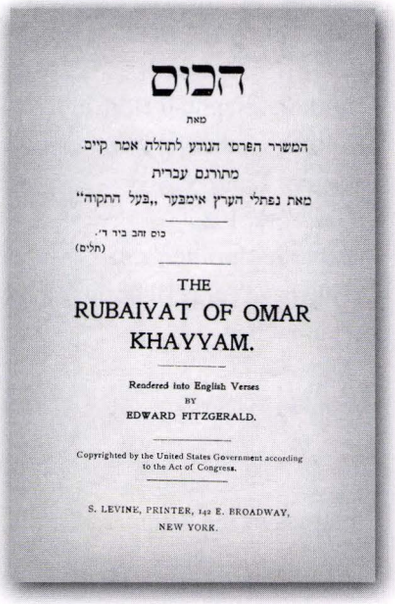
Author: [H{ayyim}. A{aron}. Hafner] האפנער .[הרן]א .[יים]ח
Author's father: זעליג
8 pp. + wrappers 18mo
New York, 1905
Printer: L. Bodenstein, 89 Clinton St.
Front wrapper: border; English.
Includes: a.a. (83 Willett St.) (p. 8)
KA #270.
Copies: *YIVO.

Hafner was born in Sokal, Galicia, ca. 1862-4 and he recieved a traditional education. Following his marriage at the age of eighteen, he moved to Mukachevo, where he was a teacher and a wedding jester. He also edited Hebrew and Yiddish periodicals in Brody and Vienna. He immigrated to America in 1901 and was a journalist. Hafner was paralyzed for the last six years of his life and he died in 1923.

This poem commemorates anti-Semitic pogroms that terrorized Galician Jewry at the beginning of the twentieth century. For a poem on Russian pogroms by Reuben Eisland, see the back wrapper.

Other works: *Melodien. Drei Jüdische National-Gedichte* מנגינות שלשה שירי-לאם (Bobrka: *s.n.*, 5660/1900) [LUB]. Also see *LFDNYL*. Hafner planned to publish a journal, *החלוץ*, with the assistance of Galician scholars (p. 8).
References: *DRS*, 6:26; *LFDNYL*, 3:58-9; Rejzen (1926), 1:777-8.

435 הכוס
The Rubaiyat of Omar Khayyam


הכוס

מאת

המשורר הפרסי הנודע לתהלה אמר קיום.

מתורגם עברית

מאת נפתלי הערץ אימבער „בעל התקוה"

כוס זהב ביד ר'.
(תלים)

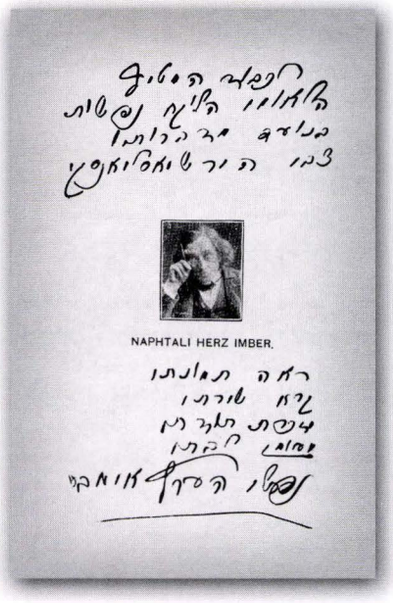
THE
RUBAIYAT OF OMAR
KHAYYAM.

Rendered into English Verses
BY
EDWARD FITZGERALD.

Copyrighted by the United States Government according to the Act of Congress.

S. LEVINE, PRINTER, 142 E. BROADWAY,
NEW YORK.

Author: Omar Khayyam
Author: Naphtali Herz Imber [אימבר] נפתלי הערץ אימבער
Author's father: שמואל יעקב
Author: Edward FitzGerald
[1], XIV, [1], 42 pp. 12mo
New York, [1905]
Printer: S. Levine, 142 E. Broadway
Title page (p. I): English; extended writing.
Includes: copyright (p. 1); dedication to Mayer Sulzberger (1 May 1905) (pp. II-III); "Omar Khayyam. Introduction," by Joseph Jacobs (pp. IV-VI); note to readers (p. [1]).
Approbations (pp. VII-VIII): George Alexander Kohut (English verse) (26 May 1905).
Other languages: English (translation on facing pages).
Graphics: portrait of Imber (p. [1]).
Pointed text.
BHB1; *KA* #366.
Copies: JNUL; LUB; *YGC.


NAPHTALI HERZ IMBER.

Omar Khayyam (1048-1131) was a Persian poet, astronomer and mathematician. "Omar's fame rests upon the collection of *roba'iyat*, or quatrains, ... [which have] been translated into almost every major language and are largely responsible for colouring European ideas about Persian poetry" (*EB2*).

FitzGerald (1809-1883) was an "English writer, best known for his *Rubaiyat of Omar Khayyam* [1859], which, though it is a free adaptation and selection of the 12th-century Persian poet's verses, stands on its own as a classic of English literature. It is one of the most frequently quoted of lyric poems, and many of its images ... have passed into common currency ... In translating Omar Khayyam, his method was to transmit the essence of the poet's mood and thought, often in his own imagery, in a sequence that would be intelligible to English readers" (*EB2*).

This volume contains selections of FitzGerald's *Rubaiyat of Omar Khayyam* and Imber's free Hebrew translation. "It has been asserted that those to whom the old Bible no longer appeals find in Omar Khayyam the nearest substitute for an authoritative expression of their no-faith. From this point of view Omar Khayyam, or rather Fitz Gerald's selections from him become the new Bible of modern doubt. Again the appropriateness of clothing the new Bible in the garb [of] ... the old suggests itself" (Jacobs' introduction, p. V). For two original poems by Imber and a Hebrew translation of a Rumanian song, see pp. IX-XIV. The imprint date is recorded based on pp. III, VIII, but Kabakoff (1991), 57, records a review in the *New York Evening Globe and Commercial Advertiser* of 27 June 1904. See Kabakoff (1991), 56-8.

References (Fitzgerald): *EB2* (s.v. "FitzGerald, Edward").
References (Omar Khayyam): *EB2* (s.v. "Omar Khayyam").
For biography, other works and references (Imber): see #431.

436 קבוצת תלתלים

הוא קבוץ או קוצות תלי תלים של אגדה ודרושים שונים בקורת, סתירא, חדודים, שירים, משלי חכמה וצמוקי התלמוד. גם מעט מהרבה מכתבי אנשי השם ממכתביהם אלי שהיו הוים, ויהיו, שבחנו, וגם ראו פעלי והעידו עליהם בכי הטוב.

Author: [Joseph Selig Glick] גליק [זליג] יוסף זעליג
Author's father's: שלמה זלמן
XXXII, 100 pp. + wrappers 8vo
[Pittsburgh], 5666 [1906]
Printer: [Joseph Selig Glick]
Front wrapper: border; extended writing.
Title page (p. I): identical to f.w.
Includes: a.a. (95 Logan St.) (f.w.r.); preface (p. III): postscript (p. 100); dedication to Ephraim Deinard (p. 100).
Approbations (pp. III-XXXII): see below.
Graphics: portrait of author (p. II).
BHB1; *KA* #710.
Copies: HAR; HUC; *YGC.

Glick was born in 1852 in Patsunel, a village in Kovno Province. He received a traditional education and was trained as a *shohet*. Unsatisfied with this profession, he tried his hand at commerce and then moved to Boguslav, Kiev District. He taught Hebrew, Bible and rabbinic literature, opened a library and traded in precious stones. In 1887 he immigrated to Pittsburgh, which was already home to a large Lithuanian community. Initially a peddler, teacher and tutor, Glick began supplementing his income in 1894 by becoming a ticket agent for trans-Atlantic ocean liners. He eventually found his true vocation as a pioneer of the Yiddish press in Pittsburgh, publishing *Volksfreund*, the first work with Hebrew characters in the city (Freimann, 59; Rosenfeld #1003), and *Die Yiddishe Post*. From 1909 to 1922 the *Volksfreund* also contained a Hebrew supplement ("בי דואר עברי"; Brody, 145). Glick enjoyed a monopoly on Hebrew and Yiddish printing in Pittsburgh until his death in 1922. He was a vocal proponent of religious Zionism.

This work, Glick's first Hebrew book-form publication (p. 100), includes epigrams, eulogies (for Sholom Aleichem and Herzl), poetry, parodies, sermons (for communal, religious and Zionist events), rabbinic commentaries and other miscellaneous writings. It also contains seventy-four approbations and other letters from rabbis, newspapers, associates, teachers, etc. (pp. III-XXXII). On Jewish youth in America neglecting their Jewish studies after becoming bar mitzvah, see p. 11. For a speech delivered to an assembly of the Hebrew Ladies Hospital Aid Society of Pittsburgh in 1898, see pp. 25-8 (on the society, see Feldman, pp. 133, 253-55, 280). For encouragement, in verse, to the editors of *אספקלריא* [#918], see p. 36. The approbations also appear in #436, pp. III-XXXIII. Pp. 1-4, 21-8, 37-40, 57-64, 69-76 are identical to Glick's *אומר לגולגולת*, 1-32 [#439]. Dated contents range from 24 July 1898 to Elul 1907 and the letters are dated from 28 Mar. 1875 to 21 June 1907 (*cf.* the imprint date; also, *אספקלריא*, referred to on p. 36, was not published until Jan. 1907). *קבוצת תלתלים* cost two dollars (#449, f.w.r.). *BHB1* collates [1], 100, [1] pp. and *KA* collates (1), 30, 80 pp. On the difficulty of dating Glick's works, see #439. Approbations for them appear in #538 and #540.

Other works: #439, #446, #449, #450, #456, #457, #458, #459, #535, #537, #538, #540; *Yiddish Poems & Feuilletons* *יזג'ס מישמאש* (Pittsburg: [Glick], 5668 [1908]) (Yiddish) [LUB]; J.S. Glick's *יזג'ס פעליעטאנען* (Pittsburgh: [Glick], 5668 [1908]) (Yiddish) [LUB]; *ספר נאומי יז"ג* (Pittsburgh: Glick, 5673 [1913]); *ספר טענות ומענות* (Pittsburgh: *s.n.*, 5680 [1920]). Also see *LFDNYL*; #449 (p. [1]).
References: *AJYB* 25 (1923-4), 139; *BHB1*; Brown, 141; *CDAJB*, 1:201; Feldman, index; Hizkuni, 522; *HYBA*, 29-30; Kabakoff (1966), 33, 142, 221; Kleeblat and Wertkin, 64 (no. 56); Kressel, 1:485-6; *LFDNYL*, 2:273-4; *OT2*, 35 (portrait); *OZ*, 193-4; Rejzen (1926), 1:589-90; Rephael, 1:533-4 (portrait); #535; #537.

437 שיר השירים
אשר לאברהם בן מאיר לוריא על גאוני ארץ וצדיקי עולם ועל המשוררים והסופרים המעולים
SONG OF SONGS by Rev. A. Lurie

Author: A[braham]. Lurie [Lewis, Luria, Louis] אברהם לוריא
Author's father: מאיר
[8] pp. (three cols. per page) 8vo
New York, 5666 [1906]
Publisher: [S. Druckerman?]
Title page (p. [1]): English; extended writing.
Includes: a.a. (65 W. 140th St.) (p. [1]); advs. (p. [8]).
BHB1; *KA*#793.
Copies: *JNUL; LUB.

Each stanza in this paean to Jewish literature from the Bible to modern times discusses a particular individual, group or corpus. The last stanza is dedicated to the only American in the poem: "[S.] Druckerman is the glory of the booksellers, both an enlightened man and an honorable merchant; His store is wide open, enter its gates! For there all customers are treated fairly" (p. [7]). For advertisements for Druckerman's book store and Feingold and Shpiro's clothing store, see p. [8]. For a reference to Luria's son Aaron, a doctor in Russia, see p. [7]. The contents of this volume differ from Luria's other volume of the same title, #445 (*cf.* Friedberg, who records that #445 contains #437 with additions). *KA* misrecords that the contents of this work appeared previously in other works by Luria. *KA* collates 13 ff. *BHB1* records the publisher and printer as Y. Druckerman, most likely because of an advertisement on p. [8] for a bookseller by that name. The only known bookseller by that name (Jacob) died in 1899. The advertisement is also signed in English by S. Druckerman, but he is only known to have engaged in publishing, not printing.

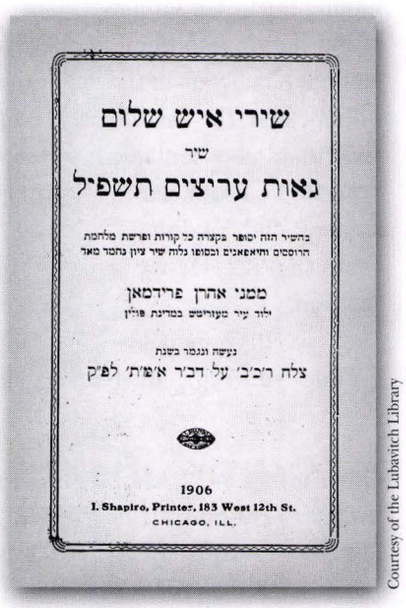
For biography, other works, approbations granted and references: see #410.

438 שירי איש שלום

Author: [Aaron Friedman {Ish Shalom}] אהרן פרידמאן [איש שלום]
20 pp. 12mo
Chicago, 1906
Chronogram: צלח ר'כ'ב' על דב'ר א'מ'ת'
Printer: I. Shapiro, 183 West 12th St.
Title page (p. 1): border; English; extended writing.
KA #798; Mishkin #45.
Copies: *LUB.

Friedman was a native of Mezhirichi, Poland (p. 1). He published books in Chicago in 1906 and in New York in 1909.

This volume contains two poems: "גאות עריצים תשפיל", which Friedman composed to celebrate the Japanese victory in the Russo-Japanese War (pp. 3-17), and "שירי ציון" (pp. 19-20).


שירי איש שלום
שיר
גאות עריצים תשפיל
בהשיר הזה יכופר בקצרה כל קורות ופרשת מלחמת הרוסים ויתאבנים וכמוזו גלוח שיר ציון נחמד מאד
ממני אהרן פרידמאן
נעשה ונגמר בשנת
צלח ר'כ'ב' על דב'ר א'ש'ת' לפ'ק
1906
I. Shapiro, Printer, 183 West 12th St.
CHICAGO, ILL.

Courtesy of the Lubavitch Library

Other works: #1032.
Contributed to #915 (vol. 6).

439 אומר לגולגולת

הוא אספת "אמרים" ודרשות "לכל איש ואיש" שנכתבו על טהרת לשון קדשנו וכעין ראיה לדברי הבאתי משנת חכמים כוללים בקורת סתירה וחדודים משלי, חכמה וצמוקי התלמוד

OMER LAGULGOLATH



Courtesy of the Lubavitch Library

Author: J[oseph]. S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father: שלמה זלמן
[3], 100 pp. 8vo
[Pittsburgh], 5667 [1907]
Printer: [Joseph Selig Glick]
Title page (p. [1]): English; extended writing.
Includes: 95 Logan Street (p. [1]); Yiddish adv. (facs. of author's ms.) (p. [3]); postscript (p. 100).
Graphics: portrait of author (p. [2]).
BHB1; *KA* #21.
Copies: HUC; *JNUL; LUB.


אומר לגולגולת

הוא

אספת „אמרים" ודרשות „לכל איש ואיש"
שנכתבו על טהרת לשון קדשנו
וכעין ראיה לדברי הבאתי

משנת חכמים

כוללים בקורת סתירה וחדודים,
משלי חכמה וצמוקי התלמוד.

ומיוסרים על אדני פז, הלא המה דברי חכמים חידותם, אשר כבר אומנו כמעט בכל התפוצות ישראל, ראום רבנים ונאומים ומרבניו ראשונים ואחרונים, נדולים בכל סעיפות התכמה והחשבונה וראשונה.

באשר יראה הקורא הנכבד מהרכה מכתבי אנשי שם הנמצאים בראש ספרי.

נכתבו ונערכו מאת

יוסף זעליג גליק

מחבר „האלקספרינער" „והיודישע משפט"
95 לאגאן סטריט, פיטסבורג, פא.

תרס"ז

OMER LAGULGOLATH

BY J. S. GLICK

95 LOGAN ST., PITTSBURG, PA.

Glick hoped that this collection of his commentaries, poetry, epigrams, eulogies, sermons (for religious and communal events), parodies and other miscellaneous writings would be utilized by preachers and he planned to publish a second volume (pp. 4, 100). This book cost two dollars (adv. in #449, p. [1]; #450, p. 56). For references to America, see pp. 6, 35. Pp. 1-32 are identical to #436, pp. 1-4, 21-8, 37-40, 57-54, 69-76. Pp. 33-6, 45-8 are identical to #446, pp. 17-20, 41-44. Pp. 53-68 are identical to #449, pp. 85-106. The title on p. 1 is spelled "אומר לגולגלת." Approbations for Glick's works appear in #538 and #540.

אומר לגולגולת bears many of the characteristics that make Glick's works difficult to date with any accuracy, despite the presence of an imprint date on the title page. For example, the imprint date for *אומר לגולגולת* is 5667 [1907], but some contents are dated as late as Pentecost 1909, 31 Oct. 1909 and 16 Mar. 1915 (pp. 4n, 66, 92). Secondly, among the eulogies is one for Naphtali Herz Imber, who died in 1909. Also, pp. 4, 100 refer to his #457 and to #538 as if they would be his next works to be published, although they did not appear until 1912-1913 and other works by him were printed in the intervening years. Additionally, *גרמא דעשיראה*, 4, 100 [#450], implies that *אומר לגולגולת* had just been published, although *גרמא דעשיראה* has an imprint date of 5670 [1910]. Finally, the letters of approbation in #538 sometimes refer to a particular work but are dated earlier than the imprint date of the work mentioned.

Glick often numbered his works, although this does not make matters any easier. For example, he refers to his *אבני גזית* [#456] as his thirteenth work in one place and as his fourteenth in another. In another case, *גרמא דעשיראה* has a later postscript than #535, but he refers to the former as his tenth work and to the latter as his eleventh. Another source of confusion is the advertisements that appear at the end of his volumes, since an advertisement will often list books that were published much later than the imprint date of the work that contains the advertisement. (It is possible that these advertisements were added to the work at a later date.) Relative dating becomes even more confusing since identical pages of text often appear in more than one work.

For biography, other works and references: see #436.

440 לא כלום

Author: [Joseph Hayyim Brenner] ברנר .[חיים]. י[וסף]
Author's father: שלמה
30, [1] pp. 16mo
New York, 5667 [1907]
Publisher: Ivriyah (New York)
Printer: Grayzel and Co., 134 Watkins St. (Brooklyn)
Title page (p. 1): plain.
Includes: contents (p. 3); preface, by publisher (pp. 5-9); adv. for #530 and Brenner's London Hebrew monthly, *המעורר* (p. [1]).
BHB1; *KA* #387.
Copies: HAR; HUC; JNUL; LUB; *YGC.

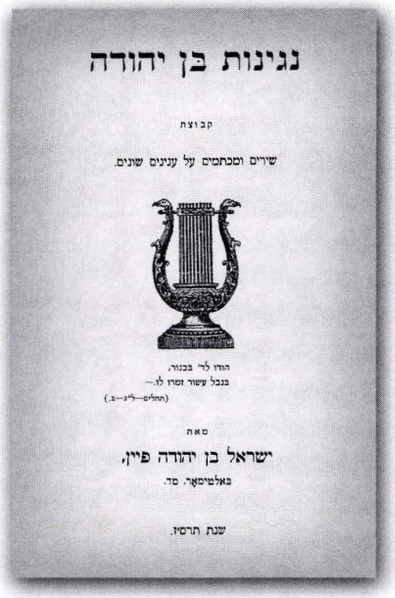
Brenner was born in 1881 in Nowo Mlini, Ukraine [Nowe Mlyny, Poland?]. He studied in various yeshivot before moving to Gomel and joining the Bund. He then lived in Bialystok, Warsaw, London and Lemberg, and he immigrated to the Land of Israel in 1909. Brenner, who wrote in Hebrew and Yiddish, was a famous author, translator, publisher and social critic. He was killed in the Arab riots of 1921. For a memorial, see #933, p. 5.

The two short stories in this volume ("בינו-לבינו" and "הוא ספר לעצמו") were later reprinted in Brenner's *קבץ ספורים* (New York: Keren Yisrael Metz, 5698 [1938]).

"This volume, which the 'Ivriyah' company of New York is publishing, is the first in a series of pamphlets and books that this company plans to publish at irregular intervals ... which will include the output of the most original and talented writers. These editions will not be limited only to *belles lettres*, but will on occasion be dedicated to questions of the hour, literary matters, etc. And what is the purpose of these editions? ... There is a crisis now in Hebrew literature, during its transition period ... But there is no reason to despair ... the crisis will pass ... We wish to help Hebrew literature during this temporary crisis, but we also wish to establish a base for it in America. The spirit of Israel in the exile is nomadic. If it declines in one area it finds salvation in another. From Babylon it wandered to Spain, from Spain to Germany, from Germany to Russia and Poland; and if the spirit of Israel declines there, why can't America become one of its shelters in the exile? It is not possible that America will be the spiritual center of Israel in the same measure as were Poland and Russia during past centuries ... but at the very least we can create here a Hebrew environment ... and one of the more honorable ways to elevate the level of the spirit of Israel here can definitely be with Hebrew literature" (pp. 5-7). For a critical analysis of why earlier Hebrew writers failed to establish a Hebraic culture in America, see pp. 7-9. For no. 2 in Ivriyah's series, see #530.

Other works: #474; *שכול וכשלון* (New York, Warsaw and Moscow: Stybel, 5680 [1920]). Also see *BHB1*; Kressel; *LFDNYL*.
References: *BHB1*; *EJ* (portrait); Kressel, 369-72; *LFDNYL*, 1:482-5.

441 נגינות בן יהודה
קבוצת שירים ומכתמים על ענינים שונים


נגינות בן יהודה

קבוצת

שירים ומכתמים על ענינים שונים.

הודו לה׳ בכנור,
בנבל עשור זמרו לו.—
(תהלים—ל״ג—ב.)

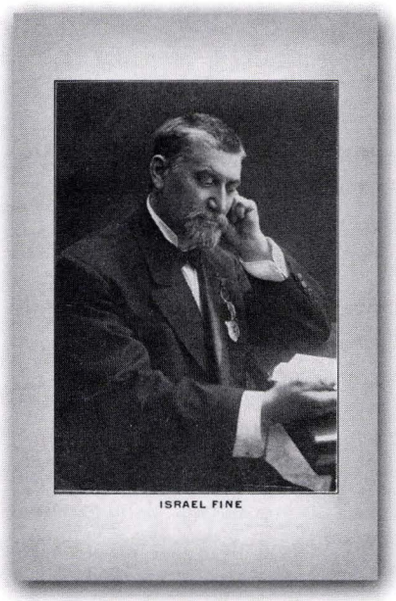
מאת

ישראל בן יהודה פיין,

באלטימאר. מד.

שנת תרסז.

Author: Israel Fine [פאיין] ישראל פיין
Author's father: יהודה
[3], IV, [1], V-VIII, [1], 26, [2], 27-36, [1], 37-54, [1], 55-112, [1], 113-24, [1], 117-36, [2], 137-84, [1], 185-8, [1], 189-197, [1], <[1], 11, [2], 13-20, [1], 21-4, [1], 25-50, [1]> pp. (pp. 149-97, <13-[1]> are bordered) 8vo
New York, 5667/1907
Printer (p. [3]): A. H. Rosenberg, 157 East Broadway
Title page #1 (p. [2]): art; extended writing.
Title page #2 (p. <[1]>): border; English only; extended writing; "Ng'inash Ben-Jehudah. Selection of Poems and Memorials."
Includes: table of contents (pp. I-III); memorial to parents and wife's family (pp. IV, V-VI); errata (p. VII); table of contents (p. <3>); errata (p. <4>); facs. of poem by Isaac Rabinowitz (p. <[1]>); facs. of typescript of letter from Theodore Roosevelt's secretary (p. <[1]>).
Graphics: portraits of author (2), author's father, author's sons, Theodore Roosevelt (photographed by Pach Bros, New York; autographed), Benjamin Szold, William McKinley, John Hay and Theodore Herzl; map of the Land of Israel (drawn by Grover and published by Karmel); chart of pogrom victims (St. Petersburg Committee).
Other languages: English.
Pointed text.
BHBI; *KA* #568.
Copies: HUC; JNUL; LUB; *YGC.


ISRAEL FINE

Born in Pakruojis, Kovno Province, in 1848, Fine was a clothing merchant in Baltimore. (His son died in Baltimore in 1891; #441, p. 184). Fine composed Hebrew poetry and was a patron of Hebrew poets in America (on his relationship with M. M. Dolitzky and Isaac M. Rabinowitz [Ish Kovno], see #422; #441, pp. [36-7]; Kabakoff [1966], 285-7). He was also a member of the Zionist Organization of America. Fine was honored by prominent Baltimore Jews in 1908 (*זמירות ישראל*, 34). He died in 1930. On his son Hayyim Shabbetai, see #422, pp. [1-4].

This collection of Fine's poetry and epigrams contains many poems in honor/memory of family members (including his deceased sons, Morris A. [Moses Aaron] and Shabbetai Hayyim [Hyman]), American Hebraists and Zionists and other individuals (*e.g.*, R. Benjamin Szold, William McKinley, John Hay, Theodore Roosevelt, Herzl, Moses Hacohen Reicherson, Rosa Rosenfeld, Abraham Strauss, Ephraim E. Baker, Harry Friedenwald, Jacob Epstein, Isaak Rabinowitz [Ish Kovno], Henrietta Szold, Siegmund [Bacharach] Sonneborn, Shemariah Levin, Aaron Friedenwald, etc.). There are also poems to commemorate anti-Semitic persecutions and events important to Baltimore Jewry. For epigrams on life in America, see pp. 181-2. For Hebrew-English puns, see p. 182. For a polemic, in verse, against Zevi Hirsch Masliansky for excluding Hebrew from his Yiddish peri-

odical, **די וועלט**, see pp. 33-5. For translations of the poetry of John Hay and Ella Wheeler Wilcox, see pp. 140, 183. "In Commemoration of the Rebuilding of *The Sun*, destroyed in the great fire," see pp. 84-5. On Reform and Orthodox anti-Zionists, see pp. 88-9, 171. For "Statistiken ueber die Pogroms von 1905 geliert von dem St. Petersburg Committee," see p. [1] (between pp. 112 and 113). "**משא צר**" (pp. 105-12) contains a "prophecy" on the Japanese victory during the Russo-Japanese War of 1904-5 that Fine composed prior to the Russian defeat at Port Arthur (p. 112); it is written in prophetic style, arranged like Scripture in chapter and verse, and is cantillated. Some of the contents were translated into English by Fine's son Louis (p. 36), Teresa [Theresa] Cohen (pp. 17-22, 26-7), Philip Fine and Louis Michel. The YGC copy is stamped "Copywrighted [*sic*] by Israel Fine, 1907" (t.p. #1) and contains a tipped in slip: "Compliments of Israel Fine" (t.p. #2). The map of the Land of Israel also appears in #950, #959. On this work, see Kabakoff (1966), 285; Kabakoff (1978), 253, 254, 255. A copy presented to Theodore Roosevelt was "bound in leather; inside, in fine cloth and appropriate colors, the flag of the United States appears on one cover, and an American seal and shield on the other" (Karp [1991], 119-20; for a reference to this copy in the *Baltimore Sun*, see his ***זמירות ישראל***, 30).

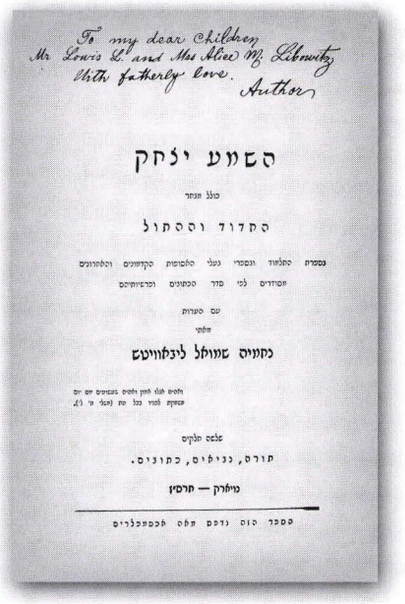
Other works: #545; ***זמירות ישראל קבוצת שירים ומכתמים ענינים שונים*** (Baltimore: *s.n.*, 5690 [1930]). Contributed Hebrew poetry to *Reverend Doctor Schepsel Schaffer*; #422. See bibliography in *Three Anniversaries*, 28-31.
References: *AJYB* 33 (1931-2), 126; *CDAJB*, 1:155; Kabakoff (1966), 263n, 285-7; Kabakoff (1978), 253, 254, 255, 261; *Three Anniversaries*; *WWIAJ* (1926), 153; *WWIAJ* (1928), 175-6.

442 השמע יצחק

כולל מבאר החדוד וההתול בספרת התלמוד ובספרי בעלי האסופות הקדמונים והאחרונים מסודרים לפי סדר הכתובים ופרשיותיהם עם הערות מאתי נחמיה שמואל ליבאוויטש ...שלשה חלקים תורה, נביאים, כתובים.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] [נ-חשמ"ל פנחס, בן אמתי, נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] בן-יצחק, מאיר זיוו]
Author's father: יצחק
24, 72, 32, 56 pp. (two cols. per page) 8vo
New York, 5667/1907
Publisher: Nehemiah S. Libowitz
Title page #1 (p. 1): half title; "השמע יצחק".
Title page #2 (p. 2): English only; extended writing; "Ha-Shomea Yizchak An Anthology of Wit, Humor, Anecdotes and Curiosities. Selected from Talmudic, medieval and modern Jewish literature, arranged according to Chapter and verse of the Bible, and edited with critical notes by Nehemiah S. Libowitz in Three Parts."
Title page #3 (p. 3): extended writing.
Title page #4 (p. 1): art; extended writing; "השמע יצחק כולל מבאר החדוד וההתול בספרות ישראל חלק ראשון חמשה חומשי תורה".
Title page #5 (p. 1): art; extended writing; "השמע יצחק כולל מבאר החדוד וההתול בספרות ישראל נאספו ונערכו לפי סדר הכתובים ופרשיותיהם עם הערות מאתי נחמיה שמואל ליבאוויטש ... חלק שני נביאים ראשונים ואחרונים".

Title page #6 (p. 1): art; extended writing; "השמע יצחק כולל מבאר החדוד וההתול בספרות ישראל נאספו ונערכו לפי סדר הכתובים ופרשיותיהם עם הערות מאתי נחמיה שמואל ליבאוויטש ... חלק שלישי כתובים".
Includes: dedication to Abraham Berliner (p. 5); preface (pp. 7-24); memorial to Hanokh Judah [Alexander] Kohut (p. 3); dedication to Salomon Rubin (p. 3).
Approbations (p. 6): R. Moses [Moritz] Guedemann of Vienna (22 Apr. 1907).
Rashi type.
BHB1.
Copies: JNUL; LUB; *YGC.


To my dear Children
Mr. Louis L. and Mrs Alice M. Libowitz
With fatherly love.
Author
השמע יצחק
כולל מבאר
התדוד וההתול
בספרות
נאספו ונערכו לפי סדר הכתובים ופרשיותיהם
עם הערות
מאתי
נחמיה שמואל ליבאוויטש
תורה, נביאים, כתובים.
ניו־יארק — תרס"ז

"The author ... has undertaken to collect from rabbinic sources and writers, ancient and modern, a great number of ingenious puns, epigrams and witticisms, arranged according to chapter and verse of the Bible, to which he adds occasional critical and explanatory notes. Although this is the first attempt of the kind in any language, it is not likely that the subject will ever be more exhaustively treated in any future work" (review in *Young Israel* 1.9 [25 Jan. 1908], 285). For the glosses of Meir Isch-Shalom (Friedmann), see pp. 53-6. For an advertisement, see #919, p. 2. "Apart from its contents, which are not only entertaining, but valuable to the student, it is gratifying to say that, typographically, this work reaches the high-water mark of excellence. Indeed, it is a triumph of Hebrew book-making in America, and the author deserves credit for the care and artistic taste he displays in this direction. Only 100 copies have been issued, for private circulation, and 10 extra copies, in red ink, were printed, for the author's own use" (review in *Young Israel*; t.p. #2 merely states "edition of one hundred copies"). The texts of the black-ink and red-ink editions are identical. YGC has a copy in red ink inscribed by Libowitz to his children. A second edition (revised) was published in 5694/1934 in New York by Moinester Publishing Co. (New York Linotyping Co.). Libowitz prepared *השמע יצחק* to refute anti-Semites who criticized the Jewish literary cannon for being bereft of humor (p. 56). For other apologetic works of this nature, see Libowitz's own *המות בפנים שוחקים* [#467], *דורש רשומות האגדה*, 2nd ed., cols. 117-120 [#823] and *ספר שעשועים* (New York: Bloch, 1927); I. Davidson (1907); Abram S. Isaacs, *Stories From the Rabbis* (New York: Charles L. Webster & Co., 1893), 114-25; Kaufmann Kohler, "Jewish Wit and Humor," *Studies, Addresses, and Personal Papers* (New York: Alumni Association of HUC, 1931), 395-403, 598 (originally delivered in 1888); J. Chotzner, *Hebrew Satire* (London: Kegan, Trench, Truebner & Co., Ltd.); and Hermann Adler, "Jewish Wit and Humor," *Nineteenth Century* (Mar. 1893), 457-69, rpt. in *Littell's Living Age* 197.2549 (6 May 1893), 361-71 and *Eclectic Magazine* 120 (Apr. 1893), 532-8 (also see Schwab, s.v. "Adler, Hermann").

For biography, other works, approbations granted and references: see #253.

443 גיא חזיון

חזון אברהם בן מאיר לוריא אשר חזה על יהודה וירושלים בשובה ונחת תושעון



Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
[14] pp. + wrappers 8vo
[New York], [1907]
Publisher/printer: *s.n.*
Front wrapper: caption title.
Includes: advs., including for Hebrew publishers and book stores (b.w.r./v.).
Approbation (p. [2]): H[ayyim]. S[imeon]. Neuhausen.
Graphics: portrait of R. Elijah of Vilna (f.w.r.).
Other languages: English (b.w.).
BHB1; *KA* #112.
Copies: HAR; HUC; JNUL; *YGC.

This volume of poetry contains: Zionist verse ("גיא חזיון", "שירי חבצלת השרון" and "שושנה בין החוחים"); three poems on Rabbinic personalities (Rashi, Maimonides and R. Elijah of Vilna); and laudatory verse (pp. [2], b.w.r.) in honor of Neuhausen, Bernard Drachman, Judah Halevi [Zinsler], Judah Magnes, "the three rabbis of Brownsville" and various preachers ([S.?] Orlansky, Rabinowitz, Horowitz and Leibowitz). "שירי חבצלת השרון" and "שושנה בין החוחים" (pp. 9-12) originally appeared with pointed text and a Yiddish version of the latter in #423, pp. 7-17, 40-3. The poem on Maimonides appeared originally in #445, p. [1] and #423, pp. 23-5. The poems on R. Elijah and Rashi appeared originally in #445, pp. [2, 13]. The front and back wrappers contain text. The imprint date is recorded based on Neuhausen's approbation and the fact that the work is listed in the bibliography in #448. The imprint place is assumed because of the typefaces and the advertisements.

For biography, references, approbations granted and other works, see #410.

444 להעבריה



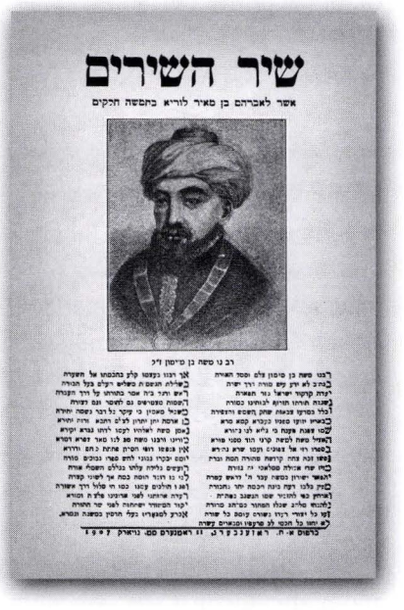
Author: [Naphtali Herz Imber] נפתלי הערץ אימבער [אימבר]
Author's father: שמואל יעקב
23, [1] pp. + wrappers (bordered text) 48mo
Philadelphia, [1907]
Publisher: Joseph Magil, 708 S. 5th Street
Printer: Joseph Magil, 708 S. 5th Street
Front wrapper: border.
Back Wrapper: border; English only; "To the Hebrew Language."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. [1]): identical to b.w.

Includes: copyright, 1907, by Magil (f.w.r.); advs. for #20, #104 (f.w.v.); dedication to a Zionist assembly in Tannersville, NY (p. 2); adv. for #23, #315, #949 and Magil's *Haggadot* (p. [2]).
Other languages: Yiddish translation (pp. 17, 19, 21, 23).
Pointed text.
BHB1; *KA* #395.
Copies: HAR; HUC; LUB; *YGC.

This small booklet contains three of Imber's poems: "להעבריה", "שיר ערש" (a fable/lullaby) and "ארבע כוסות". "ארבע כוסות", which appears with a Yiddish translation on opposite pages, should not be confused with another poem by Imber with the same title (Kabakoff [1991], 58-9). "להעבריה" and "ארבע כוסות" do not appear in anthologies of Imber's poetry; they were reprinted—without the Yiddish translation of the latter—in Kabakoff (1991), 195-6.

For biography, other works and references: see #431.

445 שיר השירים
אשר לאברהם בן מאיר לוריא בחמשה חלקים



Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
[14] pp. 8vo
New York, 1907
Printer: A. H. Rosenberg, 11 Rutgers St.
Title page (p. [1]): caption title.
Includes: advs. (p. [14]); errata (p. [14]).
Graphics: portraits of Maimonides and R. Elijah of Vilna (pp. [1, 2]).
BHB1; *KA* #792.
Copies: HAR; JNUL; LUB; *YGC.

The main poem of this volume, "שיר השירים אשר ללוריא על מעריצי השפה העברית החדשים", contains a section on American writers, in which a stanza is dedicated to each of the following: R. Shalom Elhanan Jaffe, R. [Benjamin?] Guth, R. [Abraham Aaron Yudelewitz?] of Bayonne, R. [Gabriel Zev?] Margolis [or R. Moses Zebulun Margolies?], R. Nahman of RIETS, R. [Hillel Hacohen?] Klein, R. [Moses Mordekhai Israel?] Rivkind, R. Aaron Braude, R. [Mordekhai?] Schiff, R. Y. Hertzberg, R. [Israel?] Isaacson and R. S[habsi?] Rosenberg. There are also short poems in honor of Rashi, Maimonides and R. Elijah of Vilna (Vilna Gaon, Gra). For the source of the portrait of R. Elijah of Vilna,

see Vinograd (2003), 303. The contents of this volume differ completely from Luria's other volume of the same title (#437; *cf.* Friedberg, who records that #445 contains #437 with additions). The poem on Maimonides originally appeared in #423, pp. 23-5. The poems on R. Elijah and Rashi were reprinted in #443. This pamphlet was printed on cardboard and the pages were taped, not sewn, together.

For biography, other works, approbations granted and references: see #410.

446 תלתלי סחורה

הוא קבוץ תלי תלים סחורה של אגדה, דרושים שונים, בקורת, סטירא, חדודים, שירים, משלי חכמה וצמוקי התלמוד

TALTALEY SECHOYRO Miscellaneous Writings in Hebrew

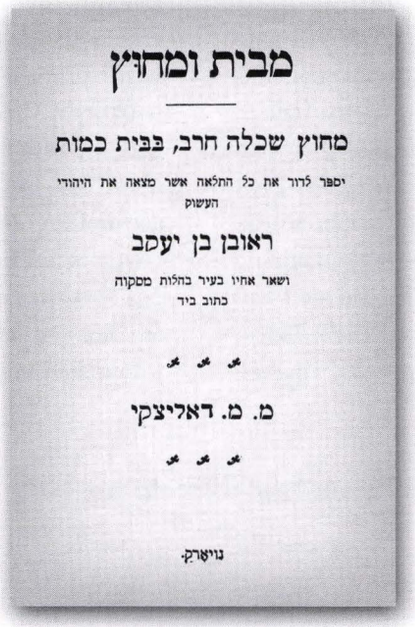
Author: Joseph S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father's: שלמה זלמן
II, [1], III-XXXVI, LVII-LXV, 100 pp. 8vo
[Pittsburgh], 5668 [1908]
Printer: [Joseph Selig Glick]
Title page (p. I): border; English; extended writing.
Includes: a.a. (95 Logan Street) (p. 1); memorial (facs. of ms.) (p. II).
Approbations (pp. III-LXV): see below.
Graphics: portrait of author (p. [1]).
BHB1; *KA* #897.
Copies: HAR; HUC; *JNUL; *JTSA; LUB; *YGC (lacking pp. XXIII-XXVI).

This volume, Glick's second (p. 1; *cf.* #439) contains eulogies (including for Bernhard Felsenthal and R. Joseph Leib Sossnitz), Talmudic and liturgical parodies, book reviews, miscellaneous writings, sermons (for religious, Zionist and communal events), poetry, etc. For an "Elegy for San Francisco" (regarding the great earthquake of 1906), see p. 3. For a poem on אוצר ישראל [#230], see p. 56. For a solicitation in verse for donations for the National Jewish Hospital in Denver, see p. 12. On the seventieth birthday of R. Joseph Leib Sossnitz, see pp. 25-6. *תלתלי סחורה* cost two dollars (adv. in #449, p. [1]). It contains 107 letters of approbation and praise; the first seventy-four appear in #436 and all of them appear in #538. Pp. 17-20, 41-44 are identical to *אומר לגולגולת*, 33-6, 45-8 [#439]. Though the imprint date is 5668 [1908], the memorial on p. II is dated 18 Mar. 1909 and a letter is dated 22 Nov. 1908 (p. LXVI). *BHB1* and *KA* do not collate the approbations; they are lacking in the copies we inspected at JTSA (2) and JNUL. Since not all copies contain the approbations and because one approbation is dated later than the imprint date, it is possible that they were only bound to some copies after #538 was published. The copies at JTSA (2) and JNUL each contain an extra leaf (unpaginated) at the end; the JTSA copies have an advertisement for eighteen of Glick's books on the *verso* and an additional advertisement for his books on the *recto*, while the JNUL copy just has an advertisement for fourteen of Glick's books on the *recto*. The Karp copy at JTSA has wrappers. On the difficulty of dating Glick's works, see #439. Approbations for them appear in #538 and #540.

For biography, other works and references: see #436.

447 מבית ומחוץ

Author: M[enahem]. M[endel]. Dolitzky [Dolicki] [דאליצקי [דוליצקי] [מענדל] .מ[נדל] .מ[נחם]
Author's father: זאב וואלף
184, [3] pp. + wrappers 12mo
New York, 1908
Printer (f.w.): ha-Le'om
Printer (f.w., b.w.): Duane Press Printing Co., 24-26 Vandewater St., Goldman & Steinberg, Prop.
Front wrapper: border; English.
Back wrapper: border; English only; "Mebaieth Umekhuz."
Title page #1 (p. 1): half title.
Title page #2 (p. 2): extended writing; "מבית ומחוץ מחוץ שכלה חרב, בבית כמות יספר לדור את כל התלאה אשר מצאה את היהודי העשוק ראובן בן יעקב ושאר אחיו בעיר בהלות מסקוה".
Includes: preface (p. 3); memorial (p. 5); advs. for Joseph S. Marcus's Public Bank, Barukh Isaac Reinherz of Boston, Carmel Wine Co., Abraham Shamer (lawyer) and Isaac Goldberg's wines (pp. [1-3]).
Other languages: Yiddish (advs.).
BHB1; *KA* #423.
Copies: HAR; HUC; JNUL; LUB; *YGC.


מבית ומחוץ

מחוץ שכלה חרב, בבית כמות

יספר לדור את כל התלאה אשר מצאה את היהודי העשוק

ראובן בן יעקב

ושאר אחיו בעיר בהלות מסקוה כתוב ביד

מ. מ. דאליצקי

נויארק.

מבית ומחוץ "describes the expulsion of the Jews from Moscow in 1890 ... This so-called novel is a tale of woe by the author, of his tribulations at the hands of the police who hounded him for his illegal residence in Moscow, and his desperate efforts to escape expulsion ... The indifference of the privileged rich Jews to the misery of their poor brethren is also touched upon, and hence the name, *From Within and from Without*" (Waxman, 4:150). It was originally serialized in *המליץ* (1889-90) and was first published in Vilna in 1891 by Jacob Lidsky. "Many have asked for my book 'מבית ומחוץ' and could not find it; I [therefore] desired to [re]print it but was unable to. And then my childhood friend Abraham Lubarsky inspired Dr. Boris [Barukh Benedict] Gawronsky of New York, the grandson of the noble Kalman Ze'ev Wissotzky OBM, to establish a memorial for his [grand]father" (p. 3). "By the time the book was printed, Gawronsky had himself died and a dedication in his memory was added [p. 5]" (Werses, 193). In the original editions, Dolitzky was forced to place the story in Rumania in order to evade the Russian censors. In the American edition he restored the text to the manuscript version and replaced Rumania with Russia, Bucharest with Moscow, Rumanian with Russian, etc. Dolitzky also substituted advertisements at the end in place of a poem dedicated to Eleazer Schulman, a "sign of the desperate struggle of the author for a livelihood" (Werses, 193). On this work, see Werses.

For biography, other works, approbations granted and references: see #414.

448 משא בבל

Author: [Abraham Lewis {Luria, Lurie, Louis}] אברהם לוריא
Author's father: מאיר
[26] pp. 8vo
New York, 1908
Printer: Resnick and Kaplan, 198 E. Broadway
Title page (p. [1]): extended writing.
Includes: author's bibliography (p. [2]).
Graphics: portrait of author (p. [2]); portrait of Shabbetai Zevi (p. [22]).
Pointed text (pp. 4-9).
BHB1; *KA* #548.
Copies: *JNUL.

This volume of Luria's verse includes: acrostic poems on Ahad Ha'am, R. Israel Baal Shem Tov, R. Isaac Abrabanel, R. Jonathan Eibeschutz and Shabbetai Zevi; elegies for Moses Leib Lilienblum and Salomon Rubin (p. [5]); "העבודה והזמן", on the harsh working conditions of Jewish workers in New York (p. [16]); a note on Reuben Brainin's literary criticism (p. [9]); and anti-Yiddish polemics (pp. [12-5]). *משא בבל* also contains praise for Luria by Abraham Friedland (in verse), H. A. Reshgelsky, T. Z. Miller, Moses Lewin, Daniel Persky, Hillel Wolfson and Meir Waxman (pp. [7, 15, 19, 23]). Among the Hebrew and English advertisements scattered throughout *משא בבל* are some in verse, including one for Deinard's book store (p. [5]; Deinard later had only harsh words for Luria's verse; see *KA* #14). For an advertisement for S. Druckerman, see p. [18]. This volume cost twenty-five cents (p. [1]).

KA collates 8 ff. The copy we have catalogued is likely to be a composite of *משא בבל* and *סמל החיים* [*KA* #602], as there is what appears to be a second title page, with no imprint information, entitled "סמל החיים" (no such title is recorded in Kressel or *BHB1*). According to Deinard, Luria "frequently printed individual pages, each with their own title. He would then mix up the pages, and this is how one book would become a few books" (*KA* #793). Friedberg saw *סמל החיים* bound together with #437, and it is possible that some copies of *סמל החיים* were bound in with *משא בבל*. This would account for the variant printer's address on p. [11] (168 Henry St.). Though the imprint date is 1908, this composite volume could not have been issued prior to 1910, as it contains elegies for Rubin and Lilienblum, both of whom died in that year.

For biography, other works, approbations granted and references: see #410.

449 מנחת בקורים

לאדוני המחברים הוא ספר בקורת או מלחמה בשלום על ספרים שונים בלשון משנת חכמים

MINCHATH BICKURIM

Author: J[oseph]. S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], 100, [2] pp. 8vo
[Pittsburgh], 5669 [1909]
Printer: [Joseph Selig Glick]

Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St.) (p. [1]); preface (1 June 1911) (facs. of ms.) (p. [2]); adv. for author's works (p. [1]).
Graphics: portrait of author (p. [3]).
BHB1; *KA* #506.
Copies: HAR; HUC; JNUL; LUB; *YGC.

מנחת בקורים contains: reviews—many of which are in verse or in the form of Talmudic parody—of Hebrew, English and Yiddish publications (*e.g.*, on #1132, see pp. 37-9; on #528, see p. 81; on #526, see pp. 33-4; on #1125, see pp. 2-5, 35-6); sermons (for religious and communal events); and liturgical parodies. Pp. 85-106 are identical to *אומר לגולגולת*, 53-68 [#439]. *KA* collates an additional 60 pp. of approbations. This work cost two dollars (p. [2]). Most of the dated contents are from 1903-4 and the latest is dated Pentecost 1909 (p. 98). The advertisement for Glick's works (p. [1]) includes a title that was published as late as 5673 [1913] (#458). Though he stated that this was both his seventh and ninth book (pp. 1, 100), the advertisement lists eighteen titles, including one (*יזג'ס מישמאש*) that elsewhere he states was not completed yet (p. 1). Approbations for Glick's works appear in #538 and #540. On the difficulty of dating his works, see #439.

For biography, other works and references: see #436.

450 גרמא דעשיראה ביר

(ספרי העשירי מעברית ויהודית המדוברת) הוא קבוץ של אגדה, דרושים שונים, בקורת, סטירא, חדודים, שירים, משלי חכמה ומצוקי התלמוד

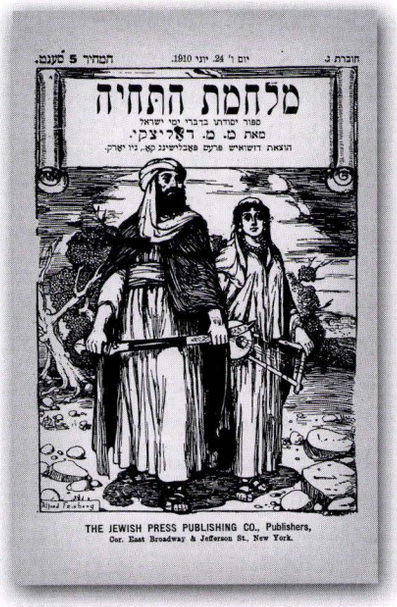
GARMO DEASHIROH BIR

Author: J[oseph]. S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father: שלמה זלמן
[3], 100, [2] pp. 8vo
[Pittsburgh], 5670 [1910]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan Street) (p. [1]); Yiddish adv. (facs. of author's ms.) (p. [2]); postscript (1 July 1910) (p. 100); adv. for author's other books (pp. [1-2]).
Graphics: portrait of author (p. [3]).
BHB1; *KA* #116.
Copies: HUC; *JNUL; LUB.

גרמא דעשיראה contains poetry, epigrams, sermons (for religious and communal events), liturgical and Rabbinic parodies, commentaries, book reviews (on #536, see pp. 71-2), eulogies (including for Naphtali Herz Imber [p. 44], Zev Schur [p. 72] and R. Joseph Leib Sossnitz [p. 80]) and other miscellaneous writings. It cost two dollars (adv. in #449, p. [1]). Pp. 1-4, 9-12, 25-32, 41-56 are identical to Glick's *אומר לגולגולת*, 69-109 [#439]. Pp. 61-4, 69-72, 77-80, 85-8, 93-6 are identical to his *אומר ליז'ג* [#457], pp. 1-20. The title is a reference to Tractate Berakhot, f. 8. Glick wrote that this book was his tenth work (pp. [1], 1, 100). The advertisement (p. [1]) lists works published later than the imprint date. On the difficulty of dating Glick's works, see #439. Approbations for his works appear in #538 and #540.

For biography, other works and references: see #436.

451 מלחמת התחיה
ספור יסודתו בדברי ימי ישראל

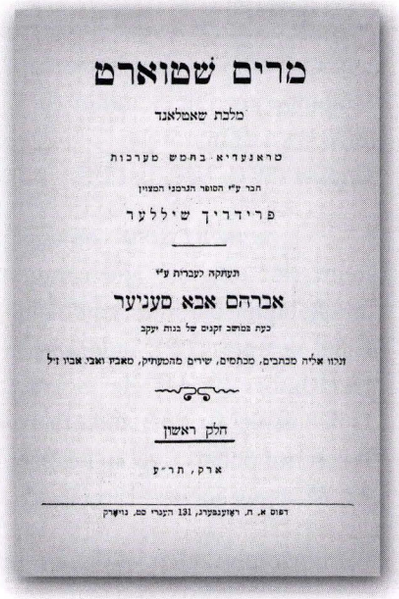


Author: Menahem Mendel Dolitzky [Dolicki] [מענדל] .מ[נדל] .מ[נחם]
דאליצקי [דוליצקי]
Author's father: זאב וואלף
[2], 464 pp. 8vo
New York, 1911
Publisher: Jewish Press Publishing Co.
Title page (p. [1]): plain.
Includes: errata (p. [2]).
Pointed text (pp. 303-5).
BHB1; *KA* #491.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Part of this historical novel, set during the Maccabean era, was originally serialized in twenty-nine pamphlets (*BHB1*; *KA*) that were published weekly beginning in June 1910. The illustration on the wrappers of the pamphlets we saw is signed by Alfred Feinberg. Twenty nos. were advertised for one dollar (back wrappers). For poetry, see pp. 303-5. *KA* records the imprint date as 5670 [1910].

For biography, other works, approbations granted and references: see #414.

452 מרים שטוארט
מלכת שאטלאנד טראגעדיא בחמש מערכות חלק ראשון



Author: [Friedrich von (Johann Christoph) Schiller] [שילר] פרידריך שילער
Author: [Abraham Abba Senior?] אבא אברהם סעניער
Author's father: צבי
48 pp. + wrappers 8vo
New York, 5670 [1910]
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: memorial (p. 2); preface (pp. 3-4).
Yaari (1956) #1267.
BHB1; *KA* #545.
Copies: JNUL; LUB; *YGC.

Schiller (1759-1805) was a "leading [non-Jewish] German dramatist, poet, and literary theorist" (*EB2*).

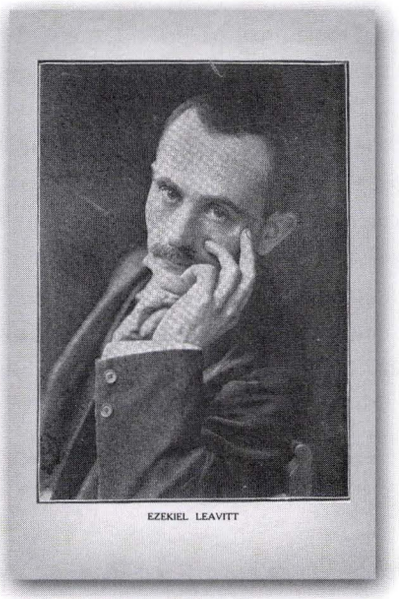
Senior was born in 5599 [1839] in the Russian Empire. His grandfather, Judah Leib, was a student of Moses Mendelssohn and was known as a writer and a *maskil*. Senior himself was a student of Abraham Mapu and Judah Leib Gordon. He lived in his old age in the Home of the Daughters of Jacob of East Broadway (p. 1) and he died ca. 1910 to 1915 (see *DA1*).

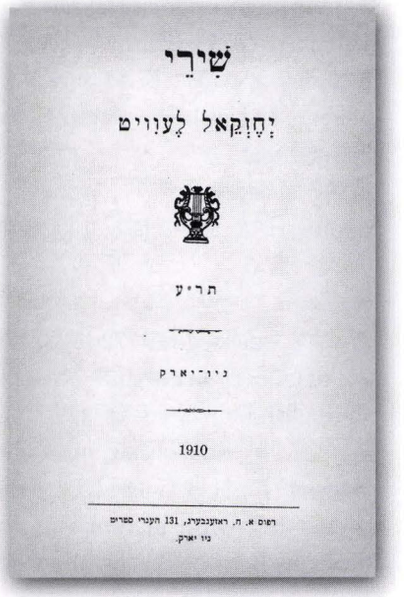
"*Maria Stuart* (first performed in 1800), [is] a psychological drama concerned with the moral rebirth of Mary, Queen of Scots ... as a piece of dramatic craftsmanship ... [it] surpasses the rest" of Schiller's plays (*EB2*). Senior translated it into Hebrew when he was twenty years old. He decided to publish it in honor of his seventy-second birthday to inspire the younger generation to translate the great works of literature into Hebrew (pp. 2, 3). This volume also contains letters to him from his father (pp. 4-7), a dirge in memory of his grandfather that he had published in Fuenn's הכרמל (5623 [1863]) (p. 7), an epigram, a riddle (p. 8), a poetic dirge in memory of his grandfather by Abraham Dob Lebenson (p. 9) and a poem by Aleksandr Pushkin translated into Hebrew (p. 10). Senior hoped to publish his grandfather's commentary on the Bible and letters from Abraham Mapu (pp. 3-4). He dedicated this volume to the administration of the Home of the Daughters of Jacob and he specifically singled out Jacob (Albert) Kruger, its superintendent. Vol. 2 never appeared.

Other works (Schiller): Hebrew translations of his poetry appear in #380. Also see *EB2*.
References (Schiller): *EB2*.
References (Senior): *DA1*, 259-60.

453 שירי יחזקאל לעוויט

Author: Ezekiel Leavitt [Levitt] [יהל"ל השני] [לוויט, לויט] יחזקאל לעוויט
Author's father: גרשון מרדכי הלוי
[4], 104 pp. + wrappers 8vo
New York, 5670/1910
Printer (p. 1): A. H. Rosenberg, 131 Henry St.
Front wrapper: border; half title.
Back wrapper: art; English only; "Poems."
Title page (p. 1): plain.
Includes: a.a. (1903 Bergen St., Brooklyn) (f.w.v.); list of Leavitt's books (f.w.v.); dedication to children (p. [2]); table of contents (p. [3]); errata (p. [4]).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1; *KA* #800.
Copies: HAR; HUC; JNUL; *YGC.


EZEKIEL LEAVITT


שִׁירֵי

יְחֶזְקֵאל לֵעוויט

תר״ע

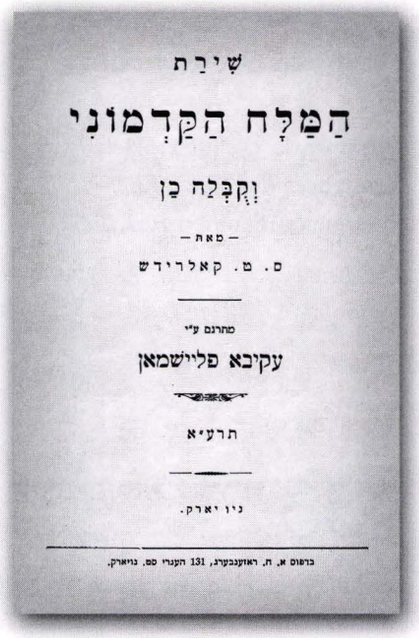
ניו-יארק

1910

שירי יחזקאל לעוויט contains sixty-seven of Leavitt's poems, some of which had been published previously (*KA*). For "The Metropolis of the New World," see pp. 46-50. The volume cost one dollar, or fifty cents for subscribers to הדרור [#923] (see adv. in הדרור, no. 13, f.w.v.).

For biography, other works, approbations granted and references: see #314.

454 שירת המלח הקדמוני וקבלה כן
וגם ארבעה שירים אריגינלים מאת המתרגם


שִׁירַת
הַמַּלָּח הַקַּדְמוֹנִי
וְקַבָּלָה כֵּן
– מאת –
ס. ט. קאלרידש
מתרגם ע"י
עקיבא פליישמאן
תרע"א
ניו יארק.
ברשום א. ח. האזענבערג, 131 הנרי סט. נויארק.

Author: S[amuel]. T[aylor]. Coleridge ס[מואל]. ט[ילר]. קאלרידש
Author's father: John
Author: Akiba Fleishman [Fleischman] עקיבא פליישמאן
48 pp. + wrappers 8vo
New York, 5671/1910
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: English; extended writing.
Back wrapper: English only; "The Rime of Ancient Mariner and Kubla Khan ... [and] four original Hebrew Poems by the Translator."
Title page (p. 1): plain.
Includes: a.a. (571 E. 141st St.) (f.w.r.); copyright, 1910, by author (p. 2); preface, by Fleishman (Sivan 1910) (pp. 3-4, 39).
Pointed text.
BHB1; *KA* #808.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Coleridge (1772-1823) was the "most imaginative of modern poets" and "one of the most important of all English literary critics" (*EB2*).

"In 'Kubla Khan' and 'The Rime of the Ancient Mariner' he [*i.e.*, Coleridge] wrote two of the greatest poems in English literature and perfected a mode of sensuous lyricism that is often echoed by later poets" (*EB2*). "Coleridge's best poems have since become classics among English-speaking nations, and their creator has become one of the greatest classical poets. 'The Rime of the Ancient Mariner' is the classic poem [taught to] high school students in the enlightened United States of America. They study it in great depth and it has become a specimen and a model to learn the [English] language." Fleishman rendered "Kubla Khan" and "The Rime of the Ancient Mariner" into Hebrew for Jewish high school students between Tevet 5670 (Dec. 1909 – Jan. 1910) and 8 June 1910 (p. 4). Appended are four of his own poems (pp. 43-8). Kabakoff misrecords the imprint date, alternately, as 5661 [1901] and 5675 [1915] (Kabakoff [1966], 206; Kabakoff [1978], 274).

Other works (Coleridge): see *EB2*.
References (Coleridge): *EB2*.
For biography, other works and references (Fleischman): see #345.

455 אשמדאי

או פשע ירבעם במלך שלמה בשנים עשר מחזות יתאר את כל דבר הקשר אשר קשר ירבעם על שלמה, ואשר השלך ממלכותו אל ארץ גזרה, עדי הושב על כסאו כבראשונה. על טהרת שפת קדש.

Author: [Aba Isaac Bukh] בוך .י[צחק] .א[בא]
98, 3, [3] pp. + wrappers 8vo
New York, 1911
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper (p. 1): half title; "אשמדאי או פשע ירבעם במלך שלמה בשנים עשר מחזות".
Title page (p. 1): extended writing; Yiddish.
Includes: preface (pp. 3-8); characters (p. 9); endnotes (pp. 1-3); errata (p. [1]); adv. for his **ישראל** (pp. [2-3]).
Approbations (p. 2): R. Samuel Elijah Elkin of Baltimore (3 Mar. 1911); R. Aaron Mordekhai Halevi Ashinsky of Pittsburgh.
Pointed text.
BHB1; *KA*#69; Yaari (1956) #127.
Copies: HUC; JNUL; *YGC.

Bukh was born in Kovno in 1851. In addition to receiving a traditional education, he also studied Hebrew, German and Russian (p. 8). Bukh immigrated to America and settled in Louisville, KY. After a successful stint as a merchant, he became a teacher in a Hebrew school and devoted his leisure time to his studies (p. 4).

This play about Solomon and Jeroboam incorporates the suggestion of Bukh's friend that Jeroboam be identified with the legendary Asmodeus, king of the demons (on Asmodeus, see L. Ginzberg, 4:165-72). Dismayed that few ancient sources on the period remained extant, Bukh based this work on all extant sources (*i.e.*, the Bible, Talmud and Midrash). Bukh authored it in a style that he considered to be the one spoken during the prophetic period (p. 8). The endnotes deal with his choice of language and idiomatic usage (pp. 1-3). Appended is an advertisement for his **ישראל**, with a description of its contents (pp. [2-3]).

Other works: *ישראל, א ווערק וועלכע אפעלירט צום אידישען פאלק אין נאמען פאן גאט פון ישראל ענטהאלט ערהאבענע פארטרעגע וועגען פיעלע געגענשטענדע פאן יודענטהום* (New York, 1911-12).
References: *BHB1*; *LFDNYL*, 1:261; Rejzen (1926), 1:235-6.

456 אבני גזית

הוא קובץ אגדה, דרושים שונים, בקורת, סטירא, חדודים, שירים, משלי חכמה, בלולים עם צמוקי תלמוד

AVNEI GOZIS

Author: Joseph S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father: שלמה זלמן
[3], 100, [1] pp. (two cols. per page) 8vo
[Pittsburgh], 5672 [1912]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan Street) (p. 2); adv. (facs. of author's ms.) (p. [3]); postscript (p. 100); adv. for author's other works (p. [1]).
Graphics: portrait of author (p. [2]).
BHB1; *KA* #3.
Copies: HAR; JNUL; LUB; *YGC.

This volume, which Glick hoped would appeal to rabbis, *maskilim* and professors (p. 1), contains sermons (for religious and communal events), eulogies, Talmudic and liturgical parodies, book reviews, epigrams, miscellaneous writings, poetry, etc. For American influences, see pp. 16, 41, 92, 100. Among the book reviews are those for #230 (pp. 3-4), #441 (pp. 29-31), #607 (p. 16) and #923 (pp. 24-5). The title appears in I Kings 5:31, Ezek. 40:42 and 1 Chron. 22:2 (1). *BHB1* does not collate p. [1] at the end. *אבני גזית* cost two dollars (adv. in #449, p. [1]). None of the contents are dated later than 1911. According to Glick's own testimony (p. 1), this was his fourteenth book, though in the postscript he refers to it as his thirteenth (p. 100; *cf.* #436). Pp. 1-4, 13-6, 25-8, 37-40, 81-8, 92-100 are identical to #457, pp. 21-56. On the difficulties of dating Glick's books, see #439. Approbations for Glick's works appear in #538 and #540.

For biography, other works and references: see #436.

457 אומר ליז'ג

הוא אספת "אמרים" נאומים ודרשות והרצאות "לכל איש ואיש", שנכתבו על טהרת לשון קדשנו, וכעין ראיה לדברי הבאתי משנת חכמים כוללים בקורת, סטירה וחדודים, משלי חכמה וצמוקי התלמוד. ומיוסדים על אדני פז, הלא המה דברי חכמים וחידותם אשר כבר אתמחו כמעט בכל תפוצות ישראל, ראום רבנים וגאונים ומדרבני דאומתא, פרופסורים וגדולים בכל מקצועות החכמה המדע וההשכלה-ויאשרום. כאשר יראה הקורא, מהרבה מאות מכתבי תעודותיהם בספרי "מכתבי אנשי שם" "ומסוד חכמים ונבונים". נכתבו ונערכו מאת יוסף זעליג גליק.

OMER LEYIZAG Speeches by J.S. Glick

Author: J[oseph]. S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father: שלמה זלמן
[1], 100, [1] pp. 8vo
[Pittsburgh], 5673 [1913]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St., Pittsburgh) (p. [1]); preface (p. 1).
Copies: HAR; HUC; *YGC.

This work, Glick's twelfth, contains speeches, eulogies, epigrams, poetry, humor, riddles and other miscellaneous writings. He announced that he would soon be publishing *אומר לגולגולת* [#439], his first collection of sermons (p. 1). Pp. 1-20 are identical to *גרמא דעשיראה*, 61-4, 69-72, 77-80, 85-8, 93-6 [#450]. Pp. 21-56 are identical to *אבני גזית*, 1-4, 13-6, 25-8, 37-40, 81-8, 92-100 [#456]. For a catalogue of Glick's Hebrew and Yiddish works, with prices, see p. [1]. On *אוצר ישראל* [#230], see pp. 85, 99. On the difficulty of dating Glick's works, see #439. Approbations for them appear in #538 and #540.

For biography, other works and references: see #436.

458 משא יז"ג

הוא אספת "אמרים" נאומים ודרשות והרצאות ...[ו]משנת חכמים כוללים בקורת, סטירה וחדודים, משלי חכמה וצמוקי התלמוד

MASSO YIZAG Speeches by J.S. Glick

Author: J[oseph]. S[elig]. Glick גליק [זליג] יוסף זעליג
Author's father's: שלמה זלמן

[2], 100, [2] pp. 8vo
[Pittsburgh], 5673 [1913]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St.) (p. [1]); postscript (21 May 1916) (p. 100); adv. for author's books (pp. [1-2]).
Graphics: portrait of author (p. [2]).
Other languages: Yiddish (p. [2]).
KA #549.
Copies: HAR; LUB; *YGC.

משא יז"ג contains sermons (for religious and communal events), eulogies (*e.g.*, for Gerson Rosenzweig [p. 16], R. Dov Manischewitz [pp. 32-41], Mrs. Woodrow Wilson [p. 44], Solomon Schechter [pp. 57-60], R. Meir London [p. 60] and Sholom Aleichem [p. 99]), book reviews (on #230, vol. 9, see p. 12), poetry, epigrams, parodies and miscellaneous writings. For farewell addresses to Woodrow Wilson and William Howard Taft, see p. 7. On Mayer Sulzberger's seventieth birthday, see p. 8. On Henry Morgenthau, see p. 73. This work cost two dollars (advs. on p. [1] and in #449, p. 1). The postscript is dated later than the imprint date. On the difficulty of dating Glick's works, see #439. Approbations for them appear in #538 and #540.

For biography, other works and references: see #436.

459 ספר נאומי חדודי יז'ג

הוא אספת "אמרים" נאומים ודרשות והרצאות "לכל איש ואיש", נאומים ויכוחיים חידודיים להקריא או להטיף, בעת חדוה סתם. גם ליומא דפגרא, שאז שותים יותר מלרויה ויש בו חומר רב לדרוש נכתבו על טהרת לשון קדשנו, וכעין ראיה לדברי הבאתי משנת חכמים כוללים בקורת, סטירה וחדודים, משלי צמוקי התלמוד

NEUME CHIDUDE YIZAG SPEECHES

Author: J[oseph]. S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], 100, [2] pp. (two pages per col.) 8vo
Pittsburgh, 5673 [1913]
Printer: Glick Print
Title page (p. [1]): border; English; extended writing
Includes: a.a. (95 Logan St.) (p. [1]); adv. (facs. of author's ms.) (p. [2]); adv. for Glick's books (pp. [1-2]).
Graphics: portrait of author (p. [2]).
BHB1.
Copies: JNUL; *LUB.

ספר נאומי חדודי יז'ג contains sermons, commentaries and novellae, parodies, poetry and literary reviews. For a review of #981 (with a letter from the author, Ephraim Deinard), see pp. 81-3. For a review of #808, see p. 90. The title page lists the imprint date as 5673 [1913], but some of the contents are dated as late as 22 Jan. 1918 (p. 76). On the difficulty of dating Glick's books, see #439. *ספר נאומי חדודי יז'ג* cost two dollars (p. [2]).

For biography, other works and references: see #436.

460 קבוצת שירים

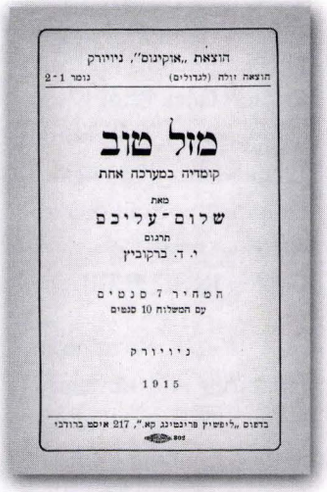
שירים נבחרים מטובי משוררינו מכיל שירי ציון שירי חג שירי עם שירים שונים שירים בלשון אידיש שירים בלשון ענגליש עם תוי-נגינה (נאטען)

[1], II, 40, [2], 41-86, [5] + wrappers pp. 8vo
New York, 5675/1915
Publisher: Hebrew Publishing Company, 50-52 Eldridge St.
Front wrapper: border; English; extended writing.
Back wrapper: border; English only; "Select Poems and National Songs in Hebrew, Yiddish and English. With Music."
Title page (p. [1]): English; extended writing.
Includes: table of contents (pp. I-II).
Other languages: Yiddish (pp. 41-85); English (pp. 85-6).
Pointed text.
Musical arrangements (pp. [1-4]).
BHB1; *KA* #709.
Copies: HUC; LUB; NYPL; *YGC.

קבוצת שירים contains Sabbath, holiday, Zionist and folk song in Hebrew and Yiddish. Among the authors are Americans, including Menahem Mendel Dolitzky, Bernard Drachman, Abraham Goldfaden, Naphtali Herz Imber, Hillel Malachowsky, George Selikovitsch, N. M. Sheikewitch, S[olomon]. Shmulewitz, Yehoash and Elyakum Zunser. For "America" ("My Country, 'Tis of Thee") and "The Star Spangled Banner," see pp. 85-6. This volume cost fifteen cents (b.w.; ms. on f.w. lists 35 cents). Individual musical arrangements were copyrighted by the publisher in 1909 and 1912. For a later anthology published by Hebrew Publishing Co. with almost the same contents, see #491.

461 מזל טוב

קומדיה במערכה אחת


הוצאת „אוקינוס", ניויורק
תוצאה זולה (לנדולים) נומר 1-2

מזל טוב
קומדיה במערכה אחת
מאת
שלום־עליכם
תרגום
י. ד. ברקוביץ
המחיר 7 סנטים
עם המשלוח 10 סנטים
ניויורק
1915
בדפוס „ליפשיץ פרינטינג קא", 217 איסט ברודוי

Author: [Shalom Aleichem {Shalom Rabinowitz}] [שלום רבינוביץ] שלום עליכם
Author's father: מנחם נחום
Author: [Isaac Dov Berkowitz] ברקוביץ .[וב]ד .[צחק]י
36 pp. + wrappers 18mo
New York, 1915
Publisher: Okeanos, 64 W. 113th St.
Printer: Lifshitz Printing Co., 217 East Broadway
Front wrapper: border.
Title page (p. 1): border.
Includes: adv. for publisher and for #924 (pp. b.w.r./v.).
BHB1; *KA* #454; Yaari (1956) #1286.
Copies: HUC; JNUL; LUB; *YGC.

Shalom Aleichem was born in Pereyaslav Khmelnitskiy, Ukraine, in 1859. Though his literary medium was originally Hebrew, he later switched to Yiddish and became the most famous author to use the language. Embittered by the pogroms of 1905, Shalom Aleichem immigrated to New York. Unable to secure his financial position, he returned to Europe in 1907. At the outbreak of World War One he once again left for America. He died in 1916 and his funeral was attended by hundreds of thousands of mourners (see #436 and #458 for eulogies). His son-in-law was Isaac Dov Berkowitz.

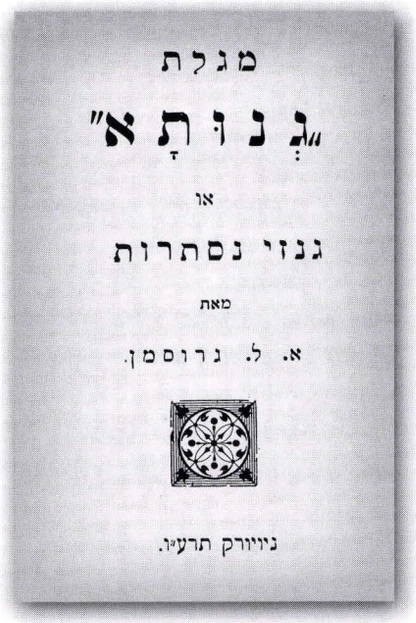
This comedy, by Shalom Aleichem, was translated from the Yiddish original into Hebrew by Berkowitz. The JNUL copy bears the publisher's address on t.p. #1 and lacks the advertisement for #924. *מזל טוב* cost seven cents (ten cents with postage) (p. 1). *מזל טוב* was also translated into Hebrew by Kadish Judah Leib Silman (Moscow: Habimah, 5679 [1919]) (Yaari [1956] #1287).

The American edition of *מזל טוב* was issued as nos. 1-2 of the הוצאה זולה (לגדולים) series published by Okeanos. Three titles were advertised as being in press (J.L. Gordon, *בין שני אריות*; Henry Ibsen, *גלגולים*; I. D. Berkowitz, *בני כפר*) and two more as in the editing stage (selections from Ibn Gabirol, Moses Hayyim Luzzatto, J. L. Gordon, Smolenskin, etc.; translations from Chekhov, Tolstoy, Turgenev, etc.); none are recorded as having been published (b.w.v.). "The publishing house 'Okeanos' is founding a series for children entitled 'Olelot' [עוללות]. It will issue small pamphlets with vowel points, including stories, poetry, tales, plays and more—original works and translations from the choicest literature of other languages. The language will be clear and simple. Each pamphlet will be a complete work. Every number will have 8 pages. Subscriptions cost one dollar (including shipping) for 50 numbers ... The following are in press and will appear shortly: (nos. 1-2) *דמעות אם*, a play translated from the French by H.A. [Hayyim Abraham?] Friedland, and (no. 3) *התנא ובת המלך*, a story translated from English by Ben Mosheh" (b.w.r.). These titles are not recorded in *BHB1* or *KA*, but *BHB1* does record *זמרות לחנוכה קובץ שירים ומנגינות* (1915) as nos. 1-2 and *זמירות לפורים קובץ שירים ומנגינות* (1916) as nos. 6-7.

Other works (Shalom Aleichem): #485. Contributed to #374, #929. Also see *EJ*.
References (Shalom Aleichem): *EJ*.
For biography, other works and references (Berkowitz): see #386.

462 מגלת "גנותא" או נסתרות
מאת א.ל. גרוסמן

Author: [Aaron Aryeh Leib Grossman] [גרוסמאן] אהרן אריה ליב גרוסמן
Author's father: דוד
7, [1] pp. + wrappers 32mo
New York, 5676 [1916]
Publisher/printer: *s.n.*
Front wrapper: border; symbol.
Title page (p. 1): identical to f.w., without border.
Includes: footnotes.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

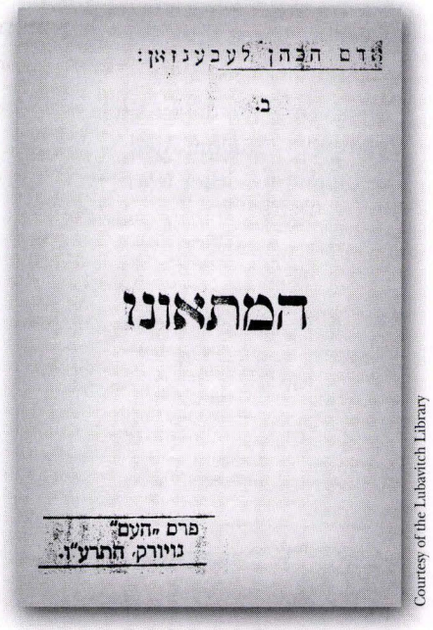

מגלת
גנותא
או
גנזי נסתרות
מאת
א. ל. גרוסמן.
ניויורק תרע"ו.

Grossman was born in Kishinev, Bessarabia, in 1874 and he received a traditional education. He later opened a tobacco store. Following the Kishinev pogrom of 1903 he immigrated to Chicago. Refusing to join friends in business because he felt this would interfere with his devotion to the Land of Israel, he instead taught Hebrew and was the librarian for the Hebrew Literary Society of Chicago (אגודת שוחרי שפת עבר). He also contributed to the American Hebrew press. Grossman immigrated to the Land of Israel in 1909 so that his son, Reuben Grossman (Avinoam), whose first language was Hebrew, would be raised in a Hebrew environment. Owing to his poor financial situation, he was forced to return to Chicago. Following a second failed attempt to move there in 1912, Grossman settled in New York. In 1926 he succeeded in fulfilling his dreams and settled in Tel Aviv. He died in 1945.

This satire on Jewish workers was modeled on the Scroll of Esther.

Other works: *מישרים* (Tel Aviv: Vaad Hayovel, 5694/1934); *שרעפים* (Tel Aviv: Vaad Hayovel, 5697/1937). Contributed to #357, #396, #1159. Published #352, #369.
References: *BHB1*; Kressel, 1:503; Tidhar, 1:368 (portrait).

463 המתאונן



Courtesy of the Lubavitch Library

Author: [Abraham Duber {Dov} Lebensohn {Adam Hacohen}] אברהם דובער לעבענזאהן [לעבענזאן, לבנסון] הכהן [אדם הכהן]
Author's father: חיים
[13] pp. 18mo
New York, 5676 [1916]
Publisher: [Benei ha-Am]
Printer: [Hoam]
Front board: plain; "אדם הכהן לעבענזאן: ב. המתאונן פרס 'העם'".
Title page (p. [1]): plain; "המתאונן ... מאת אברהם דובער בן-חיים לעבענזאהן הכהן ז"ל".
Pointed text.
Copies: HUC; *LUB.

"Lebensohn [1794-1878] was the spokesman of Russian Haskalah during its early period" (*EJ*).

המתאונן, which originally appeared in Lebensohn's *שירי שפת קדש*, was distributed as a promotion to subscribers of *העם* [#929] (f.b.). In this poem, which "is the crown of all his creativity" (Zinberg, 11:119), "he contrasts the pessimism of the complainer with the optimism of the poet, but shows partiality to neither" (*EJ*). The imprint date on the title page is 5672 [1912] and the imprint date on the front board is 5676 [1916]. The latter is, doubtlessly, correct. We assume that the publisher and printers were the same as for *העם*. For other free promotions offered to subscribers, see the back board *verso*.

Other works: see *BHB1*; *EJ*.
References: *EJ*; Waxman, 3:217-26; Zinberg, 11:106-20.

464 צללים



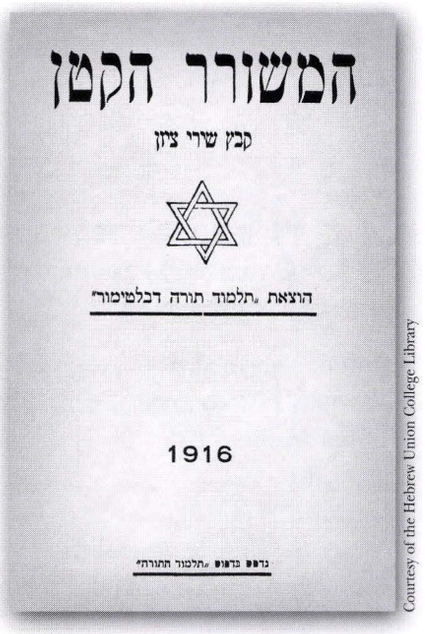
Author: [M{ordekhai}. Z{e'ev}. Feuerberg {Feierberg}] .[אב]ז. [מ[רדכי פייערבערג
Author's father: שמעון
18 pp. + wrappers 18mo
New York, 5676 [1916]
Publisher: [Benei ha-Am]
Printer: [Hoam]
Front wrapper: plain.
Title page (p. 1): half title.
Includes: adv. (b.w.v.).
KA #697.
Copies: HAR; *JTSA; LUB; *YGC.

Feuerberg (1874-1899) was born in Volhynia, Russia, into a Hasidic family. He was inclined toward the Haskalah and in 1896 he left for Warsaw where he contributed to Hebrew periodicals and authored fiction. "Feuerberg's stories, articles, journalistic reports, and letters barely comprise a single thin volume and while most of his works lack artistic maturity, his contemporaries and modern critics have recognized in him an original literary mind. His stories, among the most important landmarks in modern Hebrew fiction, express the spiritual-cultural conflict between adherence to traditional Jewish life and the aspiration toward a secular, modern, 'European' cultural existence" (*EJ*).

This short story was distributed as a promotion for subscribers to *העם* [#929] (f.w.r.; see adv. in *העם*, vol. 2, no. 3, p. 1; no. 3, b.w.v.). "In '*Ha-Zelalim*' ... Feuerberg broke almost completely with the traditional concepts of plot and character and composed poetic-prose fragments through which he gave direct, bare, and discursive-lyrical expression to the 'border-state.' Despite the literary sincerity and passages of great beauty and power ... the desired synthesis is only partially achieved. In the absence of the rigors of a narrative framework, the [work] ... became infused with sentimentalism expressed in undisciplined language" (*EJ*). See Waxman, 4:60-1.

Other works: see Kressel.
References: *EJ*; Kressel, 2:594-7; Waxman, 4:54-62.

465 המשורר הקטן
קבץ שירי ציון



[1], 14 pp. + wrappers 12mo
[Baltimore], 1916
Publisher: Talmud Torah of Baltimore
Printer: Talmud Torah
Front wrapper: plain.
Title page (p. 1): half title; "המשורר הקטן".
Graphics: illustrations (*passim*).

Courtesy of the Hebrew Union College Library

Other languages: Yiddish (p. 11).
Pointed text.
KA #552.
Copies: HAR; *HUC.

This anthology of Hebrew poetry contains selections by H[ayyim]. N[achman]. Bialik, H[ayyim]. A[braham]. Friedland, Sh. Glob, S[himon]. [Samuel] Frug, R. Judah Halevi, N[aphtali]. H[ertz]. Imber, Y[ehiel]. M[ikhel]. Pines, Sarah Shapira and M. M. [Mark?] Warshawski, as well as folk songs. For a Yiddish poem, see p. 11.

466 באיזה עולם?

Author: [Deborah Baron] דבורה בארון
43 pp. + wrappers 18mo
New York, 5677 [1917]
Publisher: Benei ha-Am
Front wrapper: plain.
KA #72.
Copies: HAR; *JTSA.

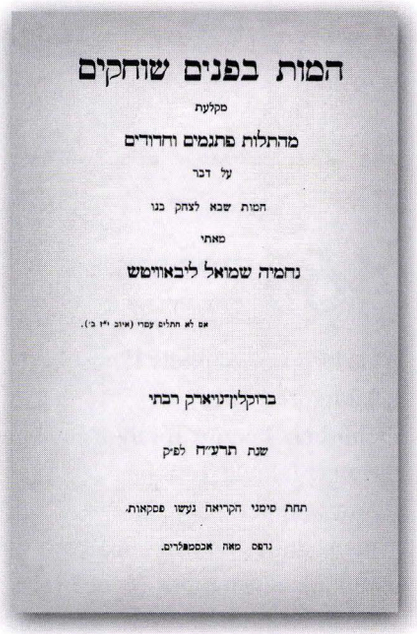
Baron was born in 1887 in Uzda, Minsk Province, in 1887. She was educated in traditional subjects by her father, a local rabbi, and she graduated from a Russian gymnasium. She immigrated to the Land of Israel in 1911. Baron published many works of fiction. She died in Tel Aviv in 1956.

This short story cost ten cents (f.w.r.).

Other works: see *BHB1*; Kressel.
References: *BHB1*; Kressel, 1:335-6; Tidhar, 3:1228-9.

467 המות בפנים שוחקים
מקלעת מהתלות פתגמים וחדודים על דבר המות שבא לצחק בנו מאתי נחמיה שמואל ליבאוויטש

Author: Nehemiah S[amuel]. Libowitz [Leibowitz] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ-חשמ"ל, פנחס בן אמתי, בן-יצחק, מאיר זיוו]
Author's father: יצחק
40 pp. 8vo
Brooklyn, 5678/1917
Printer (p. 4): A. H. Rosenberg, 130 Henry St. (New York)
Title page #1 (p. 1): half title; "המות בפנים שוחקים".


המות בפנים שוחקים

מקלעת

מהתלות פתגמים וחדודים

על דבר

חמות שבא לצחק בנו

מאתי

נחמיה שמואל ליבאוויטש

אם לא תתלים עמדי (איוב י"ז ב').

ברוקלין-ניויארק רבתי

שנת תרע"ח לפ"ק

תחת סיפני הקריאה נעשו ספקאות.

נרשם מאה אכסמפלרים.

Title page #2 (p. 3): extended writing.
Title page #3 (p. 5): English only; extended writing; "Death in Good Humor A Collection of Jokes and Witticisms Concerning Death. Culled from Hebrew Literature."
Includes: memorial to Kasriel Hirsch Sarasohn (p. 7); footnotes.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

One hundred copies of this work on death and humor in Hebrew literature were printed (p. 3). For references to Deinard, "the well-known liar" who "continues his state of impurity with each and every book that he prints," and Michael Levi Rodkinson, see pp. 20, 37. For another work by Libowitz on Jewish humor, see #442.

For biography, other works, approbations granted and references: see #253.

468 אגדות וספורים

Author: [Judah Loeb Benjamin Katzenelson] [Buki ben Yogli] [בוקי בן יגלי] [קאצנלסון] קצנלסון. ל[יב]. י[הודה]
Author's father: ישראל
[2], IV, [1], 53, [1] pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St., 4th Floor
Printer (p. [2]; b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. 1): plain.
Includes: preface, by Reuben Brainin (pp. I-IV); table of contents (p. [1]); advs. for Sifriyah Amamit and I. D. Berkowitz's *כתבי שלום עליכם* (f.w.v.; b.w.r./v.).
BHB1; *KA* #8; *SHI* #1.
Copies: JNUL; LUB; *YGC.

Katzenelson (1846-1917) was born in Chernigov, Ukraine, in 1846 and he studied in the yeshivot of Bobruysk, the rabbinical seminary in Zhitomir and the Military Medical Academy of St. Petersburg. He authored Hebrew novels, published on Jewish history and ancient Jewish medicine, headed the Institute of Jewish Studies in St. Petersburg, was active on behalf of the Society for the Dissemination of the Enlightenment and was a proponent of Jewish agriculture and the cultivation of the Hebrew language.

אגדות וספורים was issued as no. 6 in the Sifriyah Amamit series. It contains three short stories by Katzenelson: "קבורת נשמות", "עם היובלים" and "חד גדיא". It cost ten cents (f.w.r.; adv. in #931, b.w.r.).

The Histadruth Ivrith of America, which was founded in 1917, established the Kadimah publishing house in 1918 in order to further Hebrew culture in America. "Recognizing the value of the [Hebrew] book is one matter, purchasing one in a store is another. It is a great labor to select a suitable book and purchase it …

and therefore the 'Kadimah' company has come to this conclusion: every lover of Hebrew who is not satisfied with love alone, should become a member of the Hebrew publishing house established by the Histadruth Ivrith of America. This publishing house, with the editorial assistance of Mr. Reuben Brainin, will concern itself with making sure its members get a number of important Hebrew works each year" (adv. in #924, vol. 5, no. 45, p. 16). "The most important practical activity [of the Histadruth], aside from the founding of Hebrew societies, is without a doubt the publication of the Kadimah books" (#930, vol. 1, part V, p. 3). Kadimah published two series of Sifriyah Amamit ("Popular Library"), each consisting of a set of Hebrew works in an affordable format.

The first series contains twelve numbers (ten titles) of reprints of "the choicest writings of our best [European] authors and poets." It was advertised, by subscription, for $1.00, and later for $1.60. The series consists of #476 (no. 1), #472 (no. 2), #473 (nos. 3-4), #470 (no. 5), #468 (no. 6), #469 (nos. 7-8), #474 (no. 9), #475 (no. 10), #478 (no. 11) and #477 (no. 12). Titles by other European authors were not issued, as proposed, because there was no communication with Europe during World War I. The series was printed by Grayzel Press and distributed in New York by the Histadruth Ivrith and in Chicago by the Hebrew Literary Society. Most numbers had an introduction by Reuben Brainin and the front wrapper of each number was decorated by Lola [Leon Israel].

A second series of "ten original works written by the best authors of this country" was advertised on the wrappers of #470, #476, #477 and #988. Brainin was the editor (adv. in #478). Subscriptions cost $2.10. A list of seven titles was proposed consisting of nos. 13-22 of Sifriyah Amamit. For these titles, see #996 (nos. 13-14), #483 (no. 16), #548 (no. 17), #484 (nos. 20-21) and #994 (no. 22). They were issued in a larger format and without Lola's wrappers, and were printed by a different printer than the first series. Lifshitz was the printer of no. 22, and based on a comparison of the type, format, layout and boards, probably for the rest as well. Note that the Histadruth also used Alpha Press as late as 1919-20.

The volumes of the second series are not themselves identified as part of Sifriyah Amamit, which can be the cause of confusion. In the list of proposed titles in #478, no. 18-19 is by M. Sheinkin ("ארץ ישראל, הארץ וישובה") and no. 15 is by Reuben Brainin ("משוררי התחיה, הערכה על ביאליק, טשרניחובסקי, כהן ושנייור"). There is, however, no record of these titles in *BHB1* or *KA*. It is likely that two other titles published by Kadimah, #214 and #993, were substituted for the Brainin and Sheinkin titles (on #993, see advs. in *התרן* 5.26 [13 Sept. 1918], p. 16 [#924]; *העברי* 9.35 [10 Oct. 1919], p. [8] [#928]).

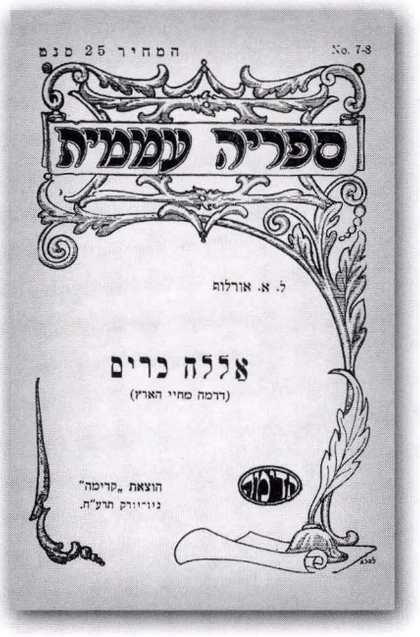
Kadimah never followed through on plans to publish works other than those in the Sifriyah Amamit series. On its list of publications available for sale was Zebi Gerschuni's *זכרונות גרשוני*, translated by A. Z. Rabinowitz (adv. in #931, b.w.r.), but the only record of this work is an edition published in Jaffa in 5679 [1919] by A. Eitan and S. Shoshani. Advertisements also regularly appeared for the impending publication of *כל כתבי שלום עליכם*, translated by I. D. Berkowitz in five volumes (*e.g.*, on b.w.v.'s of first series nos.) and a solicitation for subscribers even informed readers that it had been sent to the printer (#478, no. 11); it was, however, issued by a different publisher. By 1920 Kadimah was publishing no new works under its own imprint and was only selling works that had been published earlier by the Histadruth (adv. for #547 in #931, b.w.r.). The Kadimah initiative came to end when its director, Shemariah Levin, returned to the Land of Israel. The Histadruth attempted once again to publish a low-cost series (Sifriyat Ahisefer) in 5686 [1926], but with little success—only one number was issued (#494).

On the Histadruth Ivrith, Kadimah and Sifriyah Amamit, see #494 (adv.), #930 (vol. 1, part V, pp. 3-4), #931 (pp. 111-3, 193-7), #932 (vol. 1, pp. 138-41), #984, #991; Kabakoff (1994-5); Pelli (1997); Persky (1927), 333. Also see the advertisements and notices in *העברי* [#928] and *התרן* [#924]. For additional works published by the Histadruth not in this catalogue, see *SHI* #16, #87, #156, #177, #180.

Other works: see *BHB1*; *LFDNYL*.
References: *EJ*.

469 "אללה כרים"
דראמה בשלש מערכות

Author: [Levi Aryeh Orlof {Arieli}] [אריאלי] אורלוף .א[ריה]. ל[וי].
Author's father: קלמן
144 pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah [Inc., 44 E. 23rd St., 4th Floor]
Printer (p. 2; b.w.v): Grayzel Press, Inc., 129 Lafayette Street
Front wrapper: art, by Lola [Leon Israel]; "אללה כרים (דרמה מחיי הארץ)".
Title page (p. 1): plain.
Includes: adv. for Sifriyah Amamit, 2nd series (b.w.v.).
BHB1; *KA* #51; *SHI* #2; Yaari (1956) #99.
Copies: HAR; HUC; JNUL; LUB; *YGC.



Arieli was born in Shishaki, Ukraine, in 1886 and was active in the Socialist Zionist movement. While serving in the Russian army, he was imprisoned on account of his ties to revolutionary movements. Freed with the help of friends, he immigrated to the Land of Israel in 1908 and worked as a guard for Jewish settlements and as a teacher. He was drafted into the Turkish army during World War I, after which he taught in Tiberias and Jerusalem. For family reasons, he immigrated to America in 5683 [1923]. Arieli taught in St. Louis and other cities and was appointed a professor of literature at the Teachers Institute of Yeshiva University. He contributed to Hebrew periodicals, especially those affiliated with Socialist Zionism, and his writings were collected and published posthumously in *הונוס לאור*. He died in New York in 1943.

אללה כרים, a play set in the Land of Israel at the beginning of the twentieth century, was republished as nos. 7-8 in the Sifriyah Amamit series. It originally appeared in *השלוח* 27 (1912), 51-65, 107-9, 204-21, 323-35, 401-11, 501-8. The book form edition cost twenty-five cents (adv. in #931, b.w.r.). On Sifriyah Amamit, see #468. The wrappers of the YGC copy are pasted onto boards, and it is likely that the front wrapper *verso* and back wrapper *recto* contain the same advertisements and information as the wrappers of other works in the series; the publisher's address is recorded based on this assumption. *אללה כרים* was performed by the Hebrew Theater in New York in June of 1918 (advs. in *התרן* 5.7 [26 Apr. 1918], b.w.v. [#924]; *התרן* 5.13 [7 June 1918], [2]).

Other works: *הגדת המות* (Jerusalem: J. H. Brenner, 5672 [1912]); *הונוס לאור* (Tel Aviv: Agudat ha-Soferim le-Yad Devir, 5714 [1954]). Also see Tidhar.
References: *BHB1*; Epstein (1952), 2:254-72; Kabakoff (1966), 18; Kressel, 1:147; Tidhar, 1:452-3 (portrait).

470 חסידות
(ספורים וציורים)

Author: [Isaac Leib Peretz] פרץ .[יבוש]ל .[צחק]י
Author's father: יהודה
[1], VI, 60 pp. + wrappers 16mo
New York, 5678 [1918]
Publisher (f.w.v.): Kadimah, Inc., 44 East 23rd St., 4th Floor
Printer (b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel]; "חסידות".
Title page (p. [1]): plain.
Includes: adv. for Sifriyah Amamit (f.w.v.); preface, by Reuben Brainin (9 Apr. 1918) (pp. I-VI); adv. for Isaac Dov Berkowitz's *כל כתבי שלום עליכם* and Sifriyah Amamit, 2nd series (b.w.r./v.).
BHB1; *KA* #325; *SHI* #90.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Peretz was born in 1852 in Zamosc and he moved to Warsaw in 1890. One of the most famous Jewish literary figures of the century, his corpus includes poetry, fiction and drama. Peretz initially wrote only in Polish, but he began to write in Hebrew in 1875. He embraced Yiddish as his literary medium of choice after the pogroms of 1881. Along with Shalom Aleichem and Mendele Mokher Seforim, he is remembered as a founder of modern Yiddish literature. He also made important contributions to Hebrew literature. A number of Peretz's works revolve around hasidic themes. He died in 1915 in Warsaw.

This collection of Peretz's short stories on hasidic themes is no. 5 in the Sifriyah Amamit series. It cost ten cents (f.w.r.; adv. in #931, b.w.r.). Other editions are: Jerusalem: Ofer, 5706 [1946]; Tel Aviv: Dvir, 5714/1953; Tel Aviv: Dvir, 5716 [1956]. On Sifriyah Amamit, see #468.

Other works: see *BHB1*; Kressel; *LFDNYL*; Rejzen.
References: *EJ*; Kressel, 693-700; *LFDNYL*, 231-84; Rejzen (1926), 2:974-1043 (portrait).

471 כתבים
ספר ראשון תאורים, ציורים וספורים

Author: Lazarus [Elazar] Luzzatto לוצאטו .[לעזר]א
302, [2] pp. 12mo
New York, 5678 [1918]
Publisher: A. Katzenellenbogen
Printer (p. 2): Alpha Press, 266 Grand St.
Title page (p. 1): symbol.
Includes: copyright, by author, 1918 (p. 2); memorial to mother (p. 3); table of contents (p. 7); preface (16 May 1918) (p. 9); note to readers (pp. 11-2); errata (pp. [1-2]).
Graphics: portrait of author (p. 5).
BHB1; *KA* #381.
Copies: HAR; JNUL; LUB; *YGC.

Luzzatto lived in New York by 1912 and as late as 1918 (p. 9).

"The present work contains ... matters pertaining to the life of our Jewish brethren in Russia... . All this was written during the dark reign, before the great revolution [of 1917] ... In these dark days there was, naturally, not even the shadow of a possibility to see [criticism of the Czar] ... But now ... these words will remain as an eternal memorial of disgrace on the grave of evil wickedness" (p. 9). *כתבים* contains (fictional?) stories of Jewish life in Czarist Russia that Luzzatto authored in New York. The stories are dated 1912-3. On "Rockefeller and [Jacob] Schiff and all the other American millionaires," see p. 121. Luzzatto coined numerous new Hebrew words in this work which are followed by English translations (p. 12). Reuben Brainin published a harsh review of *כתבים* in *התרן*, vol. 5, no. 46, pp. 9-10 [#924]. Vols. 2-3 appeared as *כתבים ... מגזע אחד* (New York: Trio Press, 5687 [1927]); *כתבים ... מעמק עכור* (New York: Trio Press, 5687 [1927]).

472 נקם ברית

Author: [Perez Smolenskin] פרץ סמולנסקין
[1], X, 60 pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St., Fourth Floor
Printer (b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. [1]): plain.
Includes: preface, by Reuben Brainin (pp. I-X); advs. for Sifriyah Amamit and I.D Berkowitz's *עליכם שלום כתבי* (f.w.v, b.w.r./v).
BHB1; *KA* #589; *SHI* #124.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Smolenskin was born in Monastyrshchina, Mogilev Province, in 1840 (or 1842). He studied in the yeshivah of Shklov, but also read secular books and learned Russian. An important contributor to the Haskalah, he published a Hebrew journal (*השחר*) and authored Hebrew novels. He was among the earlier supporters of the Zionist movement. Smolenskin died in 1885. He was never in America.

This autobiographical novel, "describing the return of an assimilated youth to his people following the Russian pogroms, remains a veritable testament to Smolenskin's nationalism" (*EJ*; Kressel, 2:520). The first Zionist novel in Hebrew (Kressel, 2:520), it originally appeared under a pen name in *השחר* (vol. 11) (J. Klausner, 5:258) and was published in book form as *נקם ברית* (Vienna: George Brag, 5644 [1884]). The American edition, which was issued as no. 2 in the Sifriyah Amamit series, was an important edition because "most of the readers of *השחר* in Russia never saw this work. It was restricted from public circulation because of censorship" (*KA*). It cost twelve cents (f.w.r.). On this novel, which Smolenskin considered one of the best, if not the best, of his works (p. I), see Klausner, 5:255-62. On Sifriyah Amamit, see #468.

Other works: see *BHB1*; Kressel. Selections appear in #374.
References: *EJ*; J. Klausner, 5:14-327; Kressel, 2:515-21; Ribalow (1936), 107-13; Spiegel, index; Waxman, vols. 3-4, index.

473 סוסתי

Author: [Mendele Mokher Seforim] [Shalom Jacob Abramowitsch] מנדלי מוכר ספרים [שלום יעקב אברמוביץ {אבראמאוויטש]
Author's father: חיים משה
[1], V, 136, pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St., Fourth Floor
Printer (b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. [1]): plain.
Includes: pricelist for Sifriyah Amamit (f.w.v.); preface, by Reuben Brainin (10 Apr. 1918); adv. for I. D. Berkowitz's כתבי *שלום עליכם* and Sifriyah Amamit, 2nd series (f.w.v.; b.w.r./v.).
KA #599; *SHI* #125.
Copies: HUC; LUB; *YGC.

Mendele was born in Kapuli, Minsk Province, in 1835. He studied in the yeshivot of Slutsk and Vilna, but, under the influence of Abraham Dov Gottlober, he became a *maskil.* He initially wrote in Hebrew before turning to Yiddish, the language of the masses. Toward the end of his life he wrote in Hebrew again. Mendele, a pioneer in both languages, is remembered as one of the founders of Yiddish literature and the "grandfather (Saba) of Hebrew literature. Of all the Hebrew writers of the period who sought to depict the life of the Jews in the great East-European center—the Russian Empire—only one has the distinction of having succeeded in depicting that life in as complete a manner as possible. This however, is not his only distinction, for he differs from most of the writers in numerous ways: in style, method of portrayal, themes, popularity among, and influence upon, the readers, as well as his peculiar pseudonym" (Waxman, 4:124). Mendele died in Odessa in 1917. The Histadruth Ivrith of America organized a ceremony in his memory (#924, vol. 4, no. 42, b.w.v) and התרן [#924] published a special memorial issue (vol. 4, no. 40).

This "allegorical work ... was intended as a complete presentation of the complicated Jewish problem reflected in the inner life and in the persecution and oppression from without" (Waxman, 4:146-9). Of all Mendele's works, it made "the greatest impression on the readers of his day" and it represented the onset of the second stage of his literary career (pp. II-III). It originally appeared in 1873 in Yiddish and was later translated into Hebrew, with changes in content and style, by Mendele himself (*EJ,* 11:1321). The Hebrew edition appeared in America as nos. 3-4 in the Sifriyah Amamit series and cost twenty-five cents (b.w.v.; #931, b.w.r.). On Sifriyah Amamit, see #468.

Other works: selections appear in #374. For English translations, see Goell. Also see Kressel; *LFDNYL;* #924 (vol. 4, nos. 40, 42, 45-50) (until 1886).
References: *EJ,* 11:1317-23 (portraits); Kressel, 2:380-90; *LFDNYL,* 6:48-72; Rejzen (1926), 1:8-37; Spiegel, index; Waxman, 4:124-49 (portrait); Zinberg, 12:98-116; #924 (vol. 4, nos. 40, 42).

474 ספורים

Author: [Joseph Hayyim Brenner] ברנר .[יים]ח .[וסף]י
Author's father: שלמה
67, [1] pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St., 4th Floor
Printer (b.w.v): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. 1): plain.
Includes: pricelist for Sifriyah Amamit (f.w.v.); table of contents (p. [1]); adv. for Isaac Dov Berkowitz's *כל כתבי שלום עליכם* and Sifriyah Amamit, 2nd series (b.w.r./v.).
BHB1; *KA* #609; *SHI* #128.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספורים contains three short stories: "הירושלמי", "רשמי-דרך" and "הנדיל". It was published as no. 9 in the Sifriyah Amamit series and cost ten cents (f.w.r.; adv. in #931, b.w.r.). On Sifriyah Amamit, see #468.

For biography, other works and references: see #440.

475 ספורים מחיי הארץ

Author: [Meir Wilkansky {Elazari-Volcani}] [אלעזרי-וולקאני] [ווילקאנסקי] וילקנסקי .מ[איר]
Author's father: אליעזר יהושע
95, [1] pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., E. 23rd St., 4th Floor
Printer (p. 2; b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. 1): plain.
Includes: pricelist for Sifriyah Amamit (f.w.v.); table of contents (p. [1]); advs. for I. D. Berkowitz's *כתבי שלום עליכם* and Sifriyah Amamit, 2nd series (f.w.v., b.w.r./v.).
BHB1; *KA* #610; *SHI* #131.
Copies: HUC; JNUL; LUB; *YGC.

Wilkansky was born in Eisiskes, Vilna Province, in 1882 and studied in Lithuanian yeshivot. He immigrated to the Land of Israel in 1904 and engaged in agricultural labor. He became the secretary of the Palestine Office in 1908 and the head of the Palestine Land Development Company a decade later. He retired to Kefar Vitkin in 1942. Wilkansky, who authored Hebrew fiction and translated Goethe, "was one of the first writers to depict the life of the pioneers of the Second Aliyah in Hebrew fiction" (*EJ*). He died in 1949.

This volume, Wilkansky's first book, contains two stories ("הבחר" and "הגלילה"). It was issued as no. 10 in the Sifriyah Amamit series and cost fifteen cents (f.w.r.; adv. in #931, b.w.r.). *BHB1* does not record the wrappers. On Sifriyah Amamit, see #468.

Other works: *BHB1*; Kressel.
References: *BHB1*; *EJ* (s.v. "Elazari-Volcani, Yizhak"); Kressel, 1:654-5; Tidhar, 4:2026-7 (portrait).

476 הצופה לבית ישראל
(מאזני משקל, תולדות החלוץ, גלגל נפש)

Author: [Isaac Erter] [יצחק ערטר [ארטר, ערטער]
[1], XVIII, [2] pp. + wrappers 16mo
New York, 5678 [1918]
Publisher (p. [2]): Kadimah, Inc., 44 E. 23rd St., 4th Floor
Printer (p. [2]): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. [1]): plain.
Includes: preface, by Reuben Brainin (18 Jan. 1918) (pp. I-XVIII); advs. for Sifriyah Amamit series and I. D. Berkowitz's *כתבי שלום עליכם* (f.w.v; b.w.r./v.).
BHB1; *KA* #692; *SHI* #79.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Erter was born in Koniuszki, Galicia, in 1791 and was active in the Haskalah. He lived in Lemberg and Budapest before settling in Brody in 1831. He died in 1851.

הצופה לבית ישראל, Erter's only book, consists of five satires that he had previously published separately. It was reprinted more than ten times. The American edition, which was issued as no. 1 in the Sifriyah Amamit series, only retained three of the satires from the original edition that contain polemical critiques of Hasidism ("מאזני משקל", "תולדות החלוץ" and "נפש גלגל"). It cost fifteen cents (f.w.r.; #931, no. 4, b.w.r.). Brainin's introduction contains a biography of Erter and a review of his work. *SHI* misrecords the author as Isaac Rivkind. On Sifriyah Amamit, see #468.

Other editions: see *BHB1*.
References: *EJ*, 6:847-9; J. Klausner, 2:315-44; Kressel, 1:145-6; Waxman, 3:187-94.

477 שירים

Author: [Micah Joseph Lebensohn] [Mikhal] [מיכ"ל] [מיכה יוסף לבנזון [לבנסון, לעבענזאהן]
Author's father: [אברהם דוב הכהן [אדם הכהן]
[1], XV, 45, [1] pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St.
Printer (b.w.v.): Grayzel Press, Inc., 127 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. [1]): plain.
Includes: biographical introduction, by Reuben Brainin (pp. I-XV); table of contents (p. [1]); advs. for Sifriyah Amamit and I. D. Berkowitz's *כתבי שלום עליכם* (f.w.v.; b.w.r./v.).
Pointed text.
BHB1; *KA* #806; *SHI* #165.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Lebensohn, who was born in 1828 in Vilna, was the son of Adam Hacohen [Abraham Dov Lebensohn], a prominent early *maskil* and poet. Micah Lebensohn himself was "one of the foremost poets of the Haskalah" (*EJ*, 10:1549). With his work, "Haskalah poetry made a great step forward both toward the fulfilling of the real function of poetry, that of expressing the innermost feelings of man in his relation to life and nature, and toward becoming more and more the vehicle of national expression" (Waxman, 3:227). Lebensohn suffered from tuberculosis and he died in 1852. He was never in America.

שירים contains two poems, "שלמה" and "קהלת." It was issued as no. 12 in the Sifriyah Amamit series. It cost fifteen cents (p. [1]; adv. in #931, b.w.r.). On the contents, which originally appeared in the posthumously published *שירי בת ציון* (Vilna, 1851), an oft-reprinted work, see *EJ*, 10:1550; J. Klausner, 3:280-2; Waxman, 3:229-30. On Sifriyah Amamit, see #468.

Other works: see *BHB1*.
References: *EJ*, 10:1549-1551 (portrait); J. Klausner, 3:249-94; Kressel, 2:168-9; Waxman, 3:226-3.

478 שירי-עלילה

Author: [Judah Leib {Leon} Gordon] יהודה ליב גורדון
[1], X, 51 pp. + wrappers 16mo
New York, 5678 [1918]
Publisher: Kadimah, Inc., 44 E. 23rd St., 4th Floor
Printer (b.w.v.): Grayzel Press, Inc., 129 Lafayette St.
Front wrapper: art, by Lola [Leon Israel].
Title page (p. [1]): plain.
Includes: introduction, by Reuben Brainin (pp. I-X); advs. for Sifriyah Amamit and I. D. Berkowitz's *כתבי שלום עליכם* (f.w.v.; b.w.r./v.).
Pointed text.
BHB1; *KA* #802; *SHI* #164.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Gordon was born in 1831 in Vilna. He was one of the most prominent *maskilim* and the poet-laureate of the Russian Haskalah. He died in 1892 and was never in America.

שירי-עלילה contains three of Gordon's previously published poems: "בין שני אריות [Between the Lion's Teeth]" "במצולות ים [In the Depths of the Sea]," and "צדקיהו בבית הפקדות [Zedekiah in Prison]." For an analysis of these poems, see Stanislawski, index. "Between the Lion's Teeth" had been reworked "into what several critics have called the most successful Hebrew narrative poem of the nineteenth century" (Stanislawski, 64). *שירי-עלילה* was no. 11 in the Sifriyah Amamit series. It cost fifteen cents (f.w.r.; adv. in #931, b.w.r.). On Sifriyah Amamit, see #468.

Other works: see Stanislawski, 252-4.
References: *EJ*, 7:797-803; Kressel, 1:444-52; J. Klausner, 4:353-548; Spiegel, index; Stanislawski; Waxman, vol. 3, index.

479 כל כתבי אברהם מאפו כרך א'
אהבת ציון

Author: [Abraham Mapu] [מפו] אברהם מאפו
Author's father: יקותיאל
[1], XXI, 26, [1], 27-138, [1], 139-170, [1], 171-216 pp. 8vo
New York, 5678/1918
Publisher: Asaph Publishing Co.
Printer (p. II): Rosenberg Printing Co., 217-219 Center St.
Title page (p. I): plain.
Includes: copyright (p. II); note to readers (p. III); dedication to Matityahu Mapu (pp. VII-X); introduction, by Reuben Brainin (8 Mar. 1918) (1918) (pp. XI-XXI).
Graphics: portrait of Mapu and 3 illustrations, by R. [Reuben?] Lifshitz.
BHB1; *KA* #370.
Copies: HAR; *JNUL; LUB.

Mapu was born in 1808 in Slobodka and excelled in traditional learning early in his youth. Later in life he turned to the Haskalah and he became one of the most famous East European *maskilim*. He is remembered as the "creator of the Hebrew novel" (*EJ*) because of his *אהבת ציון*, the first Hebrew novel. He labored on it for more than twenty years before it appeared in 1853. It was republished at least sixteen times and has been translated into at least nine languages. Mapu died in 1867. He was never in America, but among his students were Abraham Abba Senior and Isaak M. Rabinowitz [Ish Kovno].

This volume, the first of an anthology of Mapu's writings, contains *אהבת ציון*. It was edited for publication in 5677 [1917] (adv. in #1042, b.w.). The title on the front board is "*אהבת ציון*". Asaph solicited subscribers for a four volume anthology at four dollars a set ($5.60 for a deluxe binding; $1.25 for individual vols., $1.35 for vol. 2) (#930, vol. 1, p. 20), but no other volumes are recorded. On the Asaph Publishing Co., see Kabakoff (1990), 100-1.

Other works: see *BHB1*; Kressel.
References: *EJ*; Kressel, 2:410-3; Waxman, 3:267-278 (portrait).

480 מורים
רומן תרגום מ. ליפסון

Author: Joseph [Meir] Opatovsky [Opatoshu] [יוסף]. [מאיר] אפאטושו [אופטושו, אופאטושו, אופאטובסקי
Author's father: דוד
Author: [Mordekhai Lipson] [ליפסאן] ליפסון [מרדכי].
Author's father: יום-טוב
263, [1] pp. 12mo
New York, [1918]
Publisher (p. 2): Haivri
Printer (p. 2): Alpha
Front board: art.
Title page (p. 1): identical to f.b.
Includes: copyright, by Opatovsky, 1918 (p. 2); errata (p. [1]).
BHB1; *KA* #450.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Opatoshu was born in Mlawa, Poland, in 1886 (or 1887?) and was educated in Warsaw and France. He immigrated to America in 1907 and taught Hebrew and worked at odd jobs while studying civil engineering at Cooper Union. Opatoshu, who was responsible for "the elevation of the Polish Yiddish dialect to a literary level" (*UJE*), was "the most prolific Yiddish fiction writer" in America (Waxman, 1011; his collected works appeared in thirteen volumes). He contributed to the Yiddish press and wrote short stories and novels about Jewish life throughout history. He was "one of the first Yiddish writers to depict [the] American Jewish experience in his works" (*EJ*) and he focused on the Americanization of immigrants. Opatoshu also contributed to European and American Hebrew periodicals. He died in 1954 in New York.

Lipson was born in Bialystok in 1885. He studied in modern *hadarim* and under R. Israel Meir Hacohen [Hafetz Hayyim] in Radun. He was ordained in 1903. He moved to Antwerp in 1905 and worked in the diamond industry and as a Hebrew teacher. He also co-edited Belgium's first Yiddish newspaper. He immigrated to America in 1913 and he settled in the Land of Israel in 1930. In America Lipson contributed to and edited Hebrew and Yiddish periodicals. He also founded הדאר [#934], the second, and at that time the only, Hebrew daily published in America. In the Land of Israel he edited *הצופה*, the Mizrahi daily, from its founding in 1937 until 1944. He also translated many works from Hebrew into Yiddish and from Yiddish into Hebrew, and he published collections of Jewish folklore. He died in 1958 in Tel Aviv.

This "naturalistic novel ... deals with the problems of Jewish education in New York" (*EJ*). It was based on Opatoshu's own experiences as a Hebrew teacher. Originally written in Yiddish, it was translated into Hebrew by Lipson and published serially in העברי 8 (9 Jan.-27 Nov. 1918), nos. 1-43 [#928]. The Yiddish edition was published in *די נייע וועלט* (1919) and, in book form, as היברו (1920). For Kalman Whiteman's review of the Hebrew translation, see #930, vol. 2, pp. 416-23.

Other works (Opatoshu): contributed to #396, #928, #930 (vol. 2). Also see *BHB1*; Kressel; *LFDNYL*.
Other works (Lipson): #484. Contributed to #547, #927, #928. Edited, #924 (vol. 2), #928, #930 (vol. 2), #934. Also see *BHB1*; Kressel; *LFDNYL*.
References (Opatoshu): *AJYB* 24 (1922-3), 187; *AJYB* 57 (1956), 607; *BEOAJ*, 407; *BHB1*; *CDAJB*, 2:473; *EJ*; Kressel, 1:44-5; Leshtzinsky, 543-6; *LFDNYL*, 1:145-9; *NYT* (8 Oct. 1954), p. 23:6; *UJE*, 8:302-3 (portrait); Rejzen (1926), 1:145-51 (portrait); Waxman, 4:1010-6; *WWIAJ* (1928), 523; *WWIAJ* (1938), 788.
References (Lipson): *AJYB* 24 (1922-3), 174; Brown, 141, 143, 148, 158-61; *CDAJB*, 2:394; *EJ*; Kabakoff (1978), 129, 334-6; Kressel, 2:278-9; *LFDNYL*, 5:197-8; Rejzen (1926), 2:175-6 (portrait).

481 משלי הזמן
על דבר מדות ומאורעות של דורנו.

Author: Isaiah Watman ישעיהו וואטמאן
[4], 2-48 pp. + wrappers 18mo
New York, 1918
Printer: L. Rosenberg, 36 Ludlow St.
Front wrapper: plain; "משלי הזמן על דבר מדות ומאורעות של דורנו".
Back wrapper: English only; "Present Day Proverbs Morals and Events of Our Generation. By Isaiah Watman."
Title page (p. [2]): English; "משלי הזמן על דבר מדות ומאורעות של דורנו... Present Day Proverbs Morals and Events of Our Generation. By Isaiah Watman."
Includes: a.a. (133 W. 30th St., Bayonne, NJ) (p. [2]); errata (p. [3]).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1.
Copies: HUC; JNUL; *LUB (with author's inscription).

This poem cost twenty cents (f.w.r.).

For biography, other works and references: see #340.

482 דון יצחק אברבנאל
חזיון הסטורי בחמש מערכות מאת הרב דר. יהודה ליב לנדא

Author: [Judah Leib {Leo} Landau] [לאנדא, לנדוי] יהודה ליב לנדא
Author's father: משה ישׁשכר
4, [1], 5-112 pp. 8vo
New York, 5679 [1919]
Publisher: J. D. Eisenstein, 123 Canal St.
Printer: Omanut, 130 Henry St.
Title page (p. 1): border.
Includes: preface, by publisher (pp. 3-4); errata (p. [1]); dedication to Aryeh Schwartz of Vienna (p. 5).
BHB1; Yaari (1956) #740.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Landau was born in 1866 in Zalozhtsy, Galicia. He studied in a gymnasium in Brody and later at the rabbinical seminary and University of Vienna. While attending the Fourth Zionist Congress in London in 1900, he was prevailed upon by Moses Gaster to become a rabbi in Manchester. He accepted a pulpit in Johannesburg in 1904, and he soon after became a leader of South African Jewry. Landau published Hebrew poetry and drama. He also contributed to various Jewish journals and publications and was an editor of אוצר ישׂראל [#230]. He died in 1942. He was never in America.

For reviews of this play on Isaac Abrabanel, see Yehiel Mikhel Gutman, *הצופה לחכמת ישׂראל* 5 (5681 [1921]), pp. 223-4; Benzion Halper, "Recent Orientalia and Judaica," *JQR* 15.2 (Oct. 1924), 281-2.

Other works: edited #230.
References: *BHB1*; *EJ*; Kressel, 2:288-9; *LFDNYL*, 4:435-7; Rejzen (1926), 2:65-8 (portrait); *UJE*, 6:524-5 (portrait); Waxman, 4:830.

483 ספורים

Author: [Isaac Dov Berkowitz] ברקוביץ .י[צחק] .ד[וב]
108, [1] pp. 12mo
New York, 5679 [1919]
Publisher: Kadimah Publishing Association, Inc.
Printer: [Lifshitz]
Title page (p. 1): border.
Includes: copyright, by publisher, 1919 (p. 2); dedication to Tisi (p. 3); table of contents (p. [1]).
BHB1; *KA* #608; *SHI* #129.
Copies: HAR; JNUL; LUB; *YGC.

This volume, containing four previously published short stories ("כלי זכוכית", "בני-כפר", "בעל-שׁמחה" and "נדחים"), was issued as no. 16 in the Sifriyah Amamit (second series). It cost fifty cents and was sent to members of Kadimah (advs. in *העברי* 9.11 [14 Mar. 1919], p. 16 [#928]; #931, b.w.r.). The printer is recorded as Lifshitz based on a comparison with the type, format, layout and boards of #994, and the fact that both works are part of the Sifriyah Amamit (second series). For the original and other editions of the stories in this volume, see Holtz, 225, 228, 229, 230. On "כלי זכוכית", see Waxman, 4:111. "בעל-שׁמחה" is translated in Holtz, 149-59. On "בעל-שׁמחה", see Holtz, index (s.v. "Proud Father"). On Sifriyah Amamit, see #468.

For biography, other works and references: see #386.

484 פן
מרשימותיו של הליטננט תומס גלן

Author: [Knut Hamsun {Pedersen}] קנוט האמסון
Author: [Mordekhai Lipson] [ליפסאן] ליפסון .מ[רדכי]
Author's father: יום-טוב
169 pp. 12mo
New York, 5679 [1919]
Publisher: Kadimah Publishing Association, Inc.
Printer: [Lifshitz]
Title page (p. 1): border.
Includes: copyright, by publisher, 1919 (p. 2).
BHB1; *KA* #665; *SHI* #153.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Hamsun (pen name of Pedersen; 1859-1952) was a "Norwegian novelist, dramatist, poet, and winner of the Nobel Prize for Literature in 1920. A leader of the Neo-Romantic revolt at the turn of the century, he rescued the novel from a tendency toward excessive naturalism ... Consistent to the end in his antipathy to modern Western culture, Hamsun supported the Germans during their occupation of Norway in World War II. After the war he was imprisoned as a traitor, but charges against him were dropped in view of his age" (*EB2* [s.v. "Hamsun, Knut"]). The character of the Jewish peddler appears in his *Landstrykere* (1927) (*EJ*). Many of his works have been translated into Hebrew.

"Hamsun was impatient with contemporary emphasis on social problems, and his early novels," including *Pan* (1894), "exemplified these ideas" (*EB2* [s.v. "Scandinavian Literature"]). This Hebrew translation of *Pan*, rendered by Lipson, was the only Hebrew translation of Hamsun's works published in America; all others appeared in the Land of Israel or in Europe. It was published in Oct. 1919 as nos. 20-1 in the Sifriyah Amamit (second series) and cost seventy-five cents (adv. in העברי 9.35 [10 Oct. 1919], p. 32 [#928]; #931, no. 4, b.w.r.). The printer is recorded as Lifshitz based on a comparison with the type, format, layout and boards of #994, and the fact that both works are part of the Sifriyah Amamit (second series). On Sifriyah Amamit, see #468. Asaph announced in 1917 that it was publishing an anthology of Hamsun's works translated into Hebrew by Lipson (#1042, b.w.); this anthology never appeared and it is possible that פן was originally prepared for the proposed Asaph edition.

Other works (Hamsun): see *BHB1*; *EB2*. For another selection in Hebrew translation, see #927.
References (Hamsun): *EB2* (s.v. "Hamsun, Knut" and "Scandinavian Literature" [portrait]); *EJ*, 14:933.
For biography, other works and references (Lipson): see #480.

485 שלום עליכם חיי אדם
תרגום י.ד. ברקוביץ

Author: [Shalom Aleichem {Shalom Rabinowitz}] שלום עליכם [שלום רבינוביץ]
Author's father: מנחם נחום
Author: [Isaac Dov Berkowitz] ברקוביץ .ד[וב]. י[צחק]
New York, 5680 [1920]
Publisher: Stybel America [Abraham Joseph Stybel]
BHB1.
Copies: HAR; JNUL; LUB; *YGC.

VOL.1
[2], 202 pp. 8vo
Title page #1 (p. [1]): art; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר ראשון ימי הילדות".
Title page #2 (p. 1): plain; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר ראשון ימי הילדות".
Title page #3 (p. 5): half title; "חיי אדם ספר ראשון ימי הילדות".
Includes: copyright, by publisher, 1920 (p. 2); dedication to sons, by Shalom Aleichem (Feb. 1916) (p. 3); table of contents (p. 7); preface, by Shalom Aleichem (pp. 9-11).
Graphics: portrait of author (p. [2]).

VOL.2
[2], 205 pp. 8vo
Title page #1 (p. [1]): art; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר שני ימי הנערות".
Title page #2 (p. 1): plain; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר שני ימי הנערות".
Title page #3 (p. 5): half title; "חיי אדם ספר שני ימי הנערות".
Includes: copyright, by publisher, 1920 (p. 2); table of contents (p. 5).
Graphics: portrait of author and father (p. [2]); illustrations (pp. 41, 65).

VOL.3
[2], 189 pp. 8vo
Title page #1 (p. [1]): art; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר שלישי ימי הבחרות".
Title page #2 (p. 1): plain; "שלום עליכם חיי אדם תרגום י.ד. ברקוביץ ספר שלישי: ימי הבחרות".
Title page #3 (p. 3): half title; "חיי אדם ספר שלישי ימי הבחרות".
Includes: copyright, by author, 1920 (p. 2); table of contents (p. 5); translator's note (pp. 170-1).
Graphics: portrait of author (p. [2]); illustration (p. 21).

This autobiographical novel by Shalom Aleichem was translated from Yiddish into Hebrew by Berkowitz. It terminates in the middle of Shalom Aleichem's life because he died before he could complete it. "After a thorough search of the literary remains of Shalom Aleichem ... for any material pertaining to his work *חיי אדם*, his family found not even one complete and edited chapter that could be added to *חיי אדם*. The only exceptions are some short autobiographical notes, written in his hand as a letter to the author Y. H. [Joshua Hana] Rawnitzki [included in vol. 3, pp. 173-80] ... Aside from this were found autobiographical notes to be used by the artist as mortar and bricks for a great big building—a giant book of perhaps ten volumes. Aside from the many details of the life of the author, [it would have also included] an entire era of the history of the Jews in the lands of Europe and America" (Berkowitz's note in vol. 3, p. 170). *חיי אדם* originally appeared in Yiddish as "פונם יריד". Vols. 1-2 were published in *טאג* (1915) and vol. 3 in *וואהרהייט* (1916); they were republished in *אלע וועלק פון שלום עליכם* (New York, 1923). Stereotype editions of Berkowitz's Hebrew translation are: Warsaw: Stybel, 1923; Berlin: Stybel, 1928. It was republished in *כתבי שלום-עליכם* (Tel Aviv, 5699 [1939]). In the preface, which he wrote the month before he died, Shalom Aleichem entreated his children to read this work on a regular basis (vol. 1, p. 3). For Shalom Aleichem's last will and testament, see vol. 3, pp. 183-6; for his epitaph, which he wrote himself, see vol. 3, p. 189. The title pages list the imprint place as New York, Warsaw and Moscow. Vols. 1-3 cost six dollars ($6.30 with shipping) (adv. in #930, vol. 2, p. [8]). On "פונם יריד," see Waxman, 4:521.

For biography, other works and references (Berkowitz): see #386.
For biography, other works and references (Shalom Aleichem): see #461.

486 מלא הקמץ
קובץ שירים, זכרונות וכתבים
A Bouquet of Poems, Memoirs and Reminisences Written in Biblical Hebrew

Author: John [Hayyim] D[avid]. Nussbaum [Nusbaum] חיים דוד נוסבוים
Author's father: יצחק
[6], 102, [3] pp. 12mo
New York, [1920]
Printer (p. [2]): Alpha Press, 138-40 2nd St.
Title page (p. [1]): border; English.
Includes: preface (pp. [3-4]); table of contents (pp. [6], 64); postscript (23 Oct. 1920) (p. [1]); a.a. (84 Rivington St.) (p. [3]).
Approbations (p. [2]): Maria Moravsky of Woodstock, NY (13 Sept. 1920).
Pointed text (pp. 1-60).
BHB1; *KA* #486.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Nussbaum was born in Lutsk, Volhynia, in 1860. In his youth, he went to live with his grandfather, a Hasid in Sadgora. Nussbaum fell under the spell of the Hasidim, but at the age of twenty, he left for Chernovtsy and turned to the Haskalah. While in Chernovtsy, Nussbaum came under the influence of Abraham Abush Eisner, a rabbi-turned-*maskil*. Through Eisner he became acquainted with Hayyim Yedidyah Wolf Lucky [Pollack], an apostate missionary who introduced him to Christianity (#488, p. II; Ephraim Deinard printed a letter from Nussbaum stating that he had enrolled in a seminary and was studying for the priesthood; see הלאמי, no. 23, pp. 3-4 [#899]). After studying for a short while in Cambridge, he immigrated to America in 1887 and graduated from New York University in 1903. At first he practiced law, but he later served as the principal of a talmud torah. He was also a founder of the Czernowitz Congregation. Nussbaum had contributed Hebrew verse to some periodicals in 1889-1890, but thereafter he adopted English as his literary medium (his poetry appeared in the New York *Sun*, *Times* and *Evening Journal*). In 1918, inspired by Bialik's poetry, he began again to write in Hebrew. His literary output from this period includes translations from English literature, including Edgar Allen Poe's "The Raven." Nussbaum died in Brooklyn in 1944.

מלא הקמץ contains poems, reminiscences and short stories. On the lack of anti-Semitism in America, see p. 30 ("no one instills fear, and no one disturbs, no one instigates the blood libel! Therefore we will rejoice, be happy and cheer, in the land of freedom [America], during a harmless Passover holiday"). On debased Jewish leaders in America, see p. 97 ("I myself have met here individuals who in our land were coachmen and *khapers* [*i.e.*, agents who kidnapped children for service in the Czar's army], and here are among the great leaders! This is America: a topsy-turvy world!"). For a tribute to New York as a refuge, tinged with criticism of it as a place whose inhabitants worship money and not God, see pp. 27-29. For translations of Ella Wheeler Wilcox, an "American poet ... who is best remembered for verse tinged with eroticism ... unconventional for her time" (*EB2* [s.v. "Wilcox, Ella Wheeler]), and Maria Moravsky of Woodstock, an author, see pp. 46-7, 87-96. For a translation of Heinrich Heine, see pp. 49-58. For poems in memory of David Apotheker and Gerson Rosenzweig, see pp. 47-48. Some of the poems in this volume appeared previously in #899, #903, #920 and #922 (see postscript), and all were reprinted in #488.

Other works: #488; *My Lady Muse* (1912); a volume of English poetry in 1932 (see *WWIAJ* [1938]). Contributed to #899 (nos. 21, 23), #903, #920, #922.
References: *BHB1*; *CDAJB*, 2:469; Kabakoff (1978), 273-4; Kressel, 2:444; E. R. Malachi, "ראשית השירה", 310; *UJE*, 8:259; *WWIAJ* (1928), 519-20; *WWIAJ* (1938), 784; הדאר 24.23 (7 Apr. 1944), 404.

487 מחברת משירי קדש אשר לשלמה בן יהודה אבן גבירול

Author: Solomon ibn Gabirol שלמה אבן גבירול
Author's father: יהודה
Author: Israel Davidson [Moshovitz, Movshvitz] [מושוביץ, דווידזאהן, דאוידזון, דודזון, דוידזון, דוידסון] ישראל דאווידזאן
Author's father: דוד זאב
Author: [Israel Zangwill] [זנגביל] ישראל זנגוויל
5, [7], xiii-lix, 1-123/1-123, 124-247 pp. 16mo [E.p.]
Philadelphia, 5683/1923
Publisher: Jewish Publication Society of America
Printer (p. [4]): Jewish Publication Society Press
Title page #1 (p. [2]): English only; extended writing; "Selected Religious Poems of Solomon ibn Gabirol Translated into English Verse by Israel Zangwill from a Critical Text Edited by Israel Davidson, Ph.D."
Title page #2 (p. [3]): extended writing.
Includes: adv. for Jewish Classics series (Sept. 1923) (pp. 1-5); copyright, by publisher, 1923 (p. [4]); dedication to Louis Marshall (p. [5]); table of contents (pp. [6-7]); introduction, by Davidson, in English (pp. xiii-xliv); introduction, by Zangwill, in English (pp. xlv-lix); endnotes (pp. 139-86); bibliography and textual variants (pp. 189-245); technical glossary (p. 246); index of poems (p. 247).
Other languages: English translation.
Pointed text.
BHB1; Bloch, 143-5; *KA* #460.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Ibn Gabirol (ca. 1020 - ca. 1057), a Spanish philosopher, was one of the most famous medieval Hebrew poets.

Zangwill (1864-1926), an Anglo-Jewish novelist and playwright whose publications have been translated into twenty languages, was born in London to Russian immigrants. He won critical acclaim with his first novel, published by JPS with Henry Schiff's assistance, *Children of the Ghetto* (1892). Much of his writing focuses on the immigrant experience and the Jewish ghetto of London, of which he was the "master artist and portrayer" (Waxman, 4:618). Initially a fervent Zionist, Zangwill later founded the Jewish Territorial Organization. He died in 1926 and was never in America.

The critical Hebrew text in this anthology of Gabirol's poetry was prepared by Davidson and translated into English by Zangwill (pp. 4-5; Sarna, 152). It was the latter's last major work. The first volume in JPS's Schiff Library of Jewish Classics series (adv., p. 4), it was republished by JPS in 1923 and 1944. For reviews by Heinrich Brody and Felix Perles, see *JQR* 16.1 (July 1925), 99-103.

Following the publication of #1048, JPS initiated the Library of Jewish Classics series so that American Jews would be "better informed about their post-biblical heritage" (Sarna [1989], 126). The series was also intended as an apologetic demonstration that Jewish literature was part of the classical canon, in contrast to the view of James Loeb, an American-Jewish businessman and scholar who founded the Loeb Classics Library. (Loeb was the brother-in-law of Cyrus Adler, a member of the publication committee of JPS). "On another level, the classics series was an attack on the cultural hegemony of German Jewry in the realm of Jewish scholarship ... The German language requirement for critical works of Jewish scholarship had been effectively broken" (Sarna [1989], 125-6; vol. 1, p. vii). The series was later renamed in memory of Jacob Schiff, who set up a $50,000 trust fund to finance it. Nine titles (seventeen volumes) were published, each in an edition of 500 copies (Sarna [1989], 327n44; among the titles were #487, #489). In order to issue the classics series, JPS established a new Hebrew press because "there was no press in America with the capability of producing Hebrew books of such high scholarly quality ... America's few existing Hebrew print shops were both too limited and too expensive to service scholarly needs." This situation was exacerbated by the severing of

communication with European printers during World War I. Adler "made a complete study of new printing technologies, aided by the printers Maurice and Julius Weyl. They determined that a press consisting of a pair of monotype machines with Duplex keyboards was best suited to the Society's needs for a mixture of English and Hebrew in all sorts of type faces. Joseph P. Abrahams ... designed a new Hebrew type in the 'American tradition' ... based on a modified version of the Hebrew typeface used in the seventeenth century by Manasseh Ben Israel. Although the press was manufactured in Europe, Adler was determined that it have a distinctly American identity. In 1921 ... the new Hebrew press was inaugurated, Moses Alperovich, who had formerly worked for the now destroyed Romm press in Vilna, was appointed to manage the new operation" (Sarna [1989], 127-8; *UJE* misrecords 1920 and "in the 1940s" as the year when JPS began printing in Hebrew). Most of the $100,000 raised to fund the new press was donated by Jacob Schiff and Louis Marshall. For two distinct Hebrew types used by JPS, compare #168, #244, #487 and #489 (also see #118, #544, and #1177, whose types are similar to those used by JPS). Alperovich was actually active as a typesetter in America as early as 1919 (see #118) and, prior to being hired by the JPS press, he set the type for #1048 (printed by Lord Baltimore Press for JPS); he continued to work in his field as late as 1929, when Judah David Eisenstein wrote in the preface to his *OZ*, "thanks to Mr. Moses Alperovich for his work in setting the type (on a Hebrew monotype machine) ... which he designed himself and elevated to the highest level—this volume is a testimony" (*OZ*, 6). On the classics series and on JPS's Hebrew press, see Madison, 40; *UJE*, 6:139-40, 9:33; Sarna (1989), 120-30, index. For an earlier attempt to publish a Jewish library, see #754.

Other works (Zangwill): #993. Contributed to #923, #959. For Hebrew translations of his English work, see #915. For his English translations of Hebrew works, see #108, #431. Also see *EJ*.
References (Ibn Gabirol): *EJ*.
References (Zangwill): *EJ*, 16:930-3 (portrait); Waxman, 4:618*ff*.
For biography, other works and references (Davidson): see #118.

488 שירים מהדורה שניה
A Bouquet of Hebrew Poems

Author: John [Hayyim] D[avid]. Nussbaum חיים דוד נוסבוים
Author's father: יצחק
[4], VIII, [2], 163 pp. 4to
New York, 1923
Printer (p. [2]): Marlborough Craft Press, 190 Pearl St.
Title page (p. [1]): English.
Includes: copyright, by author, 1923 (p. 805); table of contents (pp. [3-4]).
Approbations (pp. III-VIII): Reuben Brainin (13 May 1923).
Pointed text.
BHB1; *KA* #805.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume contains the poetry section from #486 (pp. 1-61), with identical type and layout, as well as additional poems. Among the latter are: poems on American themes ("To the Publisher [Henry] Ford" [pp. 71-2] and "Orchard Street, New York" [pp. 104-5]); translations from English, German, Yiddish and Aramaic poems (*e.g.*, Heinrich Heine, Thomas Hardy, Oliver Wendell Holmes, Schubert, [Peter?] van Straten, German folk poetry) (p. 79, 113-34, 137, 140-3); "An Elegy to David [Frischman], Necrology" (p. 107); an autobiography (108-12); Hayyim Nahman Bialik's "נפשי שחה" (p. 151); and poems in honor of Bialik (pp.

144 [acrostic], 150). For autobiographical information, see the author's letter to Brainin (pp. I-II). After reading this work, Brainin wrote, "I am pleased that in busy New York ... [where materialism reigns], there is a dreamer like you, who dreams all day and night about his love for Hebrew. How many like this remain?" (p. VIII). See Kabakoff (1978), 273-4.

For biography, other works and references: see #486.

489 מחברת משירי יהודה בן שמואל הלוי

נערכו והוגהו על ידי חיים בראדי ... עם תרגום אנגלי מאת נינה אשת ר' נתן בן מאיר שלמה

Author: Judah Halevi יהודה הלוי
Author's father: שמואל
Author: Heinrich [Hayyim] Brody [ברודי] בראדי [היינריך] חיים
Author's father: שלמה זלמן
Author: Nina [Ruth] Salaman [Davis] [דייביס] [רות סלמן] נינה
6, [5], xix-xxiii, [1], xiii-xxviii, [1], 2-147/2-147, 148-192 pp. 16mo [E.p.]
Philadelphia, 5684/1924
Publisher: Jewish Publication Society of America
Printer (p. [4]): Jewish Publication Society Press
Title page #1 (p. [2]): English only; extended writing; "Selected Poems of Jehudah Halevi Translated into English by Nina Salaman Chiefly from the Critical Text Edited by Heinrich Brody."
Title page #2 (p. [3]): extended writing.
Includes: adv. (Sept. 1924) (pp. 1-5); copyright, by publisher, 1924 (p. [4]); dedication to father of translator (p. [5]); table of contents (pp. xix-xxiii); introduction, by Salaman (pp. xiii-xxviii); endnotes (pp. 177-84); sources (pp. 187-90); index of poems (pp. 191-2); Biblical citations in margins.
Other languages: English translation.
Pointed text.
BHB1; Bloch, 148-50; *KA* #461.
Copies: HAR; JNUL; LUB; *YGC.

Halevi was born in 1075 in Spain. He composed about eight hundred poems and authored *The Book of the Kuzari*, his magnum opus, a polemic against Aristotelian philosophy, Christianity, Islam and Karaism. He died in 1141 while attempting to complete a pilgrimage to Jerusalem.

Brody, the grandson of R. Solomon Ganzfried, was born in Hungary in 1868. He studied in the Pressburg yeshivah, the Rabbinical Seminary of Berlin and the University of Berlin. He served as a rabbi in Nachrod, Bohemia, and in 1912 became the chief rabbi of Prague. "One of the best scholars of medieval Hebrew poetry" (*UJE*), in 1930 he was appointed head of the newly-founded Institute for Research of Hebrew Poetry. Brody was also a Zionist and a leader of Hungarian Mizrahi. He immigrated in 1933 to Jerusalem, where he died in 1942.

Salaman (1877-1925; nee Davis) lived in England. She was well known for her translations of medieval Hebrew poetry, as well as her own verse.

This anthology of Halevi's poetry is the second volume in JPS's Schiff Library of Jewish Classics series (adv., p. 5). Brody critically edited the Hebrew text. Salaman prepared the English translation and Herbert Loewe proofread it (p. xxviii). For "Rhymed Translations," see pp. 151-74. Cyrus Adler personally

intervened to expedite the publication of this work to ensure that it would appear before a terminally-ill Salaman died (Sarna [1989], 153). JPS republished it in 1925 (in London with George Routledge and Sons), 1928, 1942 and 1946. On the classics series, see #487.

Other works (Salaman): contributed to #108.
Other works (Brody): #505.
References (Halevi): *EJ*.
References (Salaman): *EJ* (s.v. "Redcliffe Nathan Salaman"); Sarna, 153; *UJE*, 9:318 (s.v. "Redcliffe Nathan Salaman").
References (Brody): *EJ*; *UJE*, 2:543.

490 כך אנו חיים ומתים
מחזה מחיי החלוצים בארץ ישראל


כך אנו חיים ומתים

מחזה מחיי החלוצים בארץ ישראל

מאת

ל. מלוטק

הוצ' על ידי הבמה העברית בשיקגו

ס"ז אדר שנת תרפ"ד

הוצאת "חבמה" שע"י עבריה בשיקגו

מינעסטער פרינטינג קא. שם. לואיס, מא.

Author: [Lipa Mlotek?] מלוטק .[יפא]ל
16 pp. 8vo
St. Louis, [1924]
Printer: Moinester Printing Co. (St. Louis)
Publisher: ha-Bimah, at the Chicago Ivriyah (Chicago)
Front wrapper: extended writing; *shaar.*
Title page (p. 1): extended writing; border.
Includes: characters (p. 2).
BHB2; *KA* #368; Yaari (1956) #835.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Mlotek was a teacher in the Hebrew High School of Chicago ca. 1924-1928.

This play on Jewish pioneers in the Land of Israel was performed by the Hebrew theater (ha-Bimah ha-Ivriyah) of Chicago on 22 Mar. 1924 (f.w.r., p. 1).

Other works: #492. Coauthored (with A. Yankilavski) *לוח פועלים המשכלל ... הוצאה שניה מתקנה ומעבדה* (Lodz: Cultura, 5681 [1921]); *החשמונאים* (New York: Shilo, 5689 [1929]) (Yaari [1956] #834). See Rappel (1995) מ75-6 (?).
References: *צפרירים*.

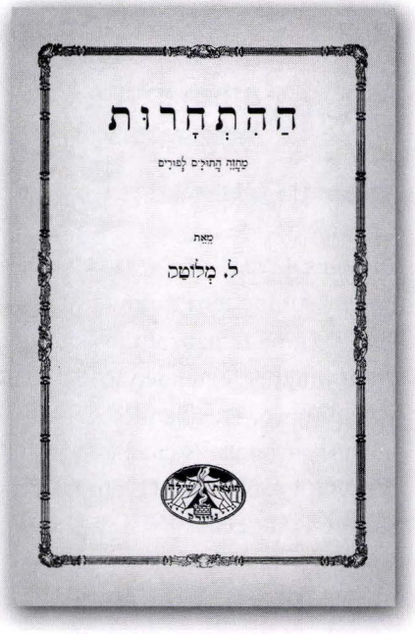
491 קבוצת שירים
ענטהאלט ציון און פאלקס-ליעדער אין העברעאיש, אידיש און ענגליש מיט נאטען

[1], IX, 275, <[1], 33> pp. 18mo
New York, 1924
Publisher: Hebrew Publishing Co., 50 Eldridge St.
Title page #1 (p. [1]): English; Yiddish.
Title page #2 (p. <[2]>): English only; "Jewish National and Zion Songs in Hebrew, Jewish and English with Music."
Includes: table of contents (p. <1>); musical arrangements (pp. <16-33>).
BHB1.
Copies: JNUL; *YGC.

This anthology contains folk, Zionist and other songs in Hebrew, Yiddish and English. Among the contributors were Hayyim Nahman Bialik, Menahem Mendel Dolitzky, Bernard Drachman, Abraham Goldfaden, Naphtali Hertz Imber, Isaac Kaminer, M. Ephraim Lisitzky, Z. Mane, Sarah Shapira, George Selikovitsch, Yehoash, Eliakum Zunser and others. For the "Star Spangled Banner" and "America," see pp. <3-6>. One of the English translations was rendered by Alexander Harkavy (pp. <10-12>). Musical arrangements for some of the songs were prepared by Henry Russotto. For an earlier anthology published by Hebrew Publishing Co. with almost the same contents, see #460. *KA* #708 records an *s.a.* edition published in New York by Hebrew Publishing Co. (5 ff., 15 pp.).

492 ההתחרות
מחזה התולים לפורים

Author: [Lipa Mlotek?] מלוטק .[יפא]ל
15 pp. 8vo
New York, [5685 {1925}?]
Publisher: Shilo
Title page (p. 1): border.
Pointed text.
BHB1; *KA* #255; Yaari (1956) #833.
Copies: HAR; JNUL; *YGC.


הַהִתְחָרוּת
מַחֲזֶה הַתּוֹלִים לְפוּרִים
מֵאֵת
ל. מְלוֹטְמַ

The imprint date of this Purim play is recorded based on Yaari. It could not have been ca. 1930, as *BHB1* records, because *KA* was published in 1926.

For biography, other works and references: see #490.

493 משלי הזמן
מאת מ.מ. מנוסביץ

Author: [Mordekhai Manes {Monnes} Monossowitsch] מרדכי מאנס [מנוס]מנוסביץ [מונוסוביץ, מונסוביץ, מנוסוביץ, מנסוביץ [מאנעסאוויץ]
Author's father: צבי [הירש]
62 pp. + wrappers 8vo
New York, 5685 [1925]
Printer (p. 2): Levant Press, 54-58 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): extended writing.
Includes: preface (Iyyar 1925) (pp. 3-4).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Monossowitsch was born in 1857 in Seta, Kovno Province, and he studied in yeshivot in Ukmerge, Kovno and Vilna. After a period of self-study, he received a teaching license in Liepaja, Latvia, in 1882. He established a Hebrew school in Liepaja that remained open until 1918. He then served as the director of Liepaja's Jewish gymnasium for one year, after which he immigrated to America. Monossowitsch taught Hebrew in Minneapolis, Worcester (MA) and Winnipeg before settling in New York. He published a number of textbooks and other works in Hebrew and Yiddish. He was a member of the Zionist Organization of America, the Hebrew Immigrant Aid Society, the Association of Hebrew Writers of America, Khavrusah and the Histadruth Ivrith of America. He died in 1928.

This anthology of Jewish humor and witticisms, arranged alphabetically, originally appeared serially in הדאר, vol. 1 [#934]. Monossowitsch republished it due to popular demand (pp. 3-4).

Other works: *דרך למתחילים* (New York: Hebrew Publishing Co., 1920); *חרסטומתיה בבלית* (New York: Hebrew Publishing Co., 1920). Contributed to #396. Also see *LFDNYL; WWIAJ* (1928).
References: *AJYB* 24 (1922-3), 183; *BHB1*; *CDAJB*, 2:445; Kressel, 2:324-5; *LFDNYL*, 5:434; Rejzen (1926), 4:310-1; *WWIAJ*, (1926) 440-1; *WWIAJ* (1928), 496.

494 ערבה

Author: [Samuel Leib {Loeb} Blank] [בלנק] בלאנק .ל[יב] .ש[מואל]
62, [2] pp. + wrappers 8vo
New York, 5686 [1926]
Publisher: Histadruth Ivrith of America
Front wrapper: border.
Title page (p. 1): identical to f.w., without border.
Includes: preface, by Menachem Ribalow (pp. 3-5); adv. for Sifriyat Ahisefer series (p. 62); adv. for Histadruth Ivrith of America (pp. [1-2]).
BHB1; *KA* #653; *SHI* #151.
Copies: HAR; HUC; JNUL; *YGC.

Blank was born in Dunayevtsy, Ukraine, in 1891 (or 1892 or 1893) and he lived in Bessarabia before immigrating to America in 1922. He settled in Philadelphia, where he taught Hebrew. Blank began publishing fiction in 1917 and he contributed to various Hebrew periodicals. He was the first "Hebrew novelist of importance" in Philadelphia (M. Whiteman). His "works are characterized by clarity and terseness, and by his sparing employment of dialogue in favor of narrative and description" (*UJE*). "Blank was not a subtle psychologist, but he vividly depicted the Jewish man of the soil in his primitive surroundings" (*EJ*). He died in 1962.

This novel, Blank's first published book, was originally serialized in הדאר [#934] (Persky [1952], 23). "We are issuing this work out of a desire, and with the intent, to found a publishing house in America. We feel there is a great need for this type of institution for the benefit of Hebrew literature in America—and we will endeavor to fill this void. The large have not succeeded—we will start small. We plan to issue from time to time, to the best of our abilities, books, anthologies and pamphlets in all genres—poetry, fiction, criticism and scholarly—from our writers who are here. Let *ערבה* serve as a beginning" (p. 62). No other titles in this series, named Sifriyat Ahisefer, are recorded by *BHB1*.

Other works: contributed to #396. Also see *BHB1*; Kressel.
References: *BHB1*; *CDAJB*, 1:58; *EJ*, 4:1072; Epstein (1943), 45-58; Epstein (1952), 2:334-51; Kabakoff (1966), 18; Kressel, 1:253-4; Leaf; Mikliszanski, 136-43; Ribalow (1936), 147-57; Silberschlag (1976), 280; *UJE*, 2:388; Waxman, 4:1055-8, 5:202-4; M. Whiteman, "Fiddlers," 91; Zausmer (1957), index; *האנציקלופדיה העברית*, 8:932-2.

495 שלישים
שירים וספורים ותמונות מאת הרב יהושע מענקין

Author: Joshua B[aer?]. [Dov] Menkin [מנקין] יהושע דב מענקין
[3], 4-12/4-12, <84> pp. 8vo
New York, 5686/1926
Printer: Oriom Press, 54 Canal St.
Title page #1 (p. 1): border.
Title page #2 (p. <1>): border; English only; "Essays, Novels and Poems of Highly Jewish Purport by Rev. Dr. J.B. Menkin."
Includes: copyright, by author, 1926 (p. 2); a.a. (2712 East Tremont Ave.) (p. 2); memorials (p. 3); dedication to Hillel Zabel of Reading, PA (p. <2>).
Other languages: English translation (pp. 4-12); English-only text (pp. <1-84>).
BHB1.
Copies: HAR; HUC; JNUL; *YGC.

Menkin lived in the Bronx (p. 2). Some of his poetry has Zionist content.

שלישים contains Hebrew poetry (with English translations), an English essay on ancient Jewish history and an English novel on Jewish life in Eastern Europe.

496 על הגשר
שירים

Author: [Judah Lichterman] [ליכטרמן] יהודה ליכטרמאן
108, [1] pp. 8vo
New York, 1926
Publisher: Nehemiah (New York)
Printer (p. 2): Jewish Publication Society of America (Philadelphia)
Title page (p. 1): plain.
Includes: copyright, by author, 1926 (p. 2); table of contents (p. [1]).
Pointed text.
BHB1; *KA* #647.
Copies: HAR; HUC; *JNUL.

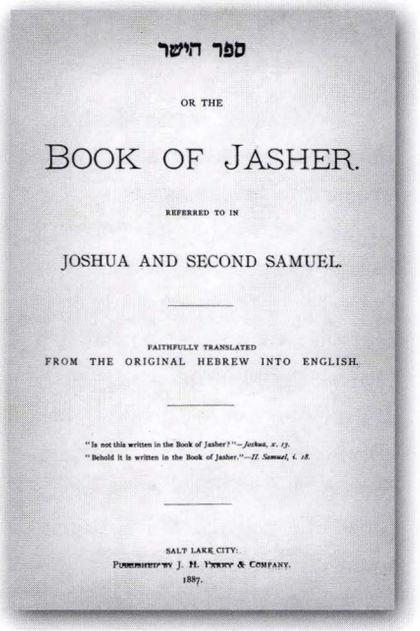
Lichterman published a book in Indianapolis in 1952.

על הגשר contains poetry that Lichterman composed between 1917 and 1925 (p. [1]). *BHB1* misrecords the imprint date as 1920.

Other works: *המשיה ספר ראשון לשיחה, למקרא, להטעמה, לכתיבה ולדקדוק מעשי על-פי שיטת הדבור הטבעי, מאת יהודה ליכטרמן, עם ציורים מאת דר. רחל כהן* (Indianapolis: Farn, 5712 [1952]).

497 ספר הישר or THE BOOK OF JASHER

Referred to in Joshua and Second Samuel. Faithfully Translated from the Original Hebrew into English.


ספר הישר

OR THE

BOOK OF JASHER.

REFERRED TO IN

JOSHUA AND SECOND SAMUEL.

FAITHFULLY TRANSLATED
FROM THE ORIGINAL HEBREW INTO ENGLISH.

"Is not this written in the Book of Jasher?"—*Joshua, x. 13.*
"Behold it is written in the Book of Jasher."—*II. Samuel, i. 18.*

SALT LAKE CITY:
PUBLISHED BY J. H. PARRY & COMPANY.
1887.

Author: [Moses Samuel] [משה סמיואל]
xv, 254 pp. (two cols. per page) 8vo
Salt Lake City, 1887
Publisher: J. H. Parry & Company
Title page (p. i): English; extended writing.
Includes: translator's preface (pp. iii-vii); table of contents (pp. ix-xv).
Approbations (p. viii): Isaac Nordheimer of New York (10 Apr. 1840); R. H. V. Nathan of Kingston, Jamaica (14 Apr. 1840); Samuel H. Turner of New York (28 Apr. 1840); George Bush of New York (30 Apr. 1840).
Other languages: English text only.
Freimann, 318; *JA* #3592; *KA* #364; Rosenfeld #988.
Copies: HAR; HUC; *YGC.
First Hebrew type in Salt Lake City.

Samuel (1795-1860) was an Anglo-Jewish author, translator and activist.

This is the first complete translation of the "lost" Biblical Book of Jasher into English (approbation of Nathan, p. viii). It was prepared by Moses Samuel (Chiel [1977], 273n12; *KA*, who did not see the work, miscatalogues Mordecai Manuel Noah as the translator, but he was just the publisher of the earlier editions). Other editions are New York: M. M. Noah & A. S. Gould, 1840 [*JA* #726; Rosenbach #453]; 2nd ed., New York: M. M. Noah & A. S. Gould, 1840 [Rosenbach #454]; New York: Hermon Press, 1972. For a prospectus for the 1840 edition, see *JA* #684. The 1887 edition lacks the prefaces of the earlier editions and the approbations in the second edition. See Chiel (1977); Goldberg, 245; Gross; *JE*, 12:588-9; Kaganoff (1989-90), 45-6; Karp, *Mordecai Manuel Noah*, 53; Sarna (1987), 134, 204n41.

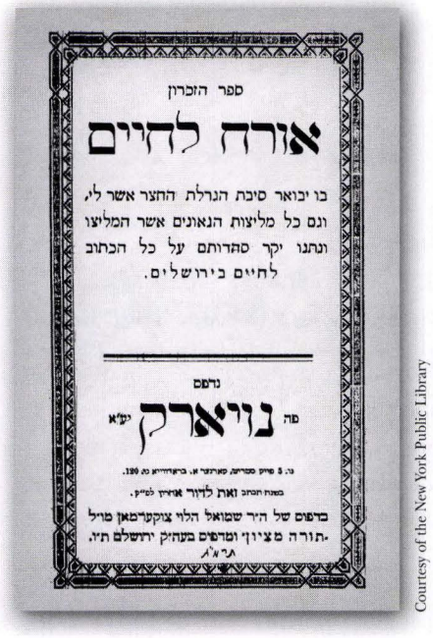
References: Chiel (1977), 372; *JE*, 11:24; Piciotto, index.

498 ספר הזכרון אורח לחיים

בו יבואר סיבת הגרלת החצר אשר לי, וגם כל מליצות הגאונים אשר המליצו ונתנו יקר סהדותם על כל הכתוב לחיים בירושלים.

Author: [Hayyim Halevi] [לעווי] חיים הלוי
Author's father: משה
24 pp. 8vo
New York, 5649 [1889]

Chronogram: תכתב זאת לדור אחריו
Printer: Samuel Halevi Zuckerman
Title page (p. 1): border; extended writing.
Includes: a.a. (c/o J. H. Kantrowitz, 31 East Broadway) (p. 2); dedications to Yeruham Zevi [J. H.] Kantrowitz of New York and Asher Alexander of the Land of Israel (p. 2); *pro forma* presentation line (p. 2); preface (pp. 3-5).
Other languages: Yiddish (pp. 21-4).
BHB1; *KA* #37.
Copies: JNUL; *NYPL (microfilm).


ספר הזכרון

אורח לחיים

בו יבואר סיבת הגרלת החצר אשר לי, וגם כל מליצות הנאונים אשר המליצו ונתנו יקר סהדותם על כל הכתוב לחיים בירושלים.

נדפס

פה נויארק יע"א

Courtesy of the New York Public Library

Halevi, originally from Kovno, lived in Jerusalem and was a rabbinical emissary. He traveled a number of times to Russia between 1863 and 1868 to collect contributions for the Hurvah synagogue, Jerusalem's largest Ashkenazic synagogue. During one visit to Europe Halevi conducted a lottery to raise funds. The winning prize was a lot in the Nahalat Shivah settlement outside of the Old City of Jerusalem. Halevi was unable to sell enough tickets as of 5649 [1889], when he visited America, and he had to postpone the drawing. This apparently led to various rumors that accused him of misappropriating the monies he had collected. Halevi was compelled to deny the charges in his *ספר הזכרון* (pp. 3-4) and he promised to conduct the drawing as soon as he sold the requisite number of tickets. A Hebrew-Yiddish broadside also appeared in 1889 stating that Halevi was an honest man and that it was not his fault that the lottery did not take place on the designated date (*הודאה גלויה* [New York?, 1889] [*BHB2*]; the text was issued by the Vaad ha-Kelali of Jerusalem and it includes a letter from R. Samuel Salant [Lipkin]). Halevi traveled to Russia again in 1891.

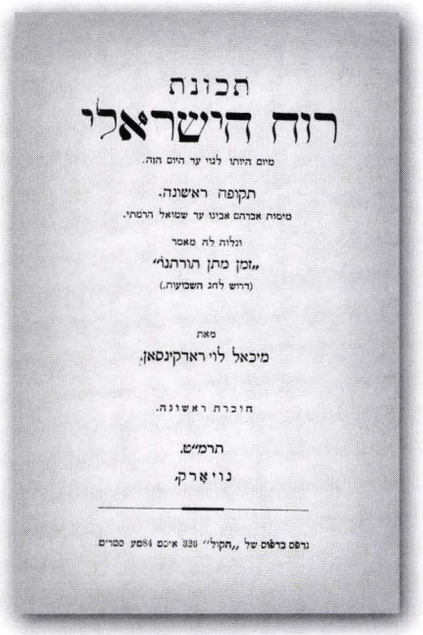
ספר הזכרון contains letters of recommendation on behalf of Halevi and his fundraising activities. Most were authored by rabbis and figures from Europe and the Land of Israel, but there are also letters from R. Jacob Joseph of New York, R. Judah Eliezer Anixter of Chicago and R. Yeruham Zevi Kantrowitz of New York (pp. 19-20). Halevi could not afford to publish all the recommendations at once (p. 15) and a second volume was printed in 5655 [1895] by Abraham Moses Lunz in Jerusalem. *KA* collates 20 pp. Friedberg misrecords *ספר הזכרון* as a Jerusalem imprint.

ספר הזכרון is the only book-form work printed by Zuckerman in America. An established Jerusalem printer, he came to New York in 1888 and opened a printing press. When he returned to Jerusalem seven months later, he brought with him a new foot-operated press, regular English type and the technology to print in color, thus revolutionizing the printing industry there. According to Halevy, Zuckerman was unhappy in New York because he was unable to reconcile himself to life in a city where such high levels of Sabbath desecration were tolerated. He finally decided to return to Jerusalem after a customer brought him an urgent job on Friday afternoon and requested that he work on the Sabbath in order to complete it. Weiss, however, writes that he went to America only for the purpose of learning modern printing methods (Halevy, 41-3; Weiss, index [s.v. "צוקרמן" and "דפוס צוקרמן"]; Weiss misrecords that he came to America in 5645 [1885]). It is not recorded that Zuckerman also printed the first issue of *הלאמי* [#899].

Other works: published *סליחות ותפילות לשובבים ת"ת* (1874).
References: Yaari (1951), 803-4.

499 תכונת רוח ישראל

מיום היותו לגוי עד היום הזה. תקופה ראשונה. מימות אברהם אבינו עד שמואל הרמתי. ונלוה לה מאמר "זמן מתן תורתנו" (דרוש לחג השבועות.)


תכונת
רוח הישראלי
מיום היותו לגוי עד היום הזה.
תקופה ראשונה.
מימות אברהם אבינו עד שמואל הרמתי.
ונלוה לה מאמר
„זמן מתן תורתנו"
(דרוש לחג השבועות.)
מאת
מיכאל לוי ראדקינסאן.
חוברת ראשונה.
תרמ"ט.
נוי אָרק.
נדפס בדפוס של „הקול" 326 אי־סט 84סט סטריט

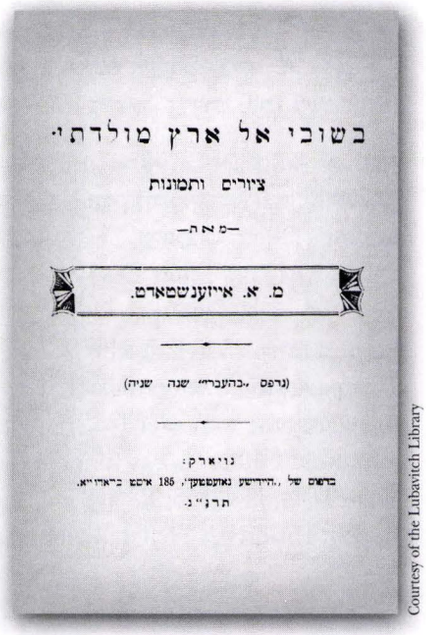
Author: [Michael Levi Rodkinson {Rodkinssohn, Frumkin}] מיכאל לוי ראדקינסאן [רודקינזון, ראדקינסזאהן, ראדקינזון, ראדקינזאהן, פרומקין]
Author's father: אלכסנדר
2, IV, 31, [1] pp. 12mo
New York, 5649 [1889]
Printer: Hakol, 326 East 84th St.
Title page (p. 1): border; extended writing.
Includes: note to reader (p. 2); endnotes (pp. I-IV); preface (pp. 3-4); adv. for author's others works (p. [1]); footnotes.
BHB1 #884; *JA* #3853; *KA* #884.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Rodkinson was born in Dubrovna, Mogilev, Byelorussia, in 1845. He was a stock speculator in St. Petersburg when he moved to Königsberg to escape the police. In 1888 (or 1889?) he immigrated to America. Rodkinson published many scholarly and polemical works in Hebrew and English and he was the first to translate the Talmud into English (abridged). He also edited various Hebrew and Yiddish periodicals. Rodkinson was accused of having lived for a while in Europe as an apostate (see #1064, p. 52; #1078, pp. 153-7). He died in 1904. His brother was R. Israel Frumkin of Jerusalem. For polemics against Rodkinson and his works, see #407, #549, #554, #899.

This volume contains the first part of Rodkinson's work demonstrating that the Jews were always an enlightened and commercial people (pp. 3-4). On the waning of Orthodoxy among American youth, see p. 30. Appended is a sermon for Pentecost that he delivered in 1889 (pp. 25-31). "The beginning of this essay appeared in *הקול* [*JA* #S460], which we started to published in New York but were forced to stop because about five hundred of its weekly subscribers and readers failed to pay for it ... While it is true that we have not changed our mind about publishing *הקול* and it is very possible ... that we will be able to resume publication shortly, we can't wait for the [unpublished] installments of articles [that were being published serially] in *הקול* ... We are therefore publishing them in special pamphlets. This present essay is a large work that consists of a few parts" (p. 1n). *תכונת רוח ישראל* cost fifty cents (p. [1]). No more installments were issued. The back wrapper bears a German title ("Der Charakter der Israeliten ... Erste Periode. Seit dem Patriarchen Abraham bis dem Propheten Samuel ... Erste Lieferung').

Other works: #574, #575, #576; *תולדות בעלי שם טוב* (Königsberg: Hirsch Petzall, 5636/1876); *תולדות עמודי החב"ד* (Königsberg: Hirsch Petzall, 5636/1876); *תפלה למשה* (Pressburg: David Löwy and Abraham b. David Alkalay, 5643/1883); *אבן הראשה* (Berlin: *s.n.*, 5644 [1884]); *לבקר משפט* (Berlin: David Löwy and Abraham [b.] David Alkalay [Pressburg], 5644/1884). Contributed to #910, #913. Edited #902; *ברקאי*; *הקול* (Vienna, 1886). Also see *BHB1*; *JA*; *LFDNYL*; Schwab, 397.
References: *AJYB* 6 (1904-5), 373; *EJ*; Goldschmidt, 327; Kabakoff (1966), index; Kabakoff (1978), index; Kressel, 2:838-9; *LFDNYL*, 8:310; *NYT* (8 Jan. 1904), p. 7:5; Rejzen (1926), 4:70-7 (portrait); *UJE*, 9:180; Wiernik (1912), 408; #554, pp. 26-77; #924, vol. 10, nos. 8-9, pp. 55-61; #1063, vol. 2 (o.s.), no. 1, pp. 4-5.

500 בשובי אל ארץ מולדתי
ציורים ותמונות


בשובי אל ארץ מולדתי.

ציורים ותמונות

—מאת—

מ. א. אייזענשטאדט.

(נדפס „בהעברי" שנה שניה)

ניו־יארק:

בדפום של „היידישע נאציאנאל", 185 אסטר בי־אוי־יא.

תרנ"ג.

Courtesy of the Lubavitch Library

Author: [M{oses}. E{leazar}. Eisenstadt] מ[שה]. א[לעזר]. אייזענשטאדט [איזנשטדט]
Author's father: צבי
26 pp. 8vo
New York, 5653 [1893]
Printer: Yiddishe Gazetin, 185 East Broadway
Title page (p. 1): plain.
JA #4321; *KA* #106.
Copies: *JNUL; LUB.

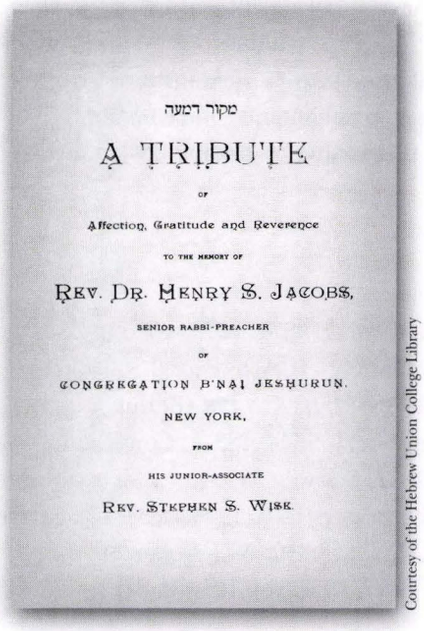
Eisenstadt was born in Nesivh, Byelorussia, in 1869. He studied in the yeshivah in Volozhin, the Berlin Hochschule für die Wissenschaft des Judenthums and the University of Berlin (Ph.D. in philosophy and languages). He served as a government rabbi in Rostov and St. Petersburg before immigrating to Paris in 1926. He served there as the rabbi of the Russian Jewish community and he lectured on modern Hebrew literature at the rabbinical seminary. In 1942, after the Germans occupied Paris, he immigrated to New York and served there as a rabbi. Eisenstadt contributed to the Hebrew, Yiddish, Russian and German press, translated Russian works into Hebrew and was an editor of העבר, a history journal published in St. Petersburg. He died in 1943.

This account of Eisenstadt's visit to his native Nesivh was originally serialized as a feuilleton in העברי, vol. 2, nos. 15-23 (12 Oct.-11 Dec. 1892) [#903].

Other works: see Kressel; Schwab, 113.
Approbations granted: see *BHB1.*
References: *BHB1; CDAJB,* 1:133; *DRS,* 1:9; *EJ;* Kressel, 1:84; Rephael, 1:87-9 (portrait).

501 מקור דמעה
A Tribute

of Affection, Gratitude and Reverence to the Memory of Rev. Dr. Henry S. Jacobs


מקור דמעה

A TRIBUTE

OF

Affection, Gratitude and Reverence

TO THE MEMORY OF

REV. DR. HENRY S. JACOBS,

SENIOR RABBI-PREACHER

OF

CONGREGATION B'NAI JESHURUN,

NEW YORK,

FROM

HIS JUNIOR-ASSOCIATE

REV. STEPHEN S. WISE.

Courtesy of the Hebrew Union College Library

Author: Stephen S[amuel]. Wise [סטיבן ש[מואל]. וויז]
Author's father: Aaron
[5], 6-24 pp. 12mo [E.p.]
[New York?], [1893]
Publisher/printer: *s.n.*
Title page #1 (p. [1]): English only; half title; "In Memoriam. Henry

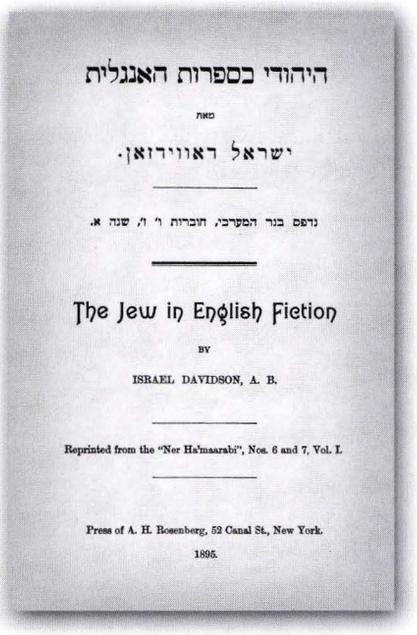
S. Jacobs D.D."
Title page #2 (p. [2]): English only
Includes: contents (p. [3]); dedication (p. [4]).
Other languages: English-only text.
JA #4617; *KA* #534.
Copies: *AJHS; HUC.

Wise was born in 1874 in Budapest, Hungary, and he immigrated to America in 1875. (His father, a rabbi, preceded him in America by fifteen months.) He studied at the City College of New York and Columbia University and he also studied privately with Gustav Gottheil, Alexander Kohut, Henry Gersoni, Max Margolis, Adolph Neubauer and Adolph Jellinek. Wise served as a rabbi in New York and Portland, OR, before returning to New York in 1907 to found the Free Synagogue. He was active in Zionist, civic and civil rights organizations. "His popular sermons sometimes filled Carnegie Hall" (*CDAJB*). He died in 1949.

This English eulogy for Henry S. Jacob, Wise's predecessor at B'nai Jeshurun, contains a few Hebrew words and phrases. On Jacobs, see #70.

References: *CDAJB*, 2:691; Levinthal, 149-51; Olitzky, *et al.*, 225-8; Ribalow (1936), 229-34.

502 היהודי בספרות האנגלית
The Jew in English Fiction


היהודי בספרות האנגלית

מאת

ישראל דאווידזאן.

נדפס בנר המערבי, חוברות ו׳, ז׳, שנה א׳.

The Jew in English Fiction

BY

ISRAEL DAVIDSON, A. B.

Reprinted from the "Ner Ha'maarabi", Nos. 6 and 7, Vol. I.

Press of A. H. Rosenberg, 52 Canal St., New York.

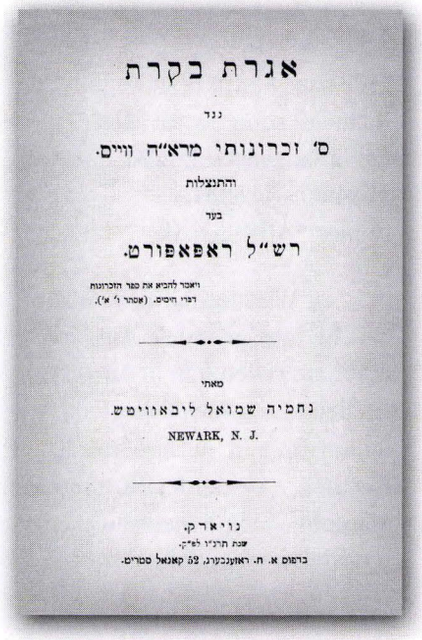
1895.

Author: Israel Davidson [Moshovitz, Movshovitz] ישראל דאווידזאן [דוידסון, דוידזון, דודזון, דאוידזון, דווידזאהן, מושוביץ]
Author's father: דוד זאב
15 pp. 8vo
New York, 1895
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): English; extended writing.
Includes: preface (pp. 3-4); footnotes.
BHB1; *JA* #4823; *KA* #343.
Copies: HAR; HUC; JNUL; *YGC.

This essay on the depiction of the Jew in English literature focuses on Marlowe's *The Jew of Malta* (p. 3). It originally appeared in נר המערבי, vol. 1, nos. 6-7 [#908] (pp. 7-15 are an offprint, but the book form edition has a dropped *kaf* on p. 7 whereas the original has a broken *kaf*). An extract (or offprint?) of the original serial version was later included in #910.

For biography, other works and references: see #118.

503 אגרת בקרת נגד ספר זכרונותי מרא"ה ווייס. והתנצלות בעד רש"ל ראפאפורט ... מאתי נחמיה שמואל ליבאוויטש.


אגרת בקרת

נגד

ס' זכרונותי מרא"ה ווייס.

והתנצלות

בעד

רש"ל ראפאפורט.

ויאמר לחביא את ספר הזכרונות
דברי חיסים. (אסתר ו' א').

מאתי

נחמיה שמואל ליבאוויטש.

NEWARK, N. J.

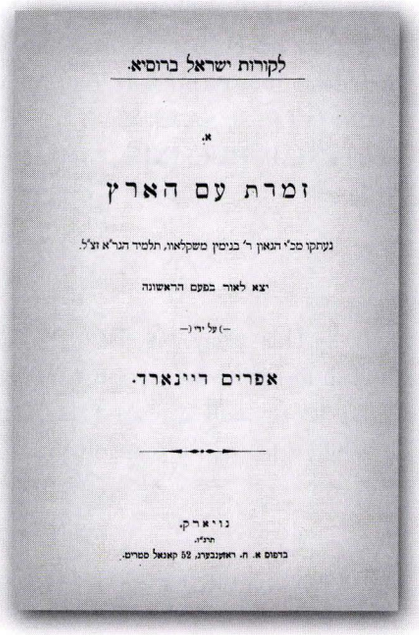
נויארק.
שנת תרנ"ו לפ"ק.
בדפוס א. ח. ראזענבערג, 52 קאנאל סטריט.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ־חשמ"ל, פנחס בן אמתי, בן־יצחק, מאיר זיוו]
Author's father: יצחק
16 pp. 8vo
New York, 5656 [1896]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): English.
Includes: preface (p. 3).
BHB1; *JA* #5037.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Libowitz published ***אגרת בקרת*** to criticize Isaac Hirsch Weiss's ***זכרונותי*** (Warsaw: Jacob Hacohen Ginsburg, 5655/1895), especially for its attacks on Solomon Judah Leib Rapoport. *BHB1* collates [1], 16 pp. ***אגרת בקרת*** originally appeared with the same layout in ***נר המערבי***, vol. 1, no. 10 [#908]. Other editions are: 2nd ed., New York: A. H. Rosenberg, 1897 [*JA* #5211]; 3rd ed., Jerusalem: Michael Rabinowitz, 5689 [1929]. For a review by Hayyim Brody, see *Zeitschrift für Hebraische Bibliographie* 1.5 (Sept.-Oct. 1896), 135. Curiously, a few years earlier Libowitz sent a copy of his ***דורש רשומות האגדה*** [#696] to Weiss with a warm inscription: "His honor the esteemed rabbi, the well-rounded sage, our master and teacher I. H. Weiss ... This gift is sent in awe of his honor, from his young student, the author. Nehemiah Samuel Libowitz ... Feb 19th [18]94" [YGC].

For biography, other works, approbations granted and references: see #253.

504 לקורות ישראל ברוסיא. א. זמרת עם הארץ


לקורות ישראל ברוסיא.

א.

זמרת עם הארץ

נעתקו מכ"י הנאון ר' בנימין משקלאוו, תלמיד הגר"א זצ"ל.

יצא לאור בפעם הראשונה

(–) על ידי (–)

אפרים דיינארד.

נויארק.
תרנ"ו.
בדפוס א. ח. ראזענבערג, 52 קאנאל סטריט.

Author: [Benjamin Rivlin {Riveles}] בנימין [ריבלין {ריוולש}]
Author's father: שלמה זלמן
25 pp. 8vo
New York, 5656 [1896]
Publisher: Ephraim Deinard
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): extended writing.
Includes: preface, by Deinard (15 Mar. 1896) (pp. 3-12).
Berkowitz (1964), 163; *JA* #4980; *KA* #725; Schapiro (1937) #17.
Copies: HAR; LUB; *YGC.

Rivlin, the son of the rabbi of Shklov, was the descendant of prominent rabbis and a cousin and disciple of R. Elijah of Vilna (Gra). In addition to being a Talmudic scholar, he also studied medicine and pharmacy and he earned a living with his knowledge of the latter. Rivlin founded Hazon Zion to encourage immigration to the Land of Israel. This society was instrumental in aiding a group of R. Elijah's students to settle in Jerusalem and establish the *Perushim* community. Rivlin died in 1812 while en route to the Land of Israel. His descendants were among the leaders of Jewish communities in Lithuania, Byelorussia and the Land of Israel.

זמרת עם הארץ is an anthology of documents, collected by Rivlin, pertaining to the anti-Hasidic activities of R. Elijah and his followers (*Mitnaggedim*). Deinard, inspired by Simon Dubnow's work on Russian Jewry, considered it a "holy obligation" to gather historical documents and he originally published *זמרת עם הארץ* serially as a supplement to *נר המערבי*, vol. 1, nos. 8-10 [#908] (the first installment is listed in the table of contents to nos. 8-9 but is lacking in the YGC copy). It appeared under the general title *לקורות ישראל ברוסיא*, vol. 1; no more volumes were published under this general title. "With this—the publication of anti-Hasidic polemical texts—Deinard was the first. He preceded Dubnow by twenty-two years. However, while Dubnow and other researchers studied this literature with scholarly objectivity, Deinard was inclined toward anti-Hasidic propaganda and wanted, with these anti-Hasidic publications of the *Mitnaggedim*, to turn back the clock and renew the battle against Hasidism in America ... [His preface to *זמרת עם הארץ*] is full of curiosities and absurdities ... Out of anger Deinard made various mistakes, minor and major. Not just with the history of Hasidism did he reveal his ignorance, but even the essence of *זמרת עם הארץ* escaped him. He published the contents with mistakes and the dates are inaccurate ... The material published by Deinard is completely different [than the work of the same title recorded by Benjacob]" (E. R. Malachi [1942], 289-90). *EJ* misrecords that the only work by Rivlin that was published was *ספר גביעי גביע הכסף*. See E. R. Malachi (1942), 289-92; Rubinstein, 246n52.

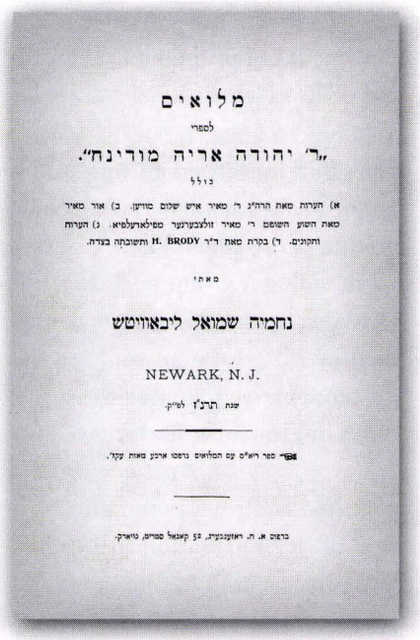
The are many inconsistencies among the bibliographies and secondary sources on the book form editions of *זמרת עם הארץ* [#504, #509, #510] that make it difficult to catalogue them with any degree of certainty (only *JA* catalogues them as we do). The type, layout and format for *זמרת עם הארץ* are identical in each edition; the only differences are additional contents, the paper and the imprint information. Berkowitz, on the assumption that each subsequent edition had more materials, records that *זמרת עם הארץ* was first published alone in *נר המערבי*, then in #509 with one extra essay (on the Subbotniki) and, finally, in #510 with two extra essays (on the Subbotniki and on Reform, Hasidism and Socialism) (Berkowitz [1964], 120-1). We assume, *contra* Berkowitz, that both #504 and #510 were issued first as extracts from *נר המערבי* because pp. 21-5 were printed on the same cheap paper in the serial edition, #504 and #510 (p. 25 was replaced in #510 so that the appended essays would begin on the same page that *זמרת עם הארץ* ends). #509 was probably issued last as an offprint; the paper is uniform throughout and an errata list was added to p. 25. Pinehas Turberg only records the serialized edition and #510 (review in #914, pp. 27-8; excerpts in Libowitz, 24). Schapiro (1937) does not catalogue #509 and records that the essay on the Subbotniki was also published alone (Schapiro #19). *BHB1* does not catalogue #509.

Confusing matters further, Deinard collates 48 pp. for #504, records the printer as Aronson (no imprint date provided) and notes that Aronson only printed half of the work and that the rest was sold after his death and was subsequently lost (*KA*; #1184, p. 4n). Aronson later advertised in #510 that he would soon be publishing, at his own expense, a title by the name of *לקורות ישראל ברוסיא* containing manuscripts he had purchased from Deinard (#510, p. [1]). However, only #510 was printed by him. (Deinard had hoped to publish additional primary documents [p. 12]; perhaps this advertisement was a reference to additional volumes of *לקורות ישראל ברוסיא*?).

Other works: #509, #510; *ספר גביעי גביע הכסף* (Shklov, 5564 [1804]; rpt., Warsaw: Jacob Unterhendler, 5658/1897).
References: *EJ* (s.v. "Rivlin [fam.]"); E. R. Malachi (1942), 290n31.

505 מלואים לספרי "ר' יהודה אריה מודינה".

כולל א) הערות מאת הרה"ג ר' מאיר איש שלום מוויען. ב) אור מאיר מאת השוע השופט ר' מאיר זולצבערגער מפילאדעלפיא. ג) הערות ותקונים. ד) בקורת מאת ד"ר H. Brody ותשובתה בצדה. מאת נחמיה שמואל ליבאוויטש


מלואים
לספרי
"ר' יהודה אריה מודינח".
כולל
א) הערות מאת הרה"ג ר' מאיר איש שלום מוויען. ב) אור מאיר מאת השוע השופט ר' מאיר זולצבערגער מפילאדעלפיא. ג) הערות ותקונים. ד) בקורת מאת ד"ר H. BRODY ותשובתה בצדה.
מאת
נחמיה שמואל ליבאוויטש
NEWARK, N. J.
שנת תרנ"ז לפ"ק.
ספר ראשון עם המלואים נדפסו ארבע מאות עקל.
בדפוס א. ח. ראזענבערג, 52 קאנאל סטריט, נויארק.

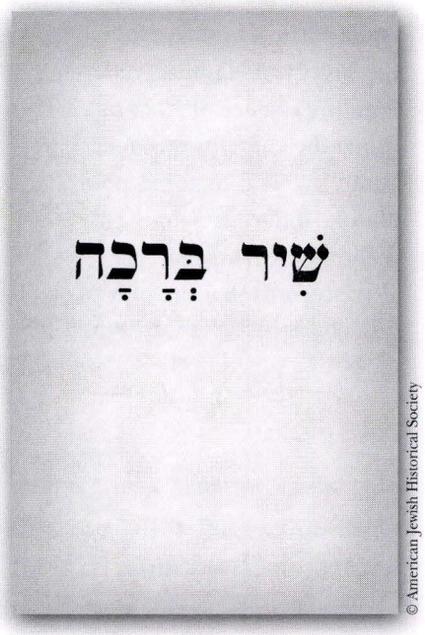
Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן־יצחק, מאיר זיוו]
Author's father: יצחק
20 pp. 8vo
New York, 5657 [1897]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): English; extended writing.
BHB1; *JA* #5038.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This supplement to Libowitz's *רבי יהודה אריה מודינא* (Vilna: Moritz Knepfelmacher, 5656 [1896]; rpt., 1901 [#514]) contains: the notes of Meir Ish-Shalom (Friedmann) (pp. 3-6); a note from Mayer Sulzberger (p. 7); notes and errata (pp. 7-12, 18-20); a critical review by Hayyim Brody that originally appeared in *Zeitschrift für Hebraische Bibliographie* 1.5 (Sept.-Oct. 1896), 133-5 (pp. 13-8); and Libowitz's own notes in response to Brody (footnotes on pp. 13-8). "Four hundred copies of the volume on Judah Aryeh Modena with the supplement were printed" (p. 1). "It would appear that the supplement was bound together with *רבי יהודה אריה מודינא* (*BHB1*); we have seen such a copy and Libowitz sold the two books together for $1.50 (adv. in *נר המערבי* 1.10 [1897], b.w.r.). *JA* records that HUC "also has a 2d suppl., 16 p., New York, 1898"; this may be #257.

For biography, other works, approbations granted and references: see #253.

506 שיר ברכה

לכבוד הרב דר. גוסטאוו גאטטהייל


שִׁיר בְּרָכָה

Author: [Adolph {Aaron} Moses {Moses Aaron Nadyr} Radin] אדאלף [אדולף, אהרן] משה ראדין [רדין]
Author's father: מרדכי
VIII pp. + wrappers 12mo
New York, 5657/1897
Publisher/printer: *s.n.*
Front wrapper: plain
Title page #1 (p. I): half title.
Title page #2 (p. II): plain.
Pointed text.
BHB1; *JA* #5249; *KA* #789.
Copies: *AJHS.

© American Jewish Historical Society

Radin was born in Neustadt-Schirwindt [Kutuzovo or Sirvintos?], Suwalki Province, in 5608 [1848] and in his youth was a student of R. Elijah Teomim. He later studied in the yeshivah of Volozhin, but, after angering a rabbi, he transferred to the yeshivah of Eisiskes. Radin was ordained by R. Bezalel Ash and R. Ab. Samuel Rossein of Eisiskes. He also studied at the Universities of Berlin, Koenigsberg and Greifswald (Ph.D.). After serving as a rabbi in a number of Central and East European cities, he immigrated to America in 1884 to serve as a rabbi in Elmira, NY. In 1890 he moved to New York City to assume the pulpit of Shaaray Tikvah (86th Street). He also preached at the Educational Alliance from 1891 and in 5657 [1897] (or 1905?) he became the rabbi of the People's Synagogue. Though Radin was involved in many communal organizations, in his own eyes his most important contribution to American Jewish life was his founding of the Russian-American Hebrew Association (see #1097). He also engaged in "pioneer work among Jewish prison inmates" (*JE*; *UJE*) as the Jewish chaplain of the state prison in Elmira and, later, of all the prisons in New York City and Brooklyn. Radin was an outspoken Zionist and an active Hebraist. He was a member of the "Patrons of Hebrew Poetry at New York" (see #416) and Ohole Shem, a Hebrew society, was founded in his house. He also defended the Yiddish language (*cf.* Gurock; Rischin) and contributed to and/or edited Hebrew, German, Polish and English periodicals. Radin died in 1909 and more than forty thousand people paid their respects at his funeral. For verse in his honor, see #415 (stanza #35).

This poem was composed in honor of the seventieth birthday of R. Gustav Gottheil. It was printed with gold ink on heavy stock paper. *KA* records that the volume contains a portrait of Gottheil.

Other works: #1100; *Offener Brief eines polinischen Juden, an Herrn Heinrich v. Treitschke.* (Koenigsberg, 1879; 2nd ed., 1880; 3rd ed., Elmira, NY: J. S. Allen, Book and Job Printer, 1885 [*JA* #3380]); *Work among Jewish Prisoners. First Monthly Report* ... (New York: Press of Philip Cowen, 1891) [*JA* #4267]; *Report of visiting Chaplain to the Jewish Ministers' Association of New York* (Philip Cowen, 1893) [*JA* #4534]; "What shall we do for the Russian Immigrants?," *Judaism at the World's Parliament of Religions* (Cincinnati: Robert Clarke & Co., 1894), 342-7; תהלים שלשלמה (New York: 5694 [1934]) (originally appeared in העברי, vol. 1, nos. 2-7, vol. 2, nos. 2, 11, 12, 17, 19). Contributed to #897, #902, #910, #915, #916. Edited #908, #916, #1097; *Der Juedische Grenzbote* (Prussia). For a bibliography of his books and articles, see #536, pp. 17-9. Also see Schwab, 378.

Approbations granted: #229, #511, #1098, #1102, #1125, #1138.

References: *AJYB* 5 (1903-4), 87-8; Z. Bernstein, 122n12; *CCARY* 19 (1909), 424-31; *EJ*; *HA*, 17; Gurock (1979), 89-90; *HYBA*, 93-4, [5] (portrait); *JE*, 10:307; *Jewish Comment* 16.10 (19 Dec. 1902), p. 18; *OZ*, 65-6, 80; *USJ*, 4:304, 332, 484; Kabakoff (1966), index; Kabakoff (1978), index; Rischin, 102-3; *UJE*, 4:89, 9:65; #913, vol. 1, p. 26; #536.

507 ויכוחא רבא

[1], 19 pp. 16mo
New York, [5658 {1898}]
Publisher: Ozer Joshua Yust, 183 Stanton St.
Printer: Ozer Joshua Yust, 183 Stanton St.
Title page (p. [1]): border; extended writing.
BHB2; *JA* #5292; *KA* #268.
Copies: JNUL; *NYPL.

This fictional debate between a Hasid and a *mitnagged* was originally published many times in Europe. The imprint date is recorded based on *KA*. See Eliach, 609-21; Mundshein.

508 הורדוס ואגריפס זה לעמת זה
(לפי השקפת חז"ל) מאתי נחמיה שמואל ליבאוויטש. מהדורא תניינא.

Author: Nehemiah S[amuel]. Libowitz [Leibowitz] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן–יצחק, מאיר זיוו]
Author's father: יצחק
32 pp. 18mo
New York, 5658/1898
Printer: A. H. Rosenberg, 52 Canal St.
Title page #1 (p. 1): plain.
Title page #2 (p. 2): English only; "Herod and Agrippa by Nehemiah S. Libowitz. Second Edition."
Includes: dedication to Solomon Zalman Hayyim (S.J.) Halberstamm (p. 3); preface (p. 5); footnotes.
BHB1; *JA* #5210.
Copies: HUC; JNUL; LUB; *YGC.

This work on Herod and Agrippa, ancient Judean kings, in the eyes of the Talmud and Midrash originally appeared in *נר המערבי* 2.1 (July 1897), pp. 42-45; 2.2 (Aug. 1897), pp. 94-7 [#908]. It was published in pamphlet form in 1897 in New York by Samuel Benjamin Schwartzberg (printed by A. H. Rosenberg) [*JA* #5210], and again in 5668/1898. It was later included in *דורש רשומות האגדה*, 2nd ed., cols. 27-46 [#823]. The 1898 edition cost twenty-five cents (adv. in *קדימה* 1.1 [Jan. 1899], f.w.v. [#911]).

For biography, other works, approbations granted and references: see #253.

509 כתות בישראל
כולל ס' זמרת עם הארץ ... [של] ר' בנימין משקלאוו ... ומאמר ע"ד כת "שומרי שבת" בק–קז

Author: [Benjamin Rivlin {Riveles}] [ריבלין {ריוולש}] בנימין
Author's father: שלמה זלמן
Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
25, 8 pp. + wrappers 8vo
New York, 5659 [1899]
Printer (p. 1): A. H. Rosenberg, 52 Canal St.
Front wrapper: extended writing; "כתות בישראל כולל ס' זמרת עם הארץ ... [של] ר' בנימין משקלאוו ... ומאמר ע"ד כת "שומרי שבת" בק–קז".
Title page (p. 1): extended writing; "לקורות ישראל ברוסיא. א. זמרת עם הארץ".
Includes: preface, by Deinard (15 Mar. 1896) (pp. 3-12); errata (p. 25).
Berkowitz (1964), 157; *BHB1*; Dan and Liebes #7327; *JA* #5540; *KA* #386.
Copies: JNUL; LUB; *YGC.

This work contains Rivlin's anti-Hasidic "זמרת עם הארץ" and an essay by Deinard on the Subbotniki, a Russian Sabbatarian sect. "זמרת עם הארץ" is an offprint of #504—both have identical type, format, layout and title pages. However, this edition was printed on different paper and an errata list was added to p. 25. The essay on the Subbotniki also appears—with identical type and layout—in #510, #947; Schapiro (1937) #19 catalogues it as a separate item. This work cost thirty cents (f.w.r.). The imprint date on the front wrapper is 5656 [1896]; the title page, which is the original title page of "זמרת עם הארץ" [#504], bears the original imprint date of 5656 [1896]. Dan and Liebes collate 25 pp. On the difficulties of cataloguing the various editions of "זמרת עם הארץ", see #504.

For biography, other works and references (Rivlin): see #504
For biography, other works, approbations granted and biography (Deinard): see #251.

510 ספר מפלגות בישראל

יכלכל שלשה מאמרים "זמרת עם הארץ" ... "כת השובתים" ... "החסידות והרעפארם באמעריקא"

Author: [Benjamin Rivlin {Riveles}] [ריבלין {ריוולש}] בנימין
Author's father: שלמה זלמן
Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
43, [1] pp. + wrappers 8vo
New York, 5659 [1899]
Publisher: Joel Aronson, 139 East Broadway
Printer: J. Aronson, 139 East Broadway
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: preface, by Deinard (15 Mar. 1896) (pp. 3-12); advs. for #509, #947 (p. [1]); adv. for Aronson's library (p. [1]); adv. for Aronson's print shop (p. [1]).
Berkowitz (1964), 163; *BHB1*; Dan and Liebes #7328; *JA* #5332; *KA* #524; Schapiro (1937) #18.
Copies: HAR; JNUL; LUB; *YGC.

This volume contains: Rivlin's "זמרת עם הארץ"; a historical essay by Deinard on the Subbotniki (a Russian Sabbatarian sect); and a polemical essay by Deinard on Reform, Hasidism and Socialism. The printer changed Deinard's title, "פלגות ישראל", to "מפלגות בישראל" (*KA*). "זמרת עם הארץ" is an extract from the original serialized version in נר המערבי (the layout, type, and format are identical and pp. 21-4 are on cheap paper in both). The essay on the Subbotniki also appears in #509 and #947 (pp. 33-40) and was published in a number of English-language periodicals (p. 32). This volume was advertised for twenty-five cents (#963, p. IV; #947, p. 57) and thirty-five cents (*הפסגה* 6.50 [13 Oct.1899], 8). On the difficulties of cataloguing the various editions of "זמרת עם הארץ", see #504. See Kaganoff (1989-90), 53.

For biography, other works and references (Rivlin): see #504.
For biography, other works, approbations granted and references (Deinard): see #251.

511 ספר שארית יהודה

קורות עם ישראל בימי ענים ומצוקותיהם ודמם השפוך מן שנת ד' תתנ"ו עד שנת ה' תרנ"ו ... חלק ראשון.

Author: Julius [Judah] Kaletzky יהודא קאלעצקי
Author's father: יצחק אייזיק
[2], II, IV, [1], 6-146, [2] pp. + wrappers 8vo
New York, 5659 [1899]
Publisher/printer: *s.n.*
Title page (p. [1]): plain.
Includes: memorial to parents (p. [2]); a.a. (808 Kenyon Ave., Cincinnati) (b.w.v.).
Approbations (pp. I-IV): Dr. Hillel Hacohen Klein of New York (2 Mar. 1898); R. Abraham Hacohen Levinthal of Philadelphia (12 June 1898); Hayyim Shalom Shachor of Boston (18 Mar. 1898); R. Shalom [Solomon] Elhanan Halevi Jaffe of Brooklyn; Jacob Even Frommer Halevi of New Haven (15 Apr. 1898); Sender Lipshitz of Cincinnati; R. Abraham Abba Rosen of Rochester (11 Aug. 1898); R. Isaac Simhah Halevi Ish Horowitz of Hartford (12 Apr. 1898); Isaac Halevi Marcus of Utica (25 July 1898); Joseph Krem of Hartford (24 Apr. 1898); Hayyim Moses Kaminetzky (3 Feb. 1898); Moses Reichler of Utica; Dr. Judah Halevi [Leopold] Zinsler of New York (9 Feb. 1898); Elijah Wolfson of Lowell, MA (5 May 1898); R. Meir Zevi Louis of Rochester (10 Aug. 1898); Moses Hacohen Reicherson of New York; R. Joseph Judah Leib Sossnitz of New York (27 Feb. 1898); Dr. Adolph Radin; Dr. Eliezer [Louis] Alexander (20 Feb. 1898?);

Hayyim Jacob Birkahn; Elyakum Getzil Harrison.
BHB1; *JA* #5395; *KA* #773.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kaletzky, a descendant of R. Judah Bacharach (p. I), was born in 1847 in Europe (p. III). He served as a cantor in Cincinnati ca. 1881-1901 (Drachman) and he died in New York in 1915. (*JA* spells his name "Kaletsky.")

This narrative of the persecution of the Jews during the Crusades (11th-14th c.) was originally serialized in Yiddish in *אידישע גאזעטען* 21.41 (9 Oct. 1895) to 22.19 (8 May 1896) and then published in a Hebrew book form edition as *ספר שארית יהודה*. The book form edition contains additional material (p. II). "It is written in a popular style and with the vividness of a romance, but is, nevertheless, quite thorough, and gives an excellent idea of the period it covers" (Drachman, 83). If this volume would be well received, Kaletzky planned to publish a second volume containing a Hebrew translation of the rest of his narrative, which concluded in 1896 (from *גאזעטען* 22.22 [29 May], *et seq.*) (p. II). It never appeared, but a stereotype of the first volume appeared the same year (lacking the errata and with a variant pagination). *BHB1*'s record of the first edition lacks the approbations of Krem, Kaminetzky, Reicherson, Alexander, Birkahn and Harrison; these appear in the YGC copies of both editions. *JA* only records one edition.

References: *AJYB* 18 (1916-7), 108; *CDAJB*, 1:309; Drachman, 82-3; *HYBA*, 87-8; *NYT* (4 July 1915), p. 11:5.

512 זמיר עריצים
נגד כת החסידים והמון קדושיהם נביאי השקר הוצאה שניה

Author: [David of Makow] [דוד ממאקוב]
Author's father: בן־ציון יחזקאל
XXVIII, 76, [1] pp. 16mo
Newark, 5659/1899
Chronogram: **נביאיך** חזו **לך** שוא **ותפל**
Publisher: Ephraim Deinard
Printer: Ben Zion Nathansohn
Title page #1 (p. I): border, extended writing.
Title page #2 (p. [1]): English only; extended writing; "Zmir Oritzim, An anonymous controversy against the sect of 'chassidim.'"
Includes: transcription of original t.p. (pp. III-IV); preface, by Deinard (pp. V-XXVIII).
Berkowitz (1964), 162; *BHB1*; Dan and Liebes #7324; *JA* #5539; *KA* #289; Schapiro (1937) #21.
Copies: HAR; HUC; JNUL; LUB; *YGC.

David was born in Rovno and in his youth was a follower of Menahem Mendel of Vitebsk, a hasidic leader. After the Hasidim were excommunicated by the *Mitnaggedim* in 1772, David joined the latter group. He became "the most noted polemicist against Hasidim in the years 1772 to 1798" (*EJ*). He served as a preacher and *dayyan* in Makow and he died in 1814.

This anti-hasidic polemic was first printed in

Warsaw in 5558 [1798] and later in Koenigsberg in 5620 [1860]. Deinard was unaware that there was a Warsaw, 5558 [1798] edition; he erroneously identified the Koenigsberg, 5620 [1860] edition as the first and mistakenly attributed it to Jacob Bachrach (pp. X-XV). Though t.p. #2 identifies Deinard as the editor, he "had no need to edit the text, for he copied it from an edited and published edition [*i.e.*, Koenigsberg]. He just inserted punctuation" (E. R. Malachi [1942], 291). This work was printed on sheets of long, narrow (64 x 160 mm) paper strips of various colors. "It is not known if Deinard intentionally published a 'book of colors' or if, from a lack of funds, he collected strips of old paper that were used to print theater tickets and were, by coincidence, bundled up at the printer's shop" (E. R. Malachi [1942], 289). ***זמיר עריצים*** was advertised for twenty-five cents (***הלאם***, vol. 3, no. 10 [#915]) and thirty cents (#954, vols. 1-2, b.w.v.). For a critical review by Pinehas Turberg, mainly analyzing authorship and printing history, see ***מעת לעת***, pp. 25-7 [#914], excerpts in Libowitz, 23-4. Also see Berkowitz (1964), 51-3; Carmilly-Weinberger (1966), 208; Carmilly-Weinberger (1977), 137-8; E. R. Malachi (1942), 287, 289, 290-2; *BHB1* (all eds.). Deinard's claim to have purchased at one point, and then sold, a manuscript of David's ***שבר פושעים*** (p. XV) is doubted in Rubinstein, 240n8.

Other works: ***שבר פושעים*** ([New York]: *s.n.*, [5678/1918]) (published from ms. by Pinehas Turberg; part of only one copy survived a fire—it is in JNUL; see Rubinstein, 240-1; E. R. Malachi [1942], 293).
References (David of Makow): *BHB1*; *EJ*; E. R. Malachi (1942), 286-300; Rubinstein.

513 מסכת ברכות

אשר ברכו אוהבי הרב החכם הנגיד והנדיב מו"ה כתריאל צבי שרהזאהן ... למלאות חמשים שנה לחתנתו עם אשתו הכבודה והצנועה מרת בתיה שרהזאהן

LXIV pp. 8vo
New York, 5660 [1900]
Printer: Eliakum Zunser, 171 East Broadway
Title page (p. 1): border; extended writing.
BHB1; *JA* #5802; *KA* #513.
Copies: HAR; HUC; *JNUL; LUB; *YGC (lacking pp. 34-40, 63-64).


מסכת ברכות

אשר ברכו

אוהבי הרב החכם הנגיד והנדיב

מו"ה כתריאל צבי שרהזאהן הי"ו

ומכבדיו ומוקיריו הרבים—לתג יובלו,

למלאת חמשים שנה לחתנתו

עם אשתו הכבודה והצנועה

מרת בתיה שרהזאהן תחי'

חגא יום ל"ג בעומר שנת תר"ס לפ"ק.

בדפוס של ר' אליקום צונזער 171 אוסט בראדוויא, ניו יארק.

This journal was published in honor of the fiftieth wedding anniversary of Batyah and Kasriel Hirsch [Zevi] Sarasohn, which was celebrated on Lag ba-Omer 1900. Among those who offered their best wishes to the Sarasohns were prominent American rabbis (Orthodox and Reform), philanthropists, Hebraists, educators and communal activists. On Sarasohn, see #903.

514 רבי יהודה אריה מודינא בקומתו וצביונו

כולל תמונתו, חייו, ספריו, דעותיו על התלמוד, על הקבלה, ועל מחוקק הנוצרים. תכונת נפשו ואור צדקתו נגד משיגיו ומשטיניו בכלל ונגד גרעטץ בפרט. מאתי נחמיה שמואל ליבאוויטש ... הוצאה שניה בהוספות ותקונים מאת רבי מאיר איש שלום, רבי שז״ח האלבערשטאם, ד״ר שלמה ראבין.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ־חשמ״ל, פנחס בן אמתי, בן־יצחק, מאיר זיוו]
Author's father: יצחק
[5], 131 pp. 8vo
New York, 5661/1901
Publisher: Zevi [Harry] b. Yeruham Fischel Hirsch of Berlin, 25 Third Ave.
Printer: G. Robinson, 320 Cherry St.
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. [2]): English only; extended writing; "Leon Modena His Life and Works, His Views on the Talmud, Kabbalah, and on the Founder of Christianity; and a Defense Against His Critics, Particularly Graetz ... Second Edition Revised and Enlarged with Notes by M. Friedman, S.J. Halberstamm, and Dr. S. Rubin."
Includes: dedication to Meir Ish-Shalom (Friedmann) (p. [4]); preface (p. [5]); table of contents (pp. 124-5); indices (pp. 125-31); acknowledgments (p. 131); footnotes.
Graphics: portrait of Modena (p. [3]).
BHB1; Dan and Liebes #5001.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This revised edition of Libowitz's biography of Leon (Judah Aryeh) Modena contains glosses in the footnotes by Meir Ish-Shalom (Friedmann), Salomon Rubin and Solomon Zalman Hayyim Halberstamm. For general criticism, see Waxman, 4:1163-4. Libowitz initially published the first thirteen chapters in *אוצר החכמה והמדע*, no. 2, pp. 4-19 [#904]; it was published in its entirety as *רבי יהודה אריה מודינא* (Vilna: Moritz Knepfelmacher, 5656 [1896]). For a refutation of Libowitz's ascription of the anonymous *Kol Sakhal* to Modena, see Ellis Rivkin, *Leon Da Modena and the Kol Sakhal* (Cincinnati: HUC Press, 1952), 113n272, 118*ff* (especially 118n185a). Following the publication of the first edition, Libowitz published *מלואים לספרי "ר' יהודה אריה מודינה"* [#505], a volume of supplementary notes and errata, and *תשובה שניה על זלזולי ה וו שור* [#257], a response to the criticisms of Wolf Schur. On Modena, a famous seventeenth-century Italian rabbi, see #706; *The Autobiography of a Seventeenth-Century Venetian Rabbi*, trans. and ed. Mark R. Cohen, with introductory essays (Princeton: Princeton University Press, 1988). Libowitz also published: Modena's anti-Kabbalah polemic, *Ari Nohem* (Jerusalem, 1929); *כתבי הרב יהודה אריה ממודינא* [#527], a criticism of Judah Blau's edition of Modena's writings; and Modena's glosses on the Code of Jewish Law (in *אוצר החכמה והמדע*, no. 1, pp. 9-14 [#904]).

For biography, other works, approbations granted and references: see #253.

515 בית האצר

קבץ ספורים מחיי בני עמנו העבר והוה, ציורים ומאמרי מליצה

Author: [Abraham Hayyim Charlap {Harlap, Hyman, Hayman, B. Joseph}] חרלאפ [חיים] היימאן .א[ברהם] [חרל״פ, בן יוסף]
Author's father: יוסף
128 pp. 8vo

Chicago, 5662/1902
Printer: Eliezer Meites, 380 South Halsted
Title page (p. 1): border.
Includes: dedication to R. Barukh Isaac Reinherz of Boston (p. 3); table of contents (p. 128); footnotes.
BHB1; *KA* #83; Mishkin #35.
Copies: HAR; JNUL; *YGC.

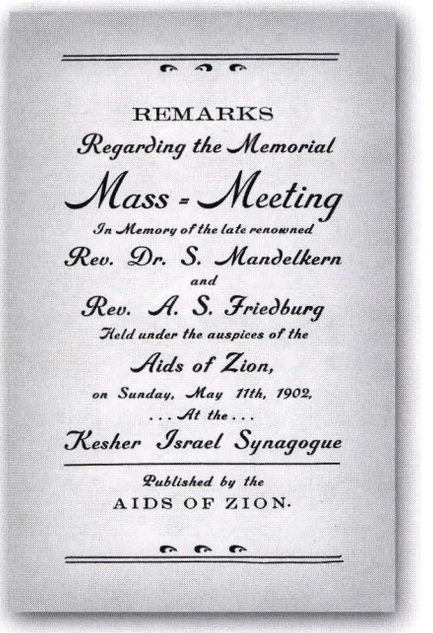
בית האצר contains historical narratives, folk history and depictions of Jewish life. For poetry, see pp. 55, 74-81. Some of the contents are original while others are translations of Isidor Loew, Robert Hanlein, [Salomon Hermann?] Mosenthal, Chake [Anton Chekhov?] and Gartenlaube. On synagogues in America, see pp. 56-7. For a parody of "Berah Dodi" ("For the High Holidays According to the Custom of Congregations in the Land of Columbus"), see pp. 58-65.

For biography, other works, approbations granted and references: see #25.

516 Remarks Regarding the Memorial Mass=Meeting

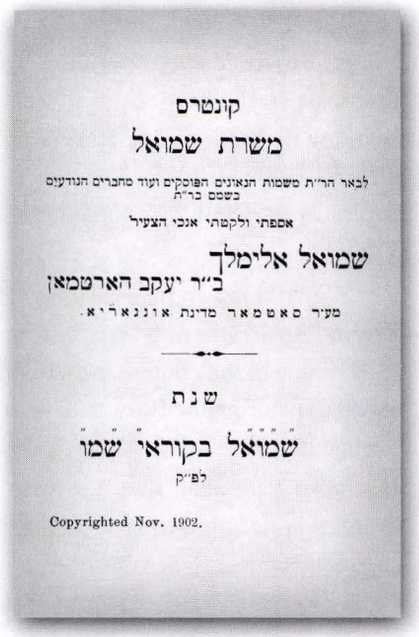
in Memory of the late renowned Rev. Dr. S. Mandelkern and Rev. A.S. Friedburg Held Under the auspices of the Aids of Zion, on Sunday May 11th 1902, ... At the ... Kesher Israel Synagogue

19 pp. + wrappers [E.p.] 32mo
Philadelphia, [1902]
Publisher: Aids of Zion
Printer (p. 18): D. Apotheker, 12 S. 4th St. (Philadelphia)
Front wrapper: English only
Includes: dedication to Mayer Sulzberger (p. 1); errata (p. 18).
Other languages: English
Pointed text.
KA #265.
Copies: *YGC.


REMARKS
Regarding the Memorial
Mass - Meeting
In Memory of the late renowned
Rev. Dr. S. Mandelkern
and
Rev. A. S. Friedburg
Held under the auspices of the
Aids of Zion,
on Sunday, May 11th, 1902,
... At the ...
Kesher Israel Synagogue
Published by the
AIDS OF ZION.

"In May 1902, tidings of the death of Rev. Dr. Solomon Mandelkern and the Rev. A.S. Friedburg [Abraham Shalom Friedberg] was received here. The Jews were stunned by the news, and even the youths knew that the nation had lost two of its great leaders. When the 'Aids of Zion', a society composed of young men, heard of this loss, they felt it their duty to do something to express their admiration for what these men had accomplished for their nation and its literature, by calling a memorial Mass-Meeting, which was held on May 11th, 1902" (pp. 7-8). This pamphlet contains a description in English of the Aids of Zion (pp. 3-5), a memorial address in English delivered by Israel Levinthal (pp. 12-8) and Hebrew poems by Ezekiel Leavitt (pp. 2, 11), Hillel Malachowsky (p. 6) and David Roke'ah (p. 19; to Israel Levinthal upon delivering his first sermon). *KA* misrecords the imprint date as 5664 [1904]. On the Aids of Zion, see Levinthal, 111, 139-41, 166-7 (on the memorial meeting, see pp. 139-40).

517 קונטרס משרת שמואל
לבאר הר"ת משמות הגאונים הפוסקים ועוד מחברים הנועדים בשמם בר"ת


קונטרס
משרת שמואל
לבאר הר"ת משמות הגאונים הפוסקים ועוד מחברים הנועדים בשמם בר"ת
אספתי ולקטתי אנכי הצעיר
שמואל אלימלך
ב"ר יעקב הארטמאן
מעיר סאטמאר מדינת אונגארי"א.
שנת
שמואל בקורא שמו
לפ"ק
Copyrighted Nov. 1902.

Author: [Samuel Elimelekh Hartmann] שמואל אלימלך הארטמאן
Author's father: יעקב
4, 12 pp. 18mo
S.l., 5663 [1903]
Chronogram: ש"מ"ו"א"ל בקוראי" ש"מו"
Publisher/printer: *s.n.*
Title page (p. 1): English; extended writing.
Includes: copyright, Nov. 1902 (p. 1); errata (p. 2); preface (7 Nov. 1902?) (pp. 3-4).
KA #723.
Copies: *YGC.

Hartmann was from Satu Mare, Hungary (p. 1). He lived in New York (5 Manhattan St.) around 1902 (stamp on the t.p. of the YGC copy).

קונטרס משרת שמואל lists the acronyms and dates of 129 rabbis who were active between 1080 and 1880.

Other works: *Pearls of Talmud* *מרגליות התלמוד* (New York: Ginsberg Linotyping, 1935) (with Raphael Samuel Weis and L. J. Jacoves).

518 זה ספר תולדות אהרן

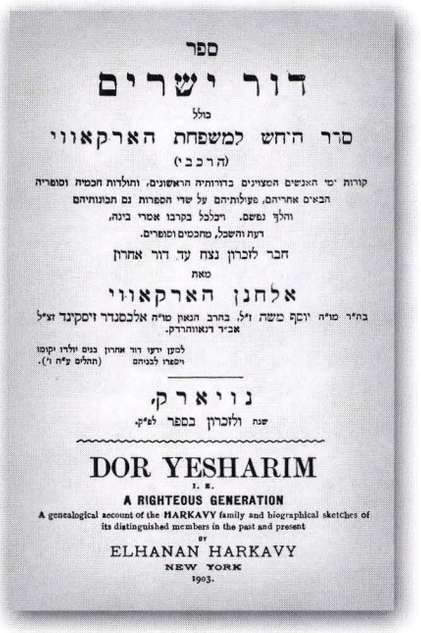
Author: [Aaron Minkowsky?] [{מינקובסקי} מינקאווסקי] אהרן
Author's father: אברהם
[2], 20 pp. 8vo
Cincinnati, 5663/1903
Printer: Samuels Printing
Title page (p. [1]): border; extended writing.
Includes: preface, by Eliezer Nathan Giesman (p. [2]).
KA #835.
Copies: HAR; HUC; LUB; *YGC.

Minkowsky, a great-great-grandson of R. Barukh Schick of Shklov and a grandson of R. Isaac Minkowski, was born in 1830 in Shereshevo, Byelorussia. He was raised in Karlin, received a traditional education and, following his marriage, studied Torah for a few years. Minkowsky tried his hand in various business ventures, but each and every one failed. While on vacation in Odessa in the 1860s, he began the process of publishing his "בית אהרן", but he was unable to see it through to fruition. In 1884 he sent his sons to live in America and, later that year, he himself immigrated there and joined them in Cincinnati. He died prior to 1903.

This pamphlet containing Minkowsky's autobiography focuses on his education and his failures as a merchant. It also explains what compelled him to immigrate to America. *תולדות אהרן* is the only source of information on this otherwise unknown individual. For his impressions of the services in Isaac M. Wise's temple, see pp. 17-19. For ten statements mocking America based on the Talmudic statement that "of the ten measures of beauty that came down to the world, Jerusalem took nine" (Kiddushin 49b), see pp. 19-20 (*e.g.*: "ten measures of telegraph and electric lines descended to the world—nine for America and one for the rest of the world ... ten measures of rest and enjoyment the Sabbath and holidays descended to the world—one for America and nine for the rest of the world"). Minkowsky authored this work for his children "so that they will be delighted when they see the *yihus* [genealogy] of their family, which is detailed here. And their children after them will see that they are the descendants of Judah." Shortly before his death he willed that his children publish *תולדות אהרן* together with his "בית אהרן" (not recorded). *תולדות אהרן* was proofread by Eliezer Nathan Giesman, Minkowsky's son-in-law, and it was published posthumously on 1 June 1903 by Giesman and Minkowsky's children, Favel, Jacob Isaac and Barukh (p. [2]).

Other works: *אבל ככב* (this eulogy for Isaac Minkowski is mentioned in *תולדות אהרן*, p. 9; it is not recorded in B. Wachstein and other bibliographies). Published Isaac b. Aaron Minkowski, *ספר קרן אורה ... מכסת יבמות והוריות* (Vilna: Romm, 6512/1851) (for his statement as the publisher, see *תולדות אהרן*, p. 1; *קרן אורה*, pp. 4, 184).

519 ספר דור ישרים


ספר
דור ישרים
כולל
סדר היחש למשפחת הארקאווי
(הרכבי)
קורות ימי האנשים המצוינים בדורותיה הראשונים, ותולדות חכמיה וסופריה
הבאים אחריהם, פעולותיהם על שדי הספרות גם תבונותיהם
והלך נפשם. וכלכל בקרבו אמרי בינה,
דעת והשכל, מחכמים וסופרים.
חבר לזכרון נצח עד דור אחרון
מאת
אלחנן הארקאווי
בחיר מריה יוסף משה וזל, בהרב הגאון מוהר אלכסנדר זיסקינד זצ"ל
אב"ד דגאוהרדק.
לטען ידעו דור אחרון בנים יולדו יקומו ויספרו לבניהם (תהלים ע"ח ו').
נויארק,
שנת ולזכרון בספר לפ"ק.
DOR YESHARIM
I. E.
A RIGHTEOUS GENERATION
A genealogical account of the HARKAVY family and biographical sketches of its distinguished members in the past and present
BY
ELHANAN HARKAVY
NEW YORK
1903.

Author: Elhanan [Hanan] Harkavy [אלחנן הארקאווי הרכבי]
Author's father: יוסף משה
[12], 7-101 pp. + wrappers 8vo
New York, 5661/1903 [*sic*]
Chronogram: ולזכרון בספר
Publisher/printer: *s.n.*
Front wrapper: half title; "דור ישרים" .
Back wrapper: English only; extended writing; "Dor Yesharim I.E. A Righteous Generation Genealogical Account of the Harkavy Family and Biographical Sketches of It's [*sic*] Distinguished Members in the Past and Present."
Title page #1 (p. [1]): half title.
Title page #2 (p. [2]): German only; "Stammbuch der Familie Harkavy."
Title page #3 (p. [3]): English; extended writing; "ספר דור ישרים כולל סדר היחש למשפחת הארקאווי (הרכבי) ... Dor Yesharim I.E. A Righteous Generation Genealogical Account of the Harkavy Family and Biographical Sketches of It's [*sic*] Distinguished Members in the Past and Present."
Includes: note to family (p. [6]); a.a. (221 Madison St.) (p. [10]); memorial to relatives (p. [11]); preface (pp. [12], 710); omission (p. 101); footnotes.
Approbations (pp. [5, 7-10]): R. Dov Aryeh Friedman of Philadelphia (28 Nov. 1902); R. A[braham]. Hayman Charlap [Harlap] of New York; R. Joseph Turetzky of Jerusalem; Hayyim Asher Rubinow, author's brother-in-law (in verse).
BHB1; *KA* #150.
Copies: HAR; HUC; JNUL; LUB; *YGC.

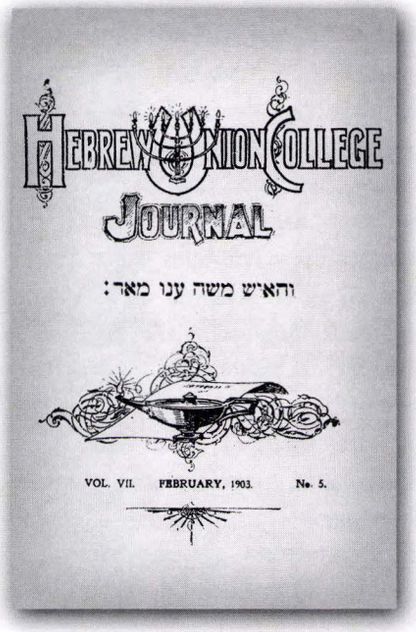
Harkavy was born in Novogrudok in 1844 (or 1846; *cf.* p. 62) and he studied in his youth with R. Abraham Wizwer in the yeshivah of his home town. At the age of twenty-five he became a merchant. In 1880, after the death of his wife and the deterioration of his financial situation, he left his seven children with his mother and moved to Warsaw. Unable to support himself there, he immigrated to America in 1891 and remarried. Harkavy died in 1916. He was the older brother of Alexander Harkavy and a cousin of Albert (Abraham Elijah) Harkavy.

This history of the Harkavy family contains transcriptions from manuscripts by family members (pp. 58-9). On Elhanan Harkavy, see pp. 62-9. For a bio-bibliography of Alexander Harkavy, see pp. 70-4. On other relatives in America, see pp. 98-9. For the poetry of R. Joseph Turetzky of Jerusalem, see p. 79. For a critical evaluation of Jewish learning in America, see p. 65. Though Harkavy originally desired to publish this work together with his other writings soon after arriving in America, he was unable to do so because of other obligations and the costs involved. "I have endeavored with all my strength to produce a fine and beautiful product even though the costs involved became so great. It is true that the environment of the new land is not suited to literature in our holy language and it requires much spiritual and physical strength" (pp. [6], 10). Some pages are mispaginated. The 1903 imprint date is probably more accurate than 5661 (from the chronogram), since there is an approbation from 1902. Also, a notice of the recent publication of the book appeared in הלאם 2.5 (Apr. 1903), 24.

References: *AJYB* 18 (1916-7), 107; *CDAJB*, 1:251; *HYBA*, 33; *JE*, 6:234; *NYT* (29 Apr. 1916), p. 11:6; #519, pp. 62-6, *passim.*

520 Hebrew Union College Journal

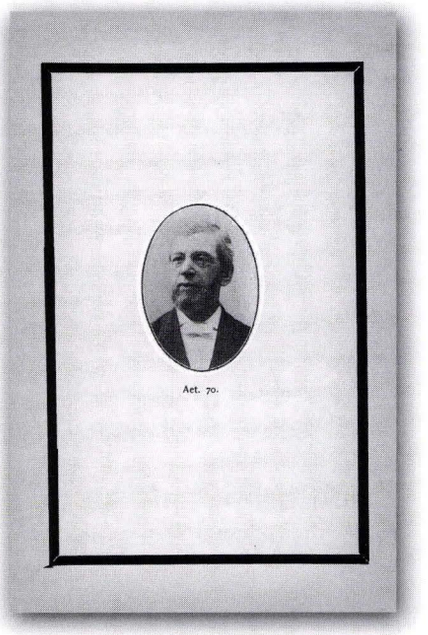
Author: Louis Witt [Witkofsky] [לואיס ו׳יט {ו׳יטקופסקי}]
[41] pp. + wrappers 16mo [E.p.]
[Cincinnati], 1903
Publisher (p. [2]): H.U. Journal Publishing Co.
Front wrapper: English; graphics; "Hebrew Union College Journal והאיש משה ענו מאד: Vol. VII February, 1903 No. 5."
Back wrapper: "זכר צדיק לברכה".
Title page (p. [2]): caption title; English only.
Includes: table of contents (p. [2]); advs. (pp. [37-41]).
Graphics: portraits of Moses Mielziner (pp. [1, 22, 31]).
Other languages: English; German.
Pointed text (p. [20, 26]).
JA #S137; *KA* #286; Mielziner #243.
Copies: HUC; *YGC.



Witt was born in Rochester in 1878. He was active in the Boys' Evening Home and the Judean Club, two organizations for immigrant youth in his native city. Ordained by HUC in 1903 (p. [2]), he served as a rabbi in Dayton, OH, and was active in the CCAR. Witt died in Dayton in 1950.

The contributors to this special issue of *Hebrew Union College Journal*, published in memory of Moses Mielziner, were Dr. Louis Grossman, Louis Witt, Dr. David Philipson, Dr. G. Deutsch, R. Joseph Stolz, Harry

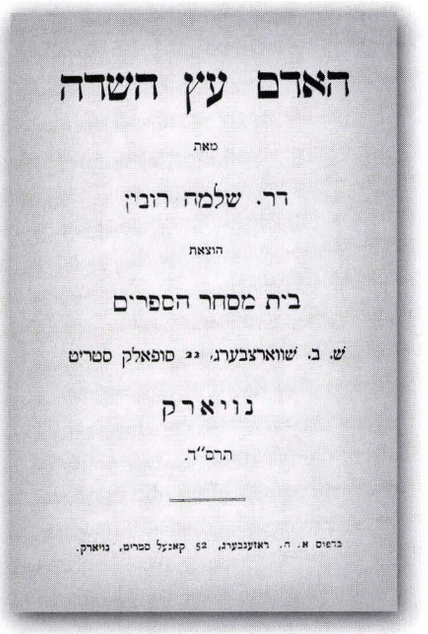
Ettelson and J. L. Magnes. Authors of Hebrew contributions were Max Raisin, Prof. Ephraim Feldman (in acrostic verse), S. [Pinehas] Mannheimer (in acrostic verse) and Henry [Zevi] Malter. The wrappers for this issue are black and each page of text has a black border. The editor of *Hebrew Union College Journal* was Witt and the associate editors were Ettelson, Harry G. Friedman, Ephraim Frisch, Mendel Silber, A. Cronbach and Henry M. Fischer. Single issues cost fifteen cents (p. [2]).



Other works: *Conflict of the Gods.*
References: *AJYB* 53 (1952), 527; *CDAJB*, 2:692; *NYT* (18 Nov. 1950), p. 15:6; Rosenberg, 71, 75.

521 האדם עץ השדה

Author: [Salomon Rubin] [ראבין] שלמה רובין
Author's father: מתתיהו
15, [1] pp. + wrappers 8vo
New York: 5664 [1904]
Publisher: Bet Mishar Hasefarim Sh. B. Schwartzberg, 22 Suffolk St.
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: plain.
Title page (p. 1): identical to f.w.
Includes: warning against *hassagat gevul* (p. [1]).
BHB1; *KA* #11.
Copies: HAR; HUC; JNUL; LUB; *YGC.


האדם עץ השדה

מאת

דר. שלמה רובין

הוצאת

בית מסחר הספרים

ש. ב. שוואַרצבערג, 22 סופאלק סטריט

נויארק

תרס"ד.

Rubin was born in Dolina, Galicia, in 1823 into a family of rabbis and Hasidim. He lived in various European cities before settling in Cracow in 1895. A well-known intellectual and an adherent of Spinoza, Rubin is remembered as "one of Eastern Europe's leaders in the Haskalah ... [he] eventually stood in the front ranks of the Hebrew writers which that movement bred in Russia, Poland and Austria" (*UJE*). He was also active on behalf of Hovevei Zion. Rubin never lived in America, but he contributed to *קדימה* [#911] and *ילקוט אמעריקא* [#910] and assisted with *אוצר ישראל*, vol. 3 [#230]. He died in 1910.

האדם עץ השדה contains "The Author Roteck on the Change of Appearance of the Face of the World by Humanity and its Cunning" (pp. 3-6) and a discussion, based on Schouw, of the contribution of flora and fauna to the local economies of different regions of the world (pp. 6-15). *האדם עץ השדה* was originally published in *המליץ* 4.50 (5625), pp. 765-8 (*BHB1*). The American edition cost fifteen cents (adv. in *הלאם*, vol. 3, p. [2] [#915]). The title is taken from Deut. 20:19.

Other works: #1024, #1025. Contributed to #230, #910, #911. Also see *BHB1*; Schwab, 407-8.
References: *BHB1*; Feiner, index; *JE*, 10:506-7; Kressel, 2:834-6; *OY*, 9:241; *UJE*, 9:270-1.

522 זמיר עריצים הראשון
יצא לאור שנית ...

Author: [Aryeh Judah Leib] [אריה יהודה ליב]
Author's father: מרדכי
8, 43 pp. 8vo
Kearny, 5664 [1904]
Chronogram: גאולת ציון הנה באה
Publisher: Ephraim Deinard
Printer: Ephraim Deinard
Title page (p. 1): extended writing.
Includes: preface, by Deinard (Heshvan 1903) (pp. 3-8); preface of the copyist, Mendel Landesberg (pp. 1-11); note to reader (pp. 4, 5).
Berkowitz (1964), 161; *BHB1*; Dan and Liebes #7342; *KA* #288; Schapiro (1937) #24.
Copies: HAR; HUC; JNUL; *YGC.

Aryeh Judah Leib was from Brody. He was a *Mitnagged* (opponent of Hasidism).

Following the first excommunication of the Hasidim, Aryeh Judah Leib published a collection of letters and declarations by leaders of the *Mitnaggedim* as *זמיר עריצים וחרבות צורים* (Novy Oleksiniec: Zevi Hersch Margolis, 5532 [1772]). The earliest anti-hasidic pamphlet, it served as "the 'manifest' for the declaration of war on the Hasidim" (E. R. Malachi [1942], 286). In Deinard's reprint, he substituted for the seventh section a poem by M[ordekahi]. Nathansohn (p. 43; it originally appeared in Mordekhai Aaron Guenzberg, *ימי הדור* [Vilna: Romm, 5621/1860]). For a transcription of the original title page, see p. 12. Landesberg's preface contains "מעשי הרב", an anti-hasidic tract from 5575 [1815] and a transcription of the title page of Israel Loebel's *ספר ויכוח* (Warsaw, 5658 [1798]) (pp. 4-11). On Reform, see p. 7. For an attack on R. Solomon [Zalman] Jacob Friederman of Boston, see p. 8. This work was advertised for fifteen cents (#1184, p. 31; adv. in Deinard's *היער באין דוב*), twenty-five cents (advs. in #954, vols. 1-2, b.w.v.) and thirty cents (adv. in *הלאם* 3.10 [4 Feb. 1904], p. 79 [#915]). Deinard attributed the rarity of the original edition to the efforts of the Hasidim to destroy all copies. "After I was able to return home in peace from my travels, thank the Lord, and sit in tranquility in the tent of the great library that I had amassed for myself, I established my own press in order that I would be able to publish all my works. I swore to the literature of Israel that I would return what the errant and deceitful have stolen from it. I hope shortly to begin to print some works of this nature, which had already been printed though no eyes have seen them (also that which I have found in ms.) [*e.g.*, #524]" (pp. 3-4). See Berkowitz (1964), 51, 53, 77; *BHB1*; Carmilly-Weinberger (1966), 207-8; Carmilly-Weinberger (1977), 137-8; E. R. Malachi (1942), 286-7; #263, p. 20.

References: *EJ* (s.v. "Hasidism"); E. R. Malachi (1942), 286.

523 מחברת חרב חדה
כתובה בשפת אשכנז בידי הרב ר׳ ישראל לאבל ... ונעתקה לעברית ... ונלוה אליה בסופה, קיצור מספר זאת תורת הקנאות

Author: [Israel Loebel] ישראל לאבל
Author: E[phraim]. Deinard [דינרד, אדי״ר, הנוסע, הנוסע האדי״ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
12, 24 pp. + wrappers 8vo
Kearny, NJ, 5664 [1904]

Printer: Ephraim Deinard
Front wrapper: extended writing.
Title page (p. 1): identical to f.w. without the word "מחברת".
Includes: preface, by Deinard (Heshvan 1903) (pp. 3-12); notes (pp. 18, 23-4); list of works Deinard wanted to trade (b.w.v.).
Berkowitz (1964), 163; Schapiro (1937) #23.
BHB1; *KA* #330.
Copies: JNUL; LUB; *YGC.

Israel Loebel was probably born in Slutsk and he served as a preacher in Mogilev ca. 1787. He was later appointed preacher and *dayyan* in Novogrudok. After his brother became a Hasid, Loebel became an avowed *Mitnagged*. He published a number of anti-hasidic tracts and traveled throughout Poland preaching against the movement. He settled in Frankfurt on the Oder in 1799.

This pamphlet contains Deinard's Hebrew translation of Loebel's anti-hasidic tract, *Glaubwuerdige Nachricht von einer neuen und zahlreichen Sekte unter den Juden, die sich Chassidim nennt* ... (Frankfort a.O., 1799). It was originally translated into Hebrew by Deinard's son-in-law, Samuel Deinard, but Deinard had to translate it himself because his son-in-law's work was lost (Berkowitz [1964], 71n17; #1184, p. 19n; #504, p. 11).

Appended is an excerpt from "ספר זאת תורת הקנאות", by Ezekiel of Radzymin, which Deinard copied from a manuscript he saw in Oxford in 1899 (pp. 19-23; on the ms., see Rubinstein). For an attack on Solomon Schechter's scholarship, see pp. 11-12. This pamphlet was advertised for fifteen cents (#1184, p. 31; adv. in Deinard's היער באין דוב) and twenty-five cents (adv. in הלאם 3.10 [4 Feb. 1904], p. 79 [#915]; advs. in #954, vols. 1-2, b.w.v.). On *Glaubwuerdige Nachricht*, which also appeared in *Shulamith* (Dessau), vol. 1 (1807), part 2, pp. 308-33, see Carmilly-Weinberger (1966), 205-7; Carmilly-Weinberger (1977), 138-9; Dubnow (1930), 285; E. R. Malachi (1942), 287, 288-9. See Kaganoff (1989-90), 54.

Other works (Loebel): ספר ויכוח (Warsaw, 5658 [1798]) (t.p. transcribed in #522, pp. 4-11); for other works, some of which are no longer extant or were never published, see E. R. Malachi (1942), 287, 289.
References (Loebel): Dubnow (1930), 278-86; *EJ*; E. R. Malachi (1942), 287-9.
For biography, other works, approbations granted and references (Deinard): see #251.

524 מגלה עפה
או תוכחת מגולה, ריב לישראל עם רבני וחסידי זמנינו

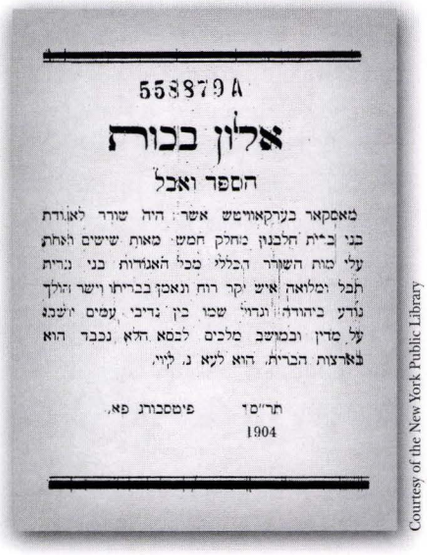
Author: [Isaac Baer Levinsohn] [לוינזון] יצחק בער לעווינזאהן
Author's father: יהודה
[3], 28 pp. 12mo
Kearny, NJ, 5664 [1904]
Publisher: Ephraim Deinard
Printer: [Ephraim Deinard]
Title page (p. [1]): extended writing.
Includes: preface, by Ephraim Deinard (Iyyar 1914) (p. [2]); footnotes.
Berkowitz (1964), 162; *BHB1*; Dan and Liebes #7355; *KA* #427; Schapiro (1937) #27.
Copies: HUC; JNUL; *YGC.

Levinsohn was born in Kremenets, Volhynia, in 1788. Known as the "Russian Mendelssohn," he was the leading figure of the early Russian Haskalah. Among his many works are a number of anti-hasidic polemics and satires. He died in 1860.

This pamphlet contains an anti-hasidic tract by Levinsohn and the preface to Joseph Steinhardt, *זכרון יוסף* (Fuerth: Isaac b. Leib, 1773) (pp. 24-8). For poetry, see p. 3. Deinard bought the manuscript of Levinsohn's tract from Mendel Landesberg in 5647 [1887] (p. [2]; *KA*). This work cost fifteen cents (#1184, p. 31; adv. in Deinard's *היער באין דוב* [St. Louis: Moinester Printing Co., 1929]). The printer is recorded based on #1184, p. 19n.

Other works: see *BHB1.*
References: *EJ*; Zinberg, 11:21-52.

525 אלון בכות
הספד ואבל


558879A
אלון בכות
הספד ואבל
מאסקאר בערקאוויטש אשר היה שורר לאומדת
בני ב"ית חלבנון מחלק חמש מאות שישים ואחת
עלי מות השורר הכללי מכל האגודות בני נדרית
חבל ומלואה איש יקר רוח ונאכן בבריתו וישר והולך
נודע ביהודה ונדול שבו בין גדיבי עמים ישכנו
על מדין ובמושב מלכים לבסא הלא נכבד הוא
בארצות הברית. הוא לעא נ. ליו.
תר"ס פיטסבורג פא.
1904
Courtesy of the New York Public Library

Author: [Oscar Berkowitz] אסקאר בערקאוויטש
[2], 16 pp. 18mo
Pittsburgh, 5664/1904
Printer: [Joseph Selig Glick]
Title page (p. [1]): extended writing.
Includes: dedication to Mrs. Levi (p. [2]); preface (pp. 1-9).
Other languages: Yiddish.
KA #50.
Copies: *NYPL.

Berkowitz was a leader of Pittsburgh's B'nai B'rith Lebanon Lodge #561 (p. [1]).

This Yiddish eulogy for Leo Napoleon Levi [Levy], a grand president of the International Order of B'nai B'rith, contains only a few Hebrew phrases and a Hebrew acrostic poem (p. 10). The printer is recorded based on a comparison with the type of #1099 and the fact that Glick was the only Hebrew printer in Pittsburgh. On Levi, see *CDAJB*, 2:370; *Memorial Volume.* On B'nai B'rith Lebanon Lodge #561, see Feldman, 233-4.

526 דור רבניו וסופריו
ספר כולל תולדות הרבנים, הגאונים, החכמים, הסופרים, המחברים הנדיבים ואנשי השם בזמננו, תולדות מפרטות ומבארות הכתובות על פי מקורות נאמנים ונכונים ... ספר ששי

Author: Benzion Eisenstadt [אייזנשטאדט] בן־ציון אייזענשטאדט
Author's father: משה
[1], 72 pp. 8vo
New York, 5665 [1905]
Printer: S. Feinberg, Power Printer, 125-7 Grand St.
Title page (p. [1]): extended writing.
Includes: memorial to Zevi Hersch Bernstein of New York (8 Mar. 1905) (p. 1); preface (19 Mar. 1905) (pp. 3-8); acknowledgments (p. 72).

Approbations (p. 2): Hanokh Hendil Friedland of Parichi (19 Apr. 1904); Isaac Danzig of St. Petersburg (2 Feb. 1905); Barukh Halevi Epstein (2 Nov. 1903).
BHB1; *KA* #151.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is vol. 6 of Eisenstadt's biographical encyclopedia, *דור רבניו וסופריו*. Some of the subjects are American. On his critics, see pp. 4-8 (*cf. KA*). For more on *דור רבניו וסופריו*, vols. 1-5, and for other biographical works by Eisenstadt, see #1125. He planned to publish a new work under the same title, incorporating two thousand of his published and unpublished biographical sketches arranged alphabetically and with various indices (p. 7). No such work ever appeared. See Brisman (1987), 255, 262, 276, 278.

For biography, other works, approbations granted and references: see #392.

527 כתבי הרב יהודה אריה ממודינא

הוצאת הפרופיסר ד״ר יהודה בלוי בודאפעסט, תרס״ו.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] [נ־חשמ״ל, פנחס ליבוביץ, ליבאוויטץ] נחמיה שמואל ליבאוויטש [בן אמתי, בן־יצחק, מאיר זיוו]
Author's father: יצחק
25, [1] pp. + wrappers 18mo
Brooklyn, 5666 [1906]
Publisher/printer: *s.n.*
Front wrapper: border; half title; "כתבי הריא״ם הוצאת הפרופיסר ד״ר י. בלוי".
Title page (p. 1): plain.
Includes: dedication to Herman Rosenthal (p. 3).
Rashi type.
BHB1.
Copies: HUC; JNUL; *YGC.

This pamphlet contain Libowitz's notes on Judah Blau's edition of the letters of Judah Aryeh Modena (*כתבי הרב יהודה אריה ממודינא* [Budapest, 5666 [1906] [Friedberg #כ632]). "Let us thank [Blau] for publishing these letters, in which writers can find much material on the history of the sages of Israel who lived in Modena's generation ... [But] I have a claim against him. It is very difficult for me to demonstrate to a man as great as him how low he has fallen to commit such uncharacteristic acts: 1) he took much material from my book [*רבי יהודה אריה מודינא*] without mentioning my name; 2) he attacks me [relentlessly] ... 3) [and his *כתבי* requires corrections for] errors and errata" (pp. 5-7). "One hundred copies [of Libowitz's pamphlet] were printed" (p. 1).

For biography, other works, approbations granted and references: see #253.

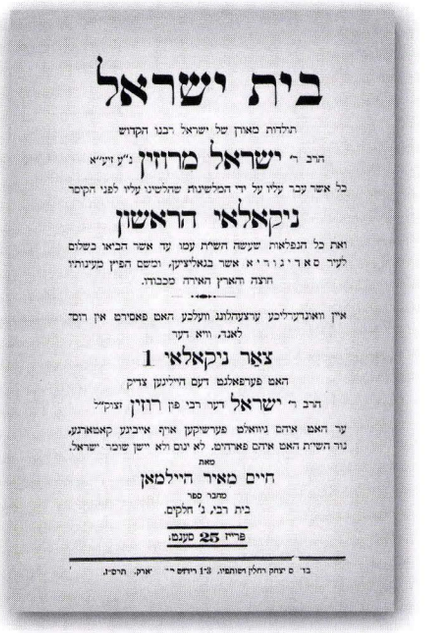
528 בר ליואי
תולדות ר׳ יהושע בן לוי הלוי ... על פי התלמודים והמדרשים בשויון אל ההסתוריא הכללית והעברית של מאות השנים הראשונות שלאחר חורבן הבית השני

Author: [Hayyim] Isaac [Jacob] Rachlin רחלין [יעקב] יצחק [חיים]
Author's father: צבי
VIII, 92, [4] pp. 8vo
New York, 5666/1906
Printer: Press of A. H. Rosenberg, 157 E. Broadway
Title page #1 (p. I): extended writing.
Title page #2 (p. II): English only; extended writing; "Bar Levoi A Biography of Rabbi Joshua Ben Levi A Palestinian Talmudist of the First Half of the Third Century Especial [*sic*] Care was taken in collecting Rabbi Joshua's ideas on the Divinity, Nature, and Man."
Includes: preface (22 Aug. 1906) (pp. III-IV); table of contents (pp. V-VI); bibliography (pp. VII-VIII); errata (pp. 90-2); footnotes.
Approbations (pp. [1-4]): S[olomon]. Schechter of New York (25 Sept. 1906); Louis Ginzberg of New York (2 Oct. 1906); E[zekiel?]. Leavitt (25 Sept. 1906); *Morning Journal* (28 Sept. 1906); *Hebrew Standard* (5 Oct. 1906); R. Dr. Hillel Klein of New York (20 June 1906); A[braham]. H[ayyim]. Rosenberg of New York (22 Aug. 1906); Joseph Judah Leib Sossnitz of New York (5 Sept. 1906).
Other languages: English and Yiddish (approbations).
Rashi type (notes, additions and errata).
BHB1; *KA* #96.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume on the life and thought of Rabbi Joshua Ben Levi, a third-century *amora* from the Land of Israel, contains extensive footnotes and is based on both primary sources and modern scholarship (*e.g.*, the footnotes refer to contemporary scholarly journals). Comments on the book were tendered by Ezekiel Leavitt, who assisted the author during its publication (p. 92). If בר ליואי were well received, Rachlin planned to publish more on Talmudic personalities (p. IV). The approbations, which are not recorded by *BHB1*, were issued separately as a broadside and later inserted into the YGC copy (they are dated later than the preface, refer to the book's publication, were set in a different type and printed on shorter paper). For a review, see אספקלריא, no. 1, p. 33 [#918]. Part of בר ליואי first appeared in ארבע מאמרים (St. Petersburg: Berman and Rabinowitz, 5653 [1893]), which was distributed to subscribers of *המליץ*, and the rest of it appeared serially in *המליץ* (p. III). "In 1906 I arrived in New York City to find peace under the wings of the government of the United States. And that which I had never expected I found there, for just as it is full of merchants and peddlers, it is also filled with scholars and writers, study houses for Torah and Hebrew libraries. These are a sign of its glory, and the seekers of Torah and the lovers of wisdom enjoy their light. The day is nor far off when Torah and light will emanate from New York to all of Israel in every place of its dispersion" (p. IV).

For biography, other works and references: see #101.

529 בית ישראל
תולדות ... הרב ר׳ ישראל מרוזין ... כל אשר עבר עליו על ידי המלשינות שהלשינו עליו לפני הקיסר ניקאלאי הראשון


בית ישראל

תולדות באורן של ישראל רבנו הקדוש

הרב ר׳ ישראל מרוזין נ״ע זיע״א

כל אשר עבר עליו על ידי המלשינות שהלשינו עליו לפני הקיסר

ניקאלאי הראשון

ואת כל הנפלאות שנעשה השרית עמו עד אשר הביאו בשלום לעיר סאדיגורא אשר בגאליציען, ובשם הפיין מעינותיו תוצה תארץ האדרה מכבודה.

אין וואונדערליכע ערצעהלונג ותעלבע האט פאסורט אין רוסד לאנד, וויא דער

צאר ניקאלאי 1

האט פערפאלגט דעם היילינען צדיק

הרב ר׳ ישראל דער רבי פון רוזין זצוק״ל

ער האט אהם ניזואלט פערשיקען אוף אייבעג קאנצענטע, נור השרית האט אהם פארהיט. לא יגום ולא ינום שומר ישראל.

פון

חיים מאיר היילמאן

מחבר ספר

בית רבי, ג׳ חלקים.

פריים 25 סענט.

בוי ם יצחק יחלן וושפיז. ג״ו ווידם ר״ ארק. תרס״ז.

Author: M. [Hayyim Meir] Galman [Heilman, Helman] חיים מאיר היילמאן
Author's father: אברהם שמואל
29, [3] pp. 8vo
New York, 5667 [1907]
Printer: Isaac Rachlin and Partners, 1-3 Ridge St.
Title page: Yiddish; extended writing.
Includes: adv. (p. 2); preface (pp. 3-6); postscript (p. [2]); a.a. (c/o M. Swerdloff 98 Graham Avenue, Brooklyn) (p. [3]).
Other languages: Yiddish.
KA #87.
Copies: HAR; LUB; *YGC.

Galman was born in Lepel, Vitebsk (Byelorussia), in 1856. He authored and edited a number of works on hasidic personalities and thought. He was in Brooklyn ca. 1907 (p. [3]) and he resided in Berdichev ca. 1912 (Isaac Epstein, *ספר חנה אריאל* [Berdichev: Sheftil, 5672 {1912}], [3-4]; with the exception of *בית ישראל*, all of his works were published in Berdichev between 5662 [1902] and 5673 [1913]).

This hagiographic biography of R. Israel Friedmann Ruzhin contains a Hebrew text on the top of each page and a Yiddish text below it. There is no correlation between the two (*BHB1*). Ruzhin (1797-1850), a hasidic leader, was incarcerated and tried by the Russian government for ordering the execution of two Jewish informers. He later fled from the Russian Empire and lived in a number of Eastern and Central European cities to avoid extradition. Many hasidic legends revolve around his flight from Czarist authorities (see *EJ* [s.v. "Ruzhin, Israel"]). *בית ישראל* cost twenty-five cents (p. 1). Galman planned to publish additional volumes (p. [2]). Rachlin listed four works by Galman that "are arranged and ready by us to be printed shortly, God willing": "בית יוסף", "בית חדש", "בית מנחם" and "ענף עץ אבות" (p. 2); none are recorded in *BHB1* or *KA*.

Other works: see *BHB1*.
References: *BHB1*.

530 הזרמים החדשים של הספרות העברית הצעירה
ציור ספרותי

Author: [Joseph Klausner] [קלויזנער] יוסף קלוזנר
53 pp. 16mo
New York, 5667 [1907]
Publisher: Ivriyah (New York)
Printer: Grayzel and Company, 134 Watkins St. (Brooklyn)
Title page (p. 1): plain.
Includes: introduction (13 Dec. 1906) (p. 3).
BHB1; *KA*#293.
Copies: HAR; JNUL; LUB; *YGC.

Klausner was born in Valkinikas (near Vilna) in 1874. He studied in his youth in a Hebrew school in Odessa and in 1897 he moved to Heidelberg to pursue university study. He later returned to Odessa and immigrated to the Land of Israel after the Bolshevik Revolution. A prolific author, he wrote primarily in Hebrew, but also in Yiddish and Russian. His works appeared in translation in many western languages. Klausner made important contributions to the study of modern Hebrew literature and the development of early Christianity, and he also published on Jewish history. He was active in the movement to promote the revival of the Hebrew language and was a professor at Hebrew University. Klausner was involved in the Revisionist Zionist movement and he was the party's candidate to be the first president of Israel. He died in 1958.

This brief sketch of trends in modern Hebrew literature covers the twenty-five years previous to publication. Among the Americans it refers to are Menahem Mendel Dolitzky and David Neumark. This was the second volume in Ivriyah's series of Hebrew works (p. 1; adv. in #440, p. [1]). A[braham]. S. Waldstein sold it for twelve cents (adv. in *הלאם* 1.12 [14 Mar. 1907], [3] [#915]). For more on Ivriyah, see #440. Klausner hoped to publish an all-encompassing treatment of modern Hebrew literature (p. 3). After publishing a number of studies on the subject, he realized his dream with *היסטוריה של הספרות העברית החדשה*, 6 vols. (Jerusalem: Hebrew University, 5690-5710 [1930-50]; rev. ed., Jerusalem: Ahiasaf, 5712-9 [1952-8]; trans. by Herbert Danby in 1932), for which he was awarded the Bialik Prize.

Other works: contributed to #1206. Also see *BHB1*; Kressel; *LFDNYL*; *UJE*.
References: *EJ*; Klausner, 2: 758-64; *LFDNYL*, 8:207; Ribalow (1936), 127-33; *UJE*, 6:411-2 (portrait); Waxman, vol. 4, index.

531 ספר שם עולם

יכלכל ציונים לנפשות גדולי ישראל אנשי השם וסוחרים נכבדים, אשר לאמונה גברו בארץ, יכלול בתוכו הרבה מקראות מתנ"כ ומאמרי רז"ל, אשר צרפתים ותקנתים לעטות בהם שם עולם ציון ומזכרת לנפשות חיות בעולם הנשמות.

Author: [Abraham Ever Hirschowitz {Hirshowitz}] [הירשוביץ] [הירשאוויץ] אברהם עבער [עבר]
Author's father: [שלמה] שמואל
32, 25-27, [2] pp. 8vo
New York, 1907
Printer: A. H. Rosenberg, 11 Rutgers St.
Title page (p. 1): border; extended writing.
Includes: preface (p. 3).
Copies: HUC; LUB; *YGC.

Hirschowitz was born in 1840 in Silale, Lithuania, and was ordained by R. Isaac Elhanan Spektor of Kovno, R. Jacob Saul Elyashar of Jerusalem, Dr. Nathan Adler of London and R. Jacob Rheinowitz of London. He was sent to London as a Hibbat Zion emissary in 1884. He was appointed superintendent of the Poor Jews' Shelter in 1886 and he also taught in the Jews' Free School. He then served as a rabbi in Melbourne, Australia, before immigrating to America in 1894. Hirschowitz occupied pulpits in San Francisco, New York (B'nai Israel Anshei Kalvarier), Toledo (ca. 1904-5; see #600, p. 92 and t.p. to *ספר בית מדרש שמואל*) and Boro Park, Brooklyn. He served on the Board of Orthodox Rabbis [Va'ad Harabbonim] of the Kehilla of New York. Hirschowitz was "called to Japan in 1895 to decide a religious question" (*AJYB* 5). He immigrated to Jerusalem in 1922 and he died two years later.

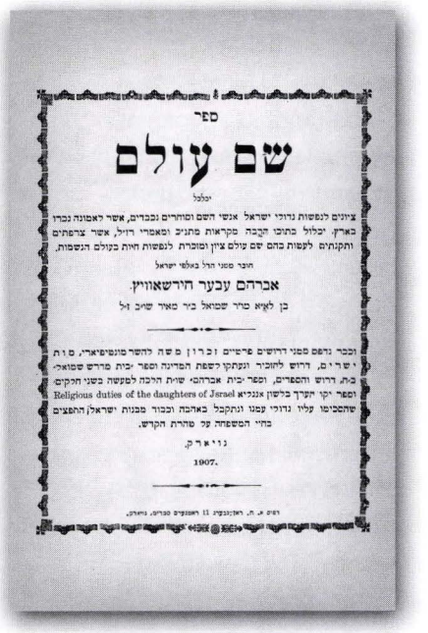
ספר שם עולם contains memorials to deceased

individuals whose unveilings Hirschowitz had presided over. It includes transcriptions of gravestones and memorial plaques, as well as some of the sermons that he delivered at the unveilings. *ספר שם עולם* contains valuable biographical information about local figures that would otherwise remain obscure to historians. Among the subjects are the parents of Harry Fischel, the communal leader and philanthropist. For a letter from R. Isaac Elhanan Spektor of Kovno (4 Feb. 1890), see p. 4. Some pages are mispaginated and are collated here as unnumbered pages. Other editions published in 1907 have 27 pp. [LUB] or 37 pp. [*KA* #819A]; for a third variant edition, see #532. Another version of *ספר שם עולם* (4 leaves) was printed in 5679 [1919] by Omanut [YGC]; it was bound with pp. 25-8 from the 1907 edition and two additional leaves.

Other works: #532, #600, #612, #1116; *ספר בית מדרש שמואל* (Jerusalem: D. Salomon, [5665/1905?]). *ASAB* records that Hirschowitz published assorted pamphlets.
References: *AJYB* 5 (1903-4), 63-4; *AJYB* 6 (1904-5), 217; *ASAB*, 60-1; *BHB1*; Caplan (2002), index; *CDAJB*, 1:273; *DA*, 1:118; Kotlar, 88; *JCR*, 292; Rephael, 2:88-92 (portrait); Wiernik (1912), 406.

532 ספר שם עולם

יכלכל ציונים לנפשות גדולי ישראל אנשי השם וסוחרים נכבדים, אשר לאמונה גברו בארץ, יכלול בתוכו הרבה מקראות מתנ"כ ומאמרי רז"ל, אשר צרפתים ותקנתים לעטות בהם שם עולם ציון ומזכרת לנפשות חיות בעולם הנשמות.

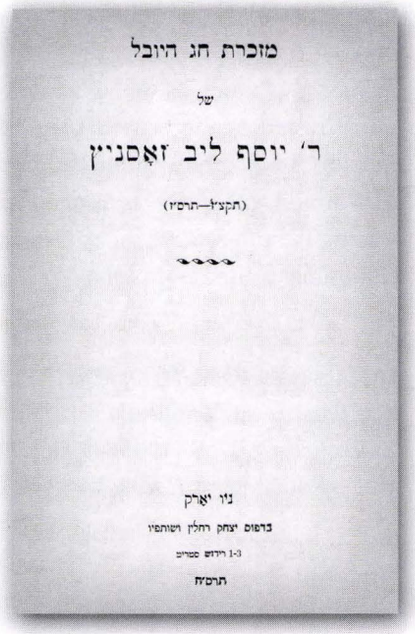

ספר
שם עולם
יכלכל
ציונים לנפשות גדולי ישראל אנשי השם וסוחרים נכבדים, אשר לאמונה נכברו בארץ, יכלול בתוכו הקבה מקראות פתגים ומאמרי רזיל, אשר צרפתים ותקנתים לעטות בהם שם עולם ציון ומזכרת לנפשות חיות בעולם הנשמות.
חובר מפני הרי באלפי ישראל
אברהם עבער הירשאוויץ
בן לאיא כהר שמואל בער מאיר שיב זיל
וכבר נדפס מפני דרושים פרטיים וכרון פשה להשכר פונעפיאדי, סדות ישרים, דרוש לחוכיר ונעתקו בשפת המדינה וספר בית מדרש שמואל, ב"ח, דרוש והספדים, וספר בית אברהם, שורת הדבה לפקשה בשני חלקים.
Religious duties of the daughters of Israel אנגלית וספר יקר תפארך בלשון אנגלית שהמציאו עליו נדוכי עמנו ונתקבל באהבה וכבוד מבנות ישראל החפצים בחיי המשפחה קר סהרות הקדש.
נוי ארק,
1907.
רשום א. ח. ראזענבערג 11 ראטגערס סטריט, נוי ארק.

Author: [Abraham Ever Hirschowitz {Hirshowitz}]
אברהם עבער [עבר] הירשאוויץ [הירשוביץ]
Author's father: [שלמה] שמואל
[4], 5-36, [2], 25-26, [4] pp. 8vo
New York, 1907
Printer: A. H. Rosenberg, 11 Rutgers St.
Title page (p. 1): border; English; extended writing.
Includes: preface (p. 3).
Copies: *YGC.

This memorial book is a different edition of #531. Most pages are identical in type, layout and format; the title pages of both editions are identical. Some of the subjects of the memorials supported the publication of Hirschowitz's other works, *e.g.*, *ספר בית מדרש שמואל* and *שו"ת בית שמואל* (p. 3). The publication of this volume was supported by Joseph and Rose Spektorsky (p. [2]). Some pages are mispaginated and are collated here as unnumbered pages.

For biography, other works, approbations granted and references: see #531.

533 מזכרת חג היובל של ר׳ יוסף ליב זאסניץ
(תקצ״ז־תרס״ז)


מזכרת חג היובל

של

ר׳ יוסף ליב זאָסניץ

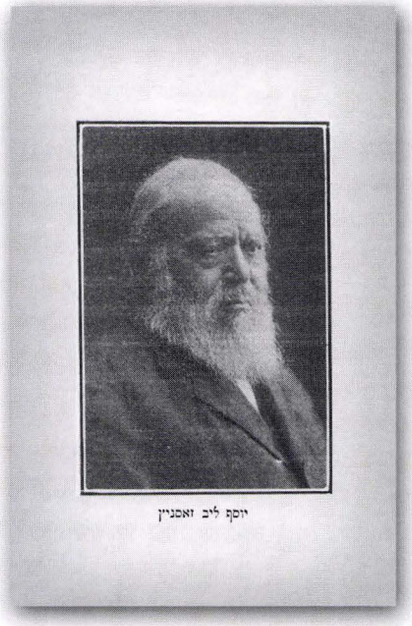
(תקצ״ל—תרס״ז)

ניו יארק

בדפוס יצחק רחלין ושותפיו

תרס״ח

Author: [Morris Salem] [מוריס סיילעם]
Author's father: יצחק אייזיק
Author: [Hayyim Simon Neuhausen] [חיים שמעון נייהויזען {נייהויזן}]
Author's father: משה יהושע
[8] pp. 8vo
New York, 5668 [1908]
Printer: Isaac Rachlin and Partners, 1-3 Ridge St.
Title page (p. [1]): plain.
Graphics: portrait of Sossnitz (p. [2]).
BHB1; *KA* #453.
Copies: HUC; JNUL; LUB; *YGC.


יוסף ליב זאסניץ

Salem was born in טלונימה [Tlonima?], Grodno Province, and he studied in the local yeshivah. At the age of seventeen he immigrated to America. He enrolled in Amherst College to study librarianship, but he transferred to the New York University law school. He graduated in 5659 [1899] and, as an expert in immigration law, earned the admiration of many of his coreligionists for his work on their behalf. He was so beloved that he was nominated as the candidate of the Independent League to represent the ninth congressional district in the 1908 election (he only received 2.81% of the votes). Salem, who advertised his legal services in Hebrew journals (*e.g.*, הדרור, no. 1, f.w.v. [#923]; #922, no. 5, p. 2; also see #1135, p. [2]), was a "Hebrew *maskil* and a distinguished scholar" (adv. in #922, no. 5, p. 2). He contributed to אוצר ישראל, vol. 1 [#230], was a founder and officer of the Society for the Advancement of Hebrew Learning (#228, vol. 3, p. [2]; #1135, p. [1]) and was active in the Ohole Shem Hebrew society. He also contributed to Yiddish periodicals, was active in various Zionist and communal organizations and was a founder and president of the American Esperanto society.

This bio-bibliography of Joseph Judah Loeb (Leib) Sossnitz was published in honor of his seventieth birthday, which was marked by a gala public celebration on Hanukah 1907. For a list of the members of the committee in charge of the celebration, see p. [8]. The biography was authored by Salem and the bibliography was compiled by Neuhausen with the assistance of Abraham Solomon Freidus (p. [8]). On Sossnitz, a Hebraist and the founder of Harlem's Uptown Talmud Torah, see *BHB1*; *CDAJB*, 2:613; E. R. Malachi, אגרות סופרים, 64-74; Hapgood, 66; Kressel, 1:726-7; *OZ*, 71; #549, 30.

Other works (Salem): *Reflections of a Lawyer* דער אידישער טאשען לוייער [see *DA1*]. Contributed to #922, #926, #1146 ("A Comparative Study of Jewish and Non-Jewish Law Essential Points of a Lecture Delivered by Morris Salem Before the Ohole Shem Association"), #1206.
References (Salem): *DA1*, 256-7; Gorenstein, 230-1.
For biography, other works, approbations granted and references (Neuhausen): see #25.

534 אוצר התמונות

כולל מאה וחמשים תמונות של גדולי עמנו נושאי דגל התורה והדת העברית בנפוצות יהודה

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
[1], 8, [24] pp. Fo.
Brooklyn, 5669 [1909]
Publisher: [Album Ivri]
Printer: Ravitz & Sokoloff, 134 Watkins St.
Title page #1 (p. [1]): English.
Title page #2 (p. [24]): English only; "Ozar Hatmunoth One Hundred and Fifty Portraits of Famous Orthodox Rabbis of Israel."
Includes: copyright, by author, 29 May 1909 (p. [1]); memorial to father (p. 1); preface (p. 3); contents (pp. 5-8).
Approbations (p. 4): R. Abba Leib Shapira of Vitebsk (23 Dec. 1907); R. Zevi Ze'ev Rotzker of Svencionliai (19 Nov. 1907); R. Isaac Klein of Satu Mare (5668 [1908]).
Graphics: portraits.
BHB1; *KA* #32.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"The present anthology, which is dedicated exclusively to portraits of great Orthodox rabbis, is a novel one and is the first of its type ... this publication focuses particularly on the portraits of those sages who have had more or less of a popular or religious significance, who have strengthened and perpetuated the faith for their contemporaries or for later generations, or who labored on behalf of Torah literature, which is also a great and honored component of Judaism in general ... The great majority of these portraits have never been published, and it has taken more than ten years to gather them together." Eisenstadt singled out American rabbis for their "pioneering" efforts in the face of difficult circumstances (p. 3). Of the 153 rabbis featured, the following lived in America: Jacob David Willowsky [Ridbaz] (p. [2]); Hayyim Jacob Widrewitz of New York, Meldola De Sola of Montreal (p. [3]), Jacob Joseph of New York, Aryeh Leib Binkovitz of New York (p. [11]), Moses Zebulun Margolies [Ramaz] of New York, Hillel Hacohen Klein of New York, Aaron Mordekhai Ashinsky of Pittsburgh (p. [12]), Shalom Elhanan Jaffe of New York (p. [13]), Joseph Elijah Fried of New York, Abraham Aaron Yudelewitz of Manchester (p. [14]), Bernard Illowy, Bernard Drachman (p. [15]), Benjamin Gittelsohn of Cleveland, Eliezer Zalman Grayewsky of Liverpool (p. [16]), Gabriel Zev Margolis of Boston, Shabsi Rosenberg of Brooklyn, Simeon Isaac Finkelstein of Brooklyn (p. [17]), Abraham Eliezer Alperstein of New York, Moses Simeon Sivitz of Pittsburgh, Israel Rosenberg of Bayonne (p. [18]), Moses Hacohen Shapiro of New York (p. [19]), Hayyim Hirschensohn of Hoboken (p. [20]), Judah Leib Levin of Detroit, Abraham Moses Shershevsky of Boston, Benish Zalkind [Benjamin Solomon?] Rabbiner of New York, Joseph Konvitz of Safed (p. [21]), Duber Heilprin of New York, Gedaliah Silverstone of Washington, D.C. (p. [22]), Moses Zemah Lipman of Passaic, Menahem Hacohen Risikof of Brooklyn and Duber Hacohen Borochov of Malden, MA (p. [23]). For brief biographies and references, see pp. 5-8. *אוצר התמונות* may be considered a companion volume to Eisenstadt's *דור רבניו וסופריו* (see #1125). Eisenstadt had begun to collect materials for *אוצר התמונות* as early as 1907 and its original title was "האלבום העברי" (Eisenstadt [1907], 94). He originally intended for it to contain three hundred portraits and he requested that rabbis send him portraits of themselves or of other rabbis that were in their homes (adv. in #728, b.w.v.; Eisenstadt announced in this adv. that "אלבום עברי" was being sent to press and that he had spent six thousand "*shekalim* [dollars?]" for its publication; note that the wrapper to #728 is dated 5668 [1908]). *אוצר התמונות* was advertised for one dollar (adv. in #539, vol. 1, b.w.v.) and two dollars (or three dollars, bound) (adv. in *היום* 1.1 [18 July 1909], p. 3 [#920]). It was published with the support of Machsike Sifrot Israel Be-America. Album Ivri is identified as the publisher on the lower right corners of pp. [2-23]. *KA* collates fourteen plates of portraits instead of twenty-two, perhaps confusing it with the second edition (*אוצר תמונות* [#1200]), which only had fourteen plates of portraits.

For biography, other works, approbations granted and references: see #392.

535 מעודי עד היום הזה ... חלק א'
MEODI AD HAYOM HAZEH Autobiographical Sketches

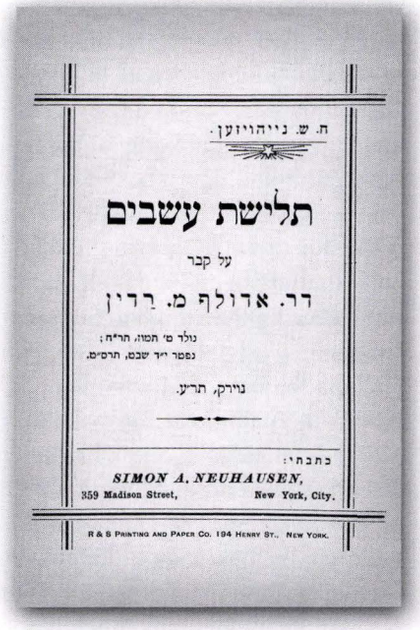
Author: Joseph S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], 32, 41-4, 37-103, [1] pp. 8vo
[Pittsburgh], 5670 [1910]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St.) (p. [1]); adv. (facs. of ms.) (p. [2]); postscript (8 June 1910) (p. 103); adv. for other works by Glick (p. [1]).
Graphics: portrait of author (p. [3]).
BHB1; *KA* #518.
Copies: HAR; *JNUL.

This volume of Glick's memoirs, his eleventh work (p. 1), ends in 1870. It cost two dollars (p. [1]; adv. in #449, p. [1]). For vol. 2, see #537. On the difficulty of dating Glick's works, see #439. Approbations for them appear in #538 and #540.

For biography, other works and references: see #436.

536 תלישת עשבים
על קבר דר. אדולף מ. רדין

Author: Simon A. [Hayyim] Neuhausen [נייהויזען [נייהויזען .ש[מעון] .ח[יים]
Author's father: משה יהושע
20 pp. + wrappers 16mo
New York, 5670/1910
Printer: R&S Printing and Paper Co., 194 Henry St.
Front wrapper: border; English.
Back wrapper: English only; "Dr. Adolph M. Radin His Biography, Activity, Communal and Literary Work."
Includes: a.a. (359 Madison St.) (f.w.); preface (4 Jan. 1910) (pp. 3-4).
Approbation (p. 20): R. Samuel Buchler of New York (12 Jan. 1910).
BHB1; *KA* #887.
Copies: HUC; JNUL; LUB; *YGC.


ח. ש. נייהויזען.

תלישת עשבים

על קבר

דר. אדולף מ. רַדין

נולד ט' תמוז, תר"ח;
נפטר י"ד שבט, תרס"ט.

ניורק, תר"ע.

כתבתי:
SIMON A. NEUHAUSEN,
359 Madison Street, New York, City.

R & S Printing And Paper Co. 194 Henry St., New York.

This memorial booklet was published to mark the completion of the *sheloshim* (initial thirty days of the traditional mourning period) of R. Adolph M. Radin (p. 4). It contains a bio-bibliography of Radin. The bibliography was compiled with the aid of A[braham]. Z. [Solomon] Freidus of the New York Public Library (p. 4). For reviews, see #450, pp. 71-2; *KA*.

For biography, other works, approbations granted and references: see #25.

537 מנודי עד היום הזה ... חלק ב'
"MENODI AD HAYOM HAZEH" Autobiographical Sketches by Joseph S. Glick

Author: Joseph S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], 100, 4 pp. 8vo
[Pittsburgh], 5671 [1911]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St.) (p. [1]); adv. (facs. of ms.) (p. [2]); preface (p. 1); postscript (pp. 96, 100).
Approbations (pp. 1-4): Judah Koenigsberg (14 Mar. 1912); Aaron Zevi Halevi (16 Mar. 1912); Yehiel Mikhel Labgross of Peremyshlyany, Ukraine (5672 [1902]); Mordekhai Kral of Novaya Basan, Ukraine (29 Feb. 1912); A. Kurtzer (10 Mar. 1902).
Graphics: portrait of author (p. [3]).
BHB1; *KA* #504.
Copies: HAR; *JNUL; LUB.

This is vol. 2 of Glick's memoirs, covering 1870 to 1887 (see #535 for vol. 1). His twelfth book, it was completed on 15 Aug. 1911 (pp. 96, 100). On the context of his immigration to America, see pp. 94-6. The work does not contain an account of his years in America because this is detailed in the *Volksfreund*, his Yiddish newspaper (p. 96; *cf.* #535, pp. 3-5). *מנודי עד היום הזה* cost two dollars (adv. in #506, p. [1]). The approbations, which are dated later than the imprint date, also appear in #538, pp. 95-8. On the difficulty of dating Glick's works, see #439. Approbations for his works appear in #538; #540.

For biography, other works and references: see #436.

538 ספר מכתבי אנשי שם הוא קובץ מכתבי תעודות, הכתובים הדר מגדולי אנשי שם, בענפים הרבה, הם חכמי זמננו אשר יד ושם להם בחכמת ישראל ובידיעת העולם
LETTERS BY PROMINENT MEN on the Literary Works of Joseph S. Glick

Author: Joseph S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], III-LXXX, 81-4, LXXVII-LXXVIII, 91-100, [3] pp. (two cols. per page) 8vo
[Pittsburgh], [1912]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: adv. (facs. of ms.) (p. [3]); preface (p. III); adv. for Glick's other works (pp. [1-2]).
Graphics: portrait of author (p. [2, 3]).
Other languages: English and Yiddish.
BHB1.
Copies: HAR; HUC; *JNUL; LUB.

ספר מכתבי אנשי שם contains 263 letters of approbation and praise that Glick received from rabbis, scholars, authors, communal leaders, teachers and laymen. Many mention his works. The volume cost one dollar (adv. in #506, p. [1]). Some pages are mispaginated and some letters are out of order. Both portraits in the work are identical. *KA* #485 records an edition with (2), 86 pp. and with a variant title page. Portions of this work appear in other books that Glick published. Pp. 95-8 are identical to #537, pp. 1-4. Pp. III-XXXII are identical to #436, pp. III-XXXII. Pp. III-LXVI are identical to #446, pp. III-LXVI. For vol. 2, see #540. On the difficulty of dating Glick's works, see #439.

For biography, other works and references: see #436.

539 דורות האחרונים ספר לתולדות הרבנים הגאונים וראשי מתיבתא החכמים והסופרים, הדרשנים והמחברים, הנדיבים ואנשי המעשה והשם שבתפוצות ישראל, בדורות האחרונים ... ספר ראשון

Author: Benzion Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
New York, 5673 [1913]-5675 [1915]
Printer: A. H. Rosenberg, 131 Henry St.
BHB1; *KA* #149 (vols. 1-2).
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1 (א–ו)
[12] pp.; 132 cols.; [2] pp. + wrappers (two cols. per page) 8vo
New York, 5673/1913
Front wrapper: extended writing.
Back wrapper: "Doroth Ho'achronim Containing Biographical sketches of well known Jewish Men with Historical Notes. Vol. 1 (א–ו)."
Title page (p. 1): identical to f.w.
Includes: memorial to Zevi Hirsch Ginzberg (p. [3]); acknowledgments (pp. [9-10]); memorial to Feitsche Kubernsky of East New York, Brooklyn (p. [10]); preface (9 May 1913) (pp. [11-2]); subscribers (pp. [1-2]); acknowledgment of support from Brooklyn's Cong. Hevrat Tehilim (p. [2]); dedication to family members (p. [2]); adv. for #526, #534, #728 (p. [1]); a.a. (234 Christopher St., Brooklyn) (b.w.v.).
Approbations (pp. [2, 4-8]): R. I. [Judah] L[eon]. Magnes of New York (11 May 1913); R. Joseph Lewenstein of Serock (16 Dec. 1910); R. Barukh Halevi Epstein of Pinsk (27 Jan. 1911); R. Jacob Halevi Kopstein of Nemencine (24 Mar. 1911); R. Shalom Gutman of Iasi; R. Isaac Klein of Satu Mare (28 Dec. 1912); R. Benjamin Solomon Zalkind Rabbiner of New York (12 May 1913); Dr. R. Bernard Drachman of New York (31 Jan. 1913); Alexander [Sender] Jarmulowsky of New York (16 July 1909); Prof. R. Gotthard Deutsch of Cincinnati (16 May 1913); R. Judah Leib Krinski of Minsk.

VOL. 2 (ז–ם)
4 pp.; 137-244 cols.; [2] pp. + wrappers (two cols. per page) 8vo
New York, 5674/1914
Front wrapper: extended writing; symbol.
Back wrapper: English; "Doroth Ho'achronim Containing Biographical sketches of well known Jewish Men with Historical Notes. Vol. 1 (ז–ם)."
Title page (p. [1]): identical to f.w.
Includes: list of subscribers (pp. [1-2]); solicitation for portraits for #1196 (b.w.v.).

Approbations (pp. 2-4): R. Elijah Eisenbod of Horodyszcze (30 Jan. 1914 [?]); R. Jacob Gordon of Southport (4 July 1913); R. Zevi Hirsch Masliansky of New York (27 June 1913); R. Nehemiah Samuel Libowitz (8 Mar. 1914); R. David Neumark of Cincinnati.

VOL. 3 (נ–ת)
[4] pp.; 245-352 cols.; [1] pp. + wrappers (two cols. per page) 8vo
New York, 5675 [1915]
Front wrapper: extended writing; "דורות האחרונים ספר לתולדות הרבנים הגאונים וראשי מתיבתא החכמים והסופרים, הדרשנים והמחברים, הנדיבים ואנשי המעשה והשם שבתפוצות ישראל, בדורות האחרונים ... ספר ראשון (נ–ת)".
Title page (p. [1]): extended writing.
Includes: preface (5 Jan. 1915) (p. [2]); memorials (pp. [3-4]); errata for vols. 1-3 (cols. 351-2); acknowledgments (p. [1]).

Following the popular reception of his earlier anthology of Jewish biographies, *דור רבניו וסופריו* [see #1125], Eisenstadt decided to publish a new series with five thousand entries. He planned to issue it in five separate volumes because of the high cost of printing (vol. 1, p. [11]). The final product was a scaled-down edition in three volumes. Among the entries are those for Zionists, Reform rabbis and other not associated with Orthodox life. Many of the subjects are American. For errata, see vol. 3, cols. 351-2. Biographical information was originally solicited in #922, no. 6, no. 14 (the proposed title was "אוצר השמות מגדולי הדורות האחרונים") and solicitations for autobiographies for future vols. appeared in vol. 1, b.w.v.; vol. 2, b.w.v. Vol. 1 was published with the support of Isaac Joseph Kaufmann of Brooklyn and Hayyim Zanvil Shefer of East New York, Brooklyn (pp. [9-10]). Vols. 1-2 cost $1.50 (adv. in #855). A second series (3 vols.) was published in 1937-41. See Brisman (1987), 255, 263; Kaganoff (1989-90), 58.

For biography, other works, approbations and references: see #392.

540 מסוד חכמים ונבונים

הוא חלק שני מספרי מכתבי אנשי שם הוא קובץ מכתבי תעודות, הכתובים הדר מגדולי אנשי שם, בענפים הרבה, הם חכמי זמננו, אשר יד ושם להם בחכמת ישראל ובידיעות העולם...

LETTERS BY PROMINENT MEN on the Literary Works of Joseph S. Glick

Author: Joseph S[elig]. Glick יוסף זעליג [זליג] גליק
Author's father: שלמה זלמן
[3], 104, [2] pp. (two cols. per page) 8vo
[Pittsburgh], 5673 [1913]
Printer: [Joseph Selig Glick]
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (95 Logan St., Pittsburgh) (p. [1]); adv. (facs. of author's ms.) (p. [2]); postscript (25 Feb. 1925) (pp. 99-100); index of authors (pp. 100-4); adv. for Glick's other works (pp. [1-2]).
Graphics: portrait of author (p. [3]).
BHB1.
Copies: JNUL; LUB; *YGC.

מסוד חכמים ונבונים is the second volume of #538. It contains 310 letters of approbation and praise from rabbis, scholars, authors, communal leaders, teachers and lay men for various books by Glick. It cost one dollar (p. [1]). For vol. 1, see #538. The postscript is dated later than the imprint date and the letters are dated as late as 4 Feb. 1919 (p. 92). On the difficulty of dating Glick's works, see #439.

For biography, other works and references: see #436.

541 מעשה נסים

אשר בו יספר נפלאות ה' אשר הפליא לעשות לעמו ישראל באנקונא יע"א משנת התקנ"ג עד תקנ"ז

Author: [Jacob] יעקב
Author's father: מצליח חיים כהן
[3], 16 pp. 4to
Jerusalem, 5675 [1915]
Publisher: Ephraim Deinard
Printer: A. M. Lunz
Title page (p. [1]): extended writing.
Includes: preface, by Deinard (pp. [2-3]); footnotes.
Berkowitz (1964), 162; *BHB1*; *KA* #521; Schapiro (1937) #34.
Copies: JNUL; LUB; *YGC.

This account of anti-Semitic riots in Ancona, Italy, during 1793 to 1797 is an offprint from #542, pp. 1-16. "I only printed one hundred copies [of #542]. One third was destroyed in a fire together with other books by the order of the oppressor Jamal Pasha during the war. I therefore rescued *מעשה נסים* by printing fifty copies in pamphlet form so that it would be preserved for libraries ... I found the manuscript of this work in Ancona in the summer of 1910." Deinard noted that "the wealthy [Jews] of America are the first and the only ones in the world who have given part of their wealth for the benefit of the books of their people [by establishing libraries]" (pp. [2-3], 1). *מעשה נסים* cost fifty cents (adv. in Deinard's *היער באין דוב* [St. Louis: Moinester Printing Co., 1929]).

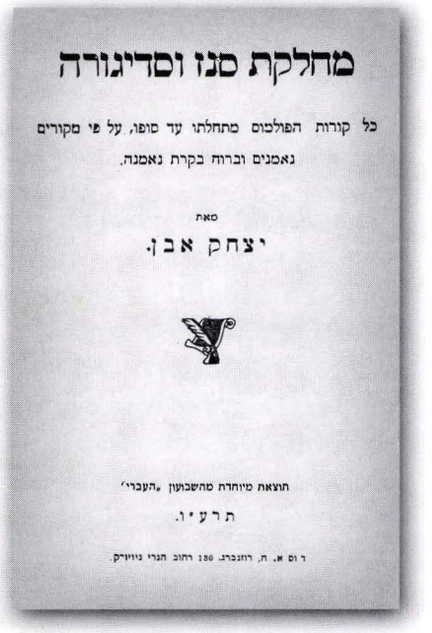
542 שבלים בודדות אספת מאמרים אשר אספתי מדפים בודדים כ"י ונדפסים, דאקומענטים, תעודות, שטרות, שירים, קינות וכדומה, שנאבדו במשך דורות ולא נשאר להם זכר בספרתנו

Author: [Ephraim Deinard] אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
[3], 182 pp. 8vo
Jerusalem, 5675 [1915]
Chronogram: **הריסת** ציון בימי מהומת המלחמה
Printer: A. M. Lunz
Title page (p. [1]): extended writing.
Includes: preface (16 Mar. 1915) (p. [2]); table of contents (p. [3]).
Berkowitz (1964), 159; *BHB1*; *KA* #777; Schapiro (1937) #33.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Deinard edited and published this anthology of elegies, letters, historical documents, poetry, *ketubbot*, etc. "To the great joy of all who love Jewish literature, a number of our scholars and philanthropists in various countries, in America in particular, have begun to establish great libraries. Their purpose is that the works of our scholars should remain in the hands of our people. I came up with an idea to collect and publish a special volume of miscellaneous documents—printed and in manuscript—which have been lost or are in danger of being lost. I think that these documents are to be found in all the great libraries. I therefore ask of all the librarians around the world to send me accurate copies of whatever they prefer. I will pay for any copies so that I can collect enough documents for a complete book. I am prepared to publish additional volumes of *שבלים בודדות* as soon as possible ... I have only printed one hundred copies of this volume for I know that it is not for the average reader. It is only appropriate for scholars of antiquities and great libraries. Also, in these terrible times [of war] people are not interested in literature" (p. [2]). *שבלים בודדות* cost fifteen francs (p. [1]), or $2.20 bound. No other volumes appeared. Deinard republished pp. 1-16 as an offprint [#541] after thirty-seven copies of *שבלים בודדות* were destroyed in a fire (#541, p. [2]; #1184, p. 30; adv. in Deinard's היער באין דוב [St. Louis: Moinester Printing Co., 1929]). See Berkowitz (1964), 64.

For biography, other works, approbations granted and references: see #251.

543 מחלקת סנז וסדיגורה


מחלקת סנז וסדיגורה

כל קורות הפולמוס מתחלתו עד סופו, על פי מקורים נאמנים וברוח בקרת נאמנה.

מאת

יצחק אבן.

תוצאת מיוחדת מהשבועון „העברי"

תרע"ו.

ר וס א. ת. רוזנברג. 180 רחוב הנרי ניויורק.

Author: [Isaac Even {Ewen}] [עוועז] יצחק אבן
110, [1] pp. + wrappers (bordered text) 8vo
New York, 5676 [1916]
Publisher: Haivri
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: border; extended writing; "מחלוקת סנז וסדיגורה כל קורות הפולמוס, בין הגאון ר' חיים האלברשטאם מסאנז ובין הצדיקים בני הצדיק ר' ישראל מריזין, הנקראים כלם בשם 'סדיגוראים', מתחלתו ועד סופו".
Title page (p. 1): extended writing; "מחלקת סאנז וסדיגורה כל קורות הפולמוס, מתחלתו ועד סופו, על פי מקורים נאמנים וברוח בקרת נאמנה".
Includes: memorial to son (p. 3); preface (pp. 5-6); errata (p. [1]).
BHB1; *KA* #474.
Copies: HAR; JNUL; LUB; *YGC.

Even was born in 1861 in Rozwadow, Galicia. He studied in a Hungarian yeshivah and he later learned Hebrew and studied non-traditional works. He established a school in Lemberg in 1895 that was the first in Galicia to employ the natural method for teaching Hebrew. He immigrated to America in 1908. He wrote for the Yiddish press and authored a number of books in Yiddish and Hebrew, some of which focus on Hasidim. He died in 1925 while seeking medical treatment in Vienna.

This "reliable and critical" (p. 1) account of the great conflict between the Hasidim of Sanz and Sadgora was originally published serially in העברי, vol. 6 (1916), nos. 2-8, 10, 11, 13, 17, 19, 21, 24-8 [#928]. Proceeds from sales of the book form edition were donated to war victims (p. 3). On the conflict between the Hasidim of Sanz and Sadgora, see *EJ* (s.vv. "Israel Ruzhin" and "Halberstam").

Other works: "Chassidism in the New World," *JCR*, 341-6. Contributed to #230, #922, #926, #928 (*e.g.*, vol. 6, nos. 16-7, 39, 50). Edited #230; *מחזיקי הדת* (Europe). Also see *LFDNYL*.
References: *AJYB* 24 (1922-3), 136; Bader, 17-8 (portrait); *BHB1*; *CDAJB*, 1:143; *LFDNYL*, 1:5-6; Rejzen (1926), 1:1-4 (portrait).

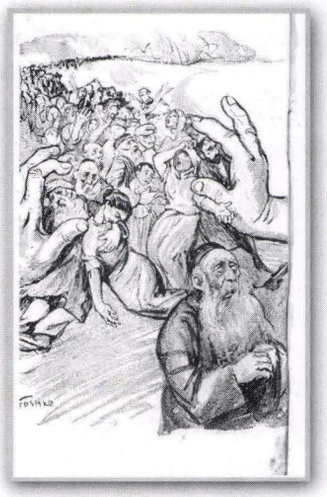
544 זכר צדיק לברכה MEMORIAL EXERCISES in Memory of Solomon Schechter President of the Jewish Theological Seminary of America ... Monday Evening, January 3, 1916 Aeolian Hall New York

19 pp. 8vo
[New York], [1916?]
Publisher: Jewish Theological Seminary of America
Title page (p. 1): English; symbol.
Includes: "Order of Exercises" (p. 3).
Other languages: English translation on opposite pages.
KA #285; Wachs #949.
Copies: HAR; LUB; *YGC.

This liturgy for the memorial services for Solomon Schechter, president of JTSA, includes "A Dirge by Rabbi Solomon Ibn Gabirol" ("שכני בתי חמר"), translated into English (pp. pp. 6-9; Israel Davidson is identified as the translator in I. Davidson, *Thesaurus*, 3:431). On the Hebrew type, see #487.

545 מגלת איכה החדשה





Author: Israel Fine [פאיין] ישראל פיין
Author's father: יהודה
Author: Tobias [S.J.?] Salzman [Saltzman] [טוביה זלצמן]
21, [1], 12, [1], <28> pp. 16mo
Baltimore, 5677 [1917]
Chronogram: חיים ברכה ושלום
Publisher (p. <2>): Baltimore Relief Committee
Printer (p. <2>): Romm Press, Inc.
Front wrapper: border; extended writing.
Back wrapper: border; English only; "The New Lamentations."
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 1): "דיא נייע מגלת איכה".
Title page #3 (p. <1>): border; English only.
Graphics: illustration, by [Joseph?] Foshko (p. 4); illustrations (pp. 1, <4>).
Other languages: English and Yiddish.
BHB1; *KA* #429.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Salzman was born in 1847 and was a cantor in Baltimore. He died in 1920. (Blum contains an adv. for S. J. Salzman, a "painless dentist" who had been in practice since 1898. T.p. #3 does give Salzman the title "Dr." and a "Dr. T. Salzman," also spelled Saltzman, later translated some of Fine's poetry into English in *זמירות ישראל*, 16, 18-22, 90.)

This lachrymose account, by Fine, tells of Jewish martyrology in Eastern Europe during World War I. A thinly-veiled plea for God's mercy, it borders on being an indictment of His indifference to Jewish suffering. *מגלת איכה החדשה* contains English and Yiddish

translations (the former rendered by Salzman [p. <1>]). The Hebrew section contains a "*Yizkor*" (memorial) prayer for those martyred by the Russians and Poles (p. [1]). The illustrations are very dramatic. "The entire proceeds from the sale of this book are devoted to the relief of the Jewish war sufferers [in Eastern Europe and the Land of Israel]. Price 25 cents January 1 1917" (pp. 2, <2>). T.p. #1 bears the emblem of the Central Jewish Relief Committee, 63 Park Row, New York, which proclaims: "The Jews Look to America for Help."

References (Salzman): *AJYB* 22 (1920-1), 168; Blum, X, 313 (portrait); *CDAJB*, 2:552; Karp (1991), 119-20.
For biography, other works and references (Fine): see #441.

546 כתבים נבחרים
כרך ראשון ספורים, ציורים ורשימות

Author: Reuben Brainin ראובן ברייניז
Author's father: מרדכי
[1], XIV, 304 pp. 8vo
New York, 5677/1917
Publisher: Asaph Publishing Co.
Printer: Lifshitz Printing Co., 217 East Broadway
Title page (p. 1): border.
Includes: copyright, by Asaph, 1917 (p. ii); table of contents (p. iii); dedication to daughters (p. iv); preface (22 May 1917) (pp. v-xv).
Graphics: portrait of author (p. [1]).
BHB1; *KA* #383.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Brainin was born in Lyady, Byelorussia, in 1862 and he studied at the University of Vienna and the Beth Hamidrash of Vienna. Originally a radical Hebraist who eschewed Yiddish, he later employed the latter language as his literary medium. Brainin engaged in various literary pursuits and contributed to Hebrew, Yiddish, German and Russian-Jewish periodicals. He immigrated to the United States in 1909. He edited הדרור [#923] in 1911 and following its demise he moved to Montreal and edited *Der keneder adler*. He returned to New York in 1915 and he lived in Queens by 1935. Brainin contributed to Hebrew and Yiddish journals and was involved in the Histadruth Ivrith. He wrote introductions to volumes in the first Sifriyah Amamit series and edited the second series. "From ... the early nineties of the last century to the middle of the first decade of this century ... the name of Reuben Brainin was a synonym for modernism, fine literary taste, and sound critical judgment. He was considered, like Frischmann, an apostle of the European spirit, and his influence on the younger Hebrew writers of that time was even greater than that of the latter ... [He] helped to widen the horizon of Hebrew literature, and to impart to it the aspect of a modern literature which it has assumed for the last thirty years ... In 1910 he immigrated to America and from that moment his literary decline began" (Waxman, 4:372-3). Many American Hebraists disapproved of Brainin's modernisms (see #922; *KA* harshly criticizes almost every entry related to Brainin). At first an avid Zionist, Brainin left the movement after becoming enchanted with the Soviet Birobidzhan colonization scheme. He died in 1939. His father-in-law was David Neumark.

This collection of Brainin's earlier writings (p. viii [note]) contains selections from his diary. It cost $1.50, or $2.00 with a deluxe binding (advs. in #930, vol. 1, p. 20; #1042, b.w.). For vol. 2, see #551.

Other works: #547, #551, #980. Intro. to #468, #472, #473, #476, #477, #478, #479, #557, #994, #1000. Contributed to #374, #913, #915, #924 (vols. 6-9), #928, #930 (vols. 1-2), #931, #1206. Edited #923, #924; *סנונית* (New York: Achiever, 5670 [1910]). Preface in #1054. For English translations, see Goell. Also see *BHB1*; *LFDNYL*.
Approbation granted: #230 (vol. 10; also see *OZ*, 376), #488, #1037.
References: *AJYB* 24 (1922-3), 124; *AJYB* 42 (1940-1), 477; *BEOAJ*, 61-2; *CDAJB*, 1:72; *DA*, 1:69-70; *EID* (Ruben Brainin, 9 Nov. 1909, Noordam, line 10; Ruben Brainin, 14 Nov. 1910, Rotterdam, line 15; Reuben Brainin, 22 Nov. 1913, Kaiserin Augusta Victoria, line 23); *EJ*; Green, 251-7; *JE*, 3:348; Kabakoff (1966), 16, 141, 155, 254; Kabakoff (1978), index; Kressel, 1:350-3; Levitan (1980), 319-20; *LFDNYL* 2:466-70; E. R. Malachi (1914), 148-50; Meisel (portrait); Nash; *NYT* (1 Dec. 1939), p. 23:3; *OZ*, 117, 155; H. Rabinowitz (1961); Rejzen (1926), 1:425-8; *UJE*, 2:493 (portrait); Wiernik (1912), 408; *WWIAJ* (1926), 77; *WWIAJ* (1928), 85; *WWIAJ* (1938), 129; Waxman, vol. 4, index.

547 ספר זכרון
לאליעזר בן-יהודה (למלאת לו ששים שנה)



Author: [Reuben Brainin] ראובן ברייניז
Author's father: מרדכי
92, [1] pp. + wrappers 8vo
New York, 5678 [1918]
Publisher: Histadruth Ivrith of America
Printer (b.w.v.): Alpha Press, 266 Grand Street
Front wrapper: border.
Title page (p. 1): border.
Includes: table of contents (p. [1]).
Graphics: portraits of Ben-Yehuda (pp. 3, 74).
BHB1; Brody, 154; Brody-Zeldner, 222; *KA* #273; *SHI* #141.
Copies: HUC; JNUL; LUB; *YGC.

This volume of reminiscences and evaluations of Eliezer Ben-Yehuda, edited by Brainin, was published in honor of the sixtieth birthday of the famed Hebraist. It was presented to him at a farewell party hosted in celebration of his return to the Land of Israel in 1919 (see *התרן* 5.50 [7 Mar. 1919], pp. 16-7 [#924]). All the contributors lived in or visited America (Nissim Behar, Israel Belkind, Ithamar Ben Avi, Reuben Brainin, Israel Zev Frischberg, Abraham Goldberg, Mordekhai Lipson, Eliezer Raphael Malachi, Zevi Hirsch Masliansky, Daniel Persky, Zevi Scharfstein, Israel Schapiro, Menahem Sheinkin and Nahum Slouschz). For a sonnet in Ben-Yehuda's honor by Hillel Bavli, see p. 5. For Ben-Yehuda's first article, originally published in *השחר*, see pp. 75-83. *ספר זכרון* is paginated with the numbers spelled out as Hebrew words. It cost fifty cents, or forty cents for bulk orders of more than ten copies (b.w.v.; adv. in #988, p. [3]). It was sold by Kadimah in 1920 (adv. in #931, b.w.r.). For a critical review, see #989, pp. 150-3 (also see *התרן* 5.5 [21 Apr. 1918], p. 16 [#924]). On Ben-Yehuda and the festivities in honor of his sixtieth birthday, see #980. See Persky (1927), 330-1.

For biography, other works, approbations granted and references: see #546.

548 באיי הים (מספר המסעות)

Author: [Nahum Slouschz] נחום סלושץ
Author's father: דוד שלמה
112 pp. 12mo
New York, 5679 [1919]
Publisher: Kadimah Publishing Association, Inc.
Printer: [Lifshitz]
Title page (p. 1): border.
Includes: copyright, by publisher, 1919 (p. 2); table of contents (p. 3).
BHB1; *KA* #73; *SHI* #8.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Born in Smorgon (near Vilna) in 1872, Slouschz moved with his family to Odessa while a child. He went to Geneva in 1898 to study classical and French literature, after which he studied Semitics at the Sorbonne. He was later appointed to a newly created chair in Hebrew literature at that institution. Slouschz traveled extensively throughout North Africa to study the remnants of Phoenician civilization and Jewish communal history and, according to Kressel, he was the first Jewish archeologist in the Land of Israel. A prolific author, his works appeared in Hebrew, French, Russian, Yiddish and English. He wrote pioneering studies on Jewish history and literature, many based on his extensive travels and excavations, and he also translated European literature into Hebrew. Slouschz visited America in 1912 and 1922 to deliver lectures at Cooper Union and Yale, and he lived in America for the duration of World War I. During that time he was an editor of the Yiddish *Morning Journal* and a professor of Jewish history at RIETS. Slouschz was very active in Zionist activities and he visited the Land of Israel on a number of occasions. He immigrated in 1919 to Jerusalem, where he died in 1966.

This volume contains Slouschz's memoirs of his Mediterranean travels. It was published as no. 17 in the Sifriyah Amamit (second series). It cost fifty cents and was sent to members of Kadimah (העברי 9.11 [14 Mar. 1919], p. 16 [#928]; #931, b.w.r.). The printer is recorded as Lifshitz based on a comparison with the type, format, layout and boards of #994, and the fact that both works are part of Sifriyah Amamit (second series). On Sifriyah Amamit, see #468.

Other works: *The Renaissance of Hebrew Literature, 1743-1885*, trans. by Henrietta Szold (Philadelphia: JPS, 1909); "על קדמות הכתב העברית" in ספר היובל של הדואר (New York: Histadruth Ivrith of America, 5712/1952). Contributed to #374, #547, #901, #923, #929. Also see *BHB1*; Kressel; *LFDNYL*; *UJE*.
Approbations granted: David Ettinger, *Palestine Picture Dictionary* מלון [עברי–אנגלי] בציורים (Tel Aviv: Yeshurun, 1943); Israel Tzurba גבורות ... שמונים מאמרים על נושאים אדיאליים שונים (Tel Aviv, 5720 [1960]).
References: Drachler, 119; *EJ*; Gurock (1988), 49-50; *JE*, 11:410; *JCR*, 1202; Klaperman, 140; Kressel, 2:510-2; *LFDNYL*, 6:453-5; *OY*, 7:205-6; *OZ*, 122, 149; Rejzen (1926), 2:655-61 (portrait); *UJE*, 9:570-1; *USJ*, 4:439; Waxman, 4:835-8; #929, vol. 2, no. 11, p. 1 (portrait).

549 משגי עורים ראשית השכלת החסידים בתקופת ראדקינזאן, ותוצאותיה בספרות החיים, "המלך החדש" והבאלשעוויזם הספרותי.

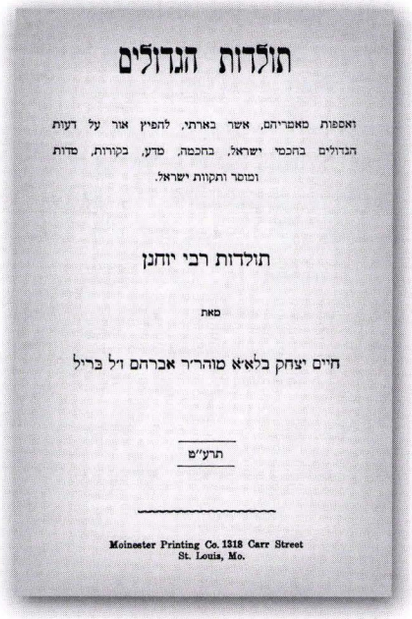
MASHGEI EVRIM Chassidism and Bolshevism in Modern Hebrew Literature

Author: E[phraim]. Deinard [דינרד] [אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
54 pp. 8vo
St. Louis, 5679 [1919]
Chronogram: **משגי עורים** למספר בני ישראל
Printer: Moinester Press, 1318 Carr St.
Title page (p. 1): English; extended writing.
Berkowitz (1964), 159; *BHB1*; Schapiro (1937) #39.
Copies: HUC; JNUL; LUB; *YGC.

משגי עורים contains two essays: "ראשית השכלת החסידים ברוסיא" (pp. 3-20) and "גורל סופרי ישראל" (pp. 21-54). "ראשית השכלת החסידים ברוסיא" is a polemical biography of Michael Levi Rodkinson [Frumkin]. "גורל סופרי ישראל" contains brief biographies of various modern Hebrew authors, many of whom Deinard had met personally. He wrote "גורל סופרי ישראל" to compare the great accomplishments of the older generation of Hebraists with what he considered the meager accomplishments of the younger generation (pp. 22, 52-4). Among the American Hebraists mentioned are Judah David Eisenstein (p. 23), Menahem Mendel Dolitzky (p. 28), Abraham Dov Dobsewitch (p. 28), Hayyim Hirschensohn (p. 29), Judah Leib Sossnitz (p. 30), Hillel Malachowsky (p. 38), Adolph Neubauer (p. 38), Jacob Zevi Sobel (p. 39), Moses Reicherson (p. 48), Abraham Hayyim Rosenberg (p. 49) and Ze'ev Wolf Schur (p. 51). An offprint of this volume was included in #554, vol. 2, pp. 26-77.

For biography, other works, approbations granted and references: see #251.

550 תולדות הגדולים ואספות מאמריהם, אשר בארתי, להפיץ אור על דעות הגדולים בחכמי ישראל, בחכמה, מדע, בקורות, מדות ומוסר ותקוות ישראל. תולדות רבי יוחנן


תולדות הגדולים

ואספות מאמריהם, אשר בארתי, להפיץ אור על דעות הגדולים בחכמי ישראל, בחכמה, מדע, בקורות, מדות ומוסר ותקוות ישראל.

תולדות רבי יוחנן

מאת

חיים יצחק בלא"א מוהר"ר אברהם זל בריל

תרע"ט

Moinester Printing Co. 1318 Carr Street
St. Louis, Mo.

Author: H[ayyim]. I[saac]. Brill חיים יצחק בריל
Author's father: אברהם
106, [2] pp. 8vo
St. Louis, 5679 [1919]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): English; extended writing.
Includes: a.a. (20 Argentine Place, Pittsburgh) (p. 2); preface (pp. 3-6); table of contents (p. [1]); errata and addenda (p. [2]).
BHB1; *KA* #836.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Brill lived in the Oakland section of Pittsburgh from about 1919 to about 1921 (p. 2; #556).

"Our contemporary writers are proud of their audacious antagonism to the writers of the previous generation. However, they have, unknowingly, thrown behind them the wisdom of our sages, the masters of the Mishnah and Talmud. They do not realize that it is because of them that we have been able to perpetuate Judaism ... For this reason ... I am giving you ... my book '*The Biography of Rabbi Johanan*,' which is one of my biographies of the sages in manuscript" (p. 5). On R. Johanan, "a Palestinian *amora* whose teachings comprise a major portion of the Jerusalem Talmud," see *EJ* (s.v. "Johanan ben Nappaha"). For vol. 2, on R. Simeon b. Lakish, see #556.

Other works: #556.

551 חיי הרצל (בשלשה חלקים)

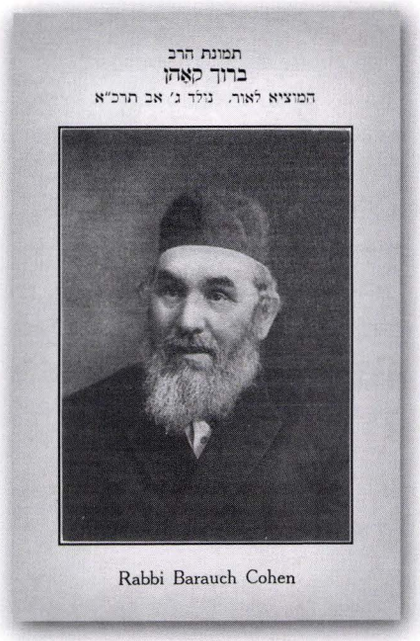
Author: [Reuben Brainin] ראובן ברייניז
Author's father: מרדכי
[14], III-XIII, 3-20, [1], 21-58, [1], 59-146, [1], 147-214, [2] pp. 8vo
New York, 5679/1919
Publisher (p. [3]): Asaph Pub. Co., Inc.
Printer (p. [3]): Rosenberg Ptg. Co., Inc., 176 Park Row
Title page (p. [2]): border.
Includes: copyright, by publisher, 1919 (p. [3]); memorial to daughter (p. [5]); table of contents (pp. [6-14]); preface (6 Sept. 1918) (pp. III-XIII); errata (pp. [1-2]); footnotes.
Graphics: portraits of Herzl (pp. [1], [1], [1], [1]).
BHB1; *KA* #305.
Copies: HUC; JNUL; LUB; *YGC.

This volume, the first of three of a biography of Theodore Herzl, concludes with the First Zionist Congress (1897). "New material came into my hands after I had already given my work to the printer, and it was impossible to incorporate it into the text. Therefore, I will append additional notes in the third volume to complete what is missing. I have placed numbers into the text to show what the notes will refer to" (p. XIII).

This volume was first sent to press in 5677 [1917] (adv. in #1042, b.w.). The entire work was to comprise fifty chapters (adv. in #1042, b.w.) and each volume was to cost $1.40 ($1.90 for deluxe binding), or $3.30 for the set ($4.00 for deluxe binding) (adv. in #930, vol. 1, p. 20). However, no more volumes were published. חיי הרצל was advertised as vol. 2 of #546 (adv. in #1042, b.w.).

For biography, other works, approbations granted and references: see #468.

552 ספר הזכרון
כולל תולדות משפחת אמי ומשפחת אבי הגאון זי"ע



Rabbi Barauch Cohen

Author: Baruch Cohen [ברוך קאהן [הכהן, כהן]
Author's father: מאיר שלום
[1], 94, [1] pp. (bordered text) 8vo
New York, 5680 [1920]
Publisher/printer: *s.n.*
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. [1]): border; English only; "Memorial Book of Our Family 1461-1920."
Includes: introduction (pp. 1-2); a.a. (54 West 117th Street) (p. [1]).
Graphics: portrait of author (p. 3); pictures of family members (pp. 41-85, odd pages only).
BHB1; *KA* #275.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Cohen was born in Raseiniai, Lithuania, in 1861 and he was educated by his father and a local rabbi. In 5627 [1867] he moved with his family to Branks, where his father was appointed the rabbi a few years later. He entered the yeshivah in Volozhin in 5643 [1883], but his studies were interrupted by his marriage. He moved to Daugavpils in 5648 [1888] and was ordained by his uncle, R. Moses Joel Hacohen Gurion. After an unsuccessful foray into commerce, he continued his studies in פרוזינא [Pruzhany?] and was ordained by R. Elijah Feinstein. Cohen's grandfather had immigrated to America from Jerusalem in 5631 [1871] but returned after six months. Cohen followed in his footsteps in 1900. At first an assistant to R. Jacob Joseph, he became disgusted with the rabbinate in America and in 1902 he became the kashruth supervisor for the Zion Wurst factory. This profession was not endearing to him either, especially after a protracted dispute with the owners (see #1133). He later served as the rabbi of Anshei Kalvarier (Sons of Israel/B'nai Israel) in Harlem. Cohen was a member of the Board of Orthodox Rabbis of New York. He lived at 48 116th St. in 1917 (adv. in יגדיל תורה 2.8-9, b.w.v. [#619]). He died in Tel Aviv in 1931. His uncle was R. Hayyim Hirschensohn of Hoboken. (His given name is spelled "Barauch" on p. 3.)

"After I decided that I would go up to the Land of Israel and kiss its soil, I came up with the idea to write a book containing my maternal and paternal genealogies ... lest the [distinguished] ancestry of our family be forgotten. It is my hope that the next generation which comes after ours, as well as all of Israel ... will keep this book as an eternal memorial and will try to follow, whether in part or in whole, in the paths of the sages mentioned in it" (p. 2). Cohen counted Judah b. Eliezer Halevi Minz and Meir b. Isaac Katzenellenbogen [Maharam of Padua] (15th c.) among his ancestors. ספר הזכרון includes many photographs of Cohen's ancestors and descendants, including Hirschensohn (p. 47). For epitaph transcriptions, see pp. 87-94. Cohen's own memoirs (pp. 24-8) are an important biographical source on his life. The front board is titled "ספר הזכרון" and the back board is titled "Memorial Book."

Other works: #718, #986, #1133; *ספר מלחמת שלום כולל שאלה ותשובה וחקירות ... בענין מילה בשבת, מאת הרב ... מאיר שלום הכהן ... יצא לאור על יד בנו ותלמידו ברוך קאהן* (Vilna: Judah Leib Metz, 5646/1885); ms. on the prayer book.
Approbations granted: #627, #658.
References: *BHB1*; *HYBA*, 85-6; *JCR*, 292; Wiernik (1912), 407.

553 ספר זכרון רבינו שמואל סלאנט

שהי' שבעים שנה ראש הרבנים בעיה"ק ירושלים תובב"א נערך ע"י נכדו הצעיר באלפי ישראל נתן נטע סלאנט בן לא"א מורי הרב ר' צבי הירש סלאנט שליט"א תושב עיה"ק ירושלים תובב"א

Author: Nathan N[ota]. [Naton Nate] Salant נתן נטע סלאנט
Author's father: צבי הירש
[3], 141, [8], 6 pp. + wrappers 8vo
New York, 5680 [1920]
Chronogram: פרת
Printer: Horowitz Brothers, 86 East 4th St.
Front wrapper: art; border; extended writing.
Back wrapper: border; English only; "Zichron Rabbi Samuel Salant Chief Rabbi of Jerusalem for Seventy Years Compiled by his Grandson Rabbi Nathan N. Salant."
Includes: a.a. (92 Canal St.) (p. [1]); list of subscribers (pp. 140-[3], 5-6).
Approbations (pp. 1-3): R. Moses Nahum Wallenstein, R. Aryeh Leib and R. Zevi Pesah Frank of Jerusalem (Heshvan 1913); R. Shalom [Solomon] Elhanan Jaffe of New York (16 Sept. 1919); R. Moses Zebulun Margolies [Ramaz] of New York; R. Israel Sheinkman of Atlantic City; R. Isaac Epstein of New York (2 Sept. 1919).
Graphics: portraits of author and R. Samuel Salant (pp. [1-3]); illustrations of the Land of Israel (pp. 82, 83, 89, 91, 97, 106-9, [3-8]).
Other languages: English; Yiddish.
Copies: HAR; HUC; LUB; *YGC.

Salant was born in 1889 in Jerusalem. His wife remained there when he immigrated to America in 1914. Upon arrival he declared his occupation as bookkeeper and his destination as the Lower East Side, where his uncle lived at 92 Canal St. (*EID*); he was still living at that address as late as 5680 [1920] (p. [1]). Salant was involved in selling *etrogim* (citrons) from the Land of Israel (see Hayyim Eliezer Hausdorff, ספר דבר בעתו [Tel Aviv: Ahdut, *s.n.*], 13). His grandfather was R. Samuel Salant, the chief rabbi of the Ashkenazic community of Jerusalem.

"As a grand-son of Rabbi Salant, I regard it as my holy duty to erect an unforgettable monument to the memory of my grandfather, and for this purpose I have collected many incidents and events that took place during his life time, and which furnish one with some idea about the personality of this famous man, and by publishing this collection, we will attain a double object: It will serve ... as a monument to his name, and it will also be of great service to the reading public, who want to get a first-hand knowledge of the Jewish Community in Jerusalem, its institutions, spiritual and intellectual guides" (p. 2). For "Memories of Jerusalem," see pp. 73-107. On R. Joseph Zundel Salant, the father-in-law of R. Samuel Salant and the spiritual progenitor of the Mussar movement, see pp. 111-28. Each page of ספר זכרון contains two columns: the Yiddish text and an English translation. Only Joseph Zundel Salant's "קונטרס הנהגת ישרה וחיזוק התורה" (pp. 129-38) is in Hebrew. On the Central Committee Kenesset Israel Lekupat Rabbi Meir Baal Hanes, 218 Henry St., see pp. 108-9. Salant planned to use the profits from the sale of this work to establish a yeshivah in Jerusalem, which he would head (p. 2). He also hoped to publish his "הגיוני רוחי" (p. 139).

References: *EID* (Naton Nate Salant, 5/27/1914, Potsdam).

554 זכרונות בת עמי ... לקורות היהודים והיהדות ברוסיא במשך קרוב לשבעים שנה, לא מפי ספרים וסופרים, רק את אשר ראו עיני ושמעו אזני

SICHRONOTH BAT AMI Memoirs of Jewish Life in Russia

Author: E[phraim]. Deinard [דינרד] [אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
Berkowitz (1964), 159; *BHB1*; Dan and Liebes #6717; *KA* #282; Schapiro (1937) #40.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
200 pp. 8vo
Arlington, NJ, [5680 {1920}]
Printer: Moinester, 1318 Carr St. (St. Louis)
Title page (p. 3): English; extended writing.
Includes: dedication to David Menahem Deinard of Jaffa (p. 4); note to reader (p. 5); table of contents (p. 6); index of names (pp. 7-8).

VOL. 2
197, [5] pp. 8vo
New Orleans, 5680 [1920]
Printer: Moinester, 1318 Carr St. (St. Louis)
Title page (p. 1): extended writing.
Includes: memorial to wife (p. 2); table of contents (p. [1]); index of names (pp. [2-5]).

This history of modern Russian Jewry is based on Deinard's own observations and contains much autobiographical information. "At first I though to divide this work into three volumes, which would also include my memoirs of America. But I decided not to do this because I realized that I had more to say concerning America than I had thought at first. After all, the subject of Zionism alone deserves its own book ... I hope to publish a separate work [on America] ... for there is no one among our brethren in Europe who is familiar with what goes on in the New World. This is due to a lack of authors who have been in America [as long as me]" (vol. 1, p. 5). Deinard referred to David Menahem Deinard as his "precious brother" (vol. 1, p. 4), but the two were actually cousins (Berkowitz [1964], 6). On Deinard's first encounters with Emperor Dom Pedro II of Brazil, a customer of his, see vol. 2, pp. 87-8. On immigration to America, see vol. 1, p. 188*ff.* Vol. 2, pp. 26-77 is an offprint from #549. The imprint date for vol. 1 is recorded based on *KA*. This work cost $1.75, or two dollars bound (#1184, p. 30; adv. in Deinard's היער באיז דוב [St. Louis: Moinester Printing Co., 5689 {1929}]). The back wrapper contains an advertisement announcing that Deinard was selling his library (*BHB1*). See Berkowitz (1964), 150.

For biography, other works, approbations granted and references: see #251.

555 צוואה

הנמצא בתרמילו של אותו צדיק הרב הגדול החסיד האמתי גבר צדיק תמים במעשיו ... יוסף משה אברהם זצלה"ה מ"מ ומ"ץ דק"ק לאזדיי כמבואר בפנים והחי יתן אל לבו: הוצאה שניה

Author: [Joseph Moses Abraham] יוסף משה אברהם
Author's father: אריה
18 pp. 8vo
New York, [1920s?]
Publisher: Meir Aryeh b. Ya'ir Hacohen of Sejny
Printer: Rosenberg Printing Co., 217 Center St.
Title page (p. 1): border; extended writing.
Includes: memorial to author's family (p. 2); publisher's preface (p. 3); list of subscribers (p. 4).
Approbation (p. 5): R. Judah Heschel of Sejny.
Rashi type.
BHB1; *KA* #690; D. Wachstein #74.
Copies: HAR; JNUL; *YGC.

Joseph Moses Abraham was a *dayyan* and a preacher in Lozdzieje, Suwalki Province. He died in 1823 (p. 2).

"This last will and testament [of Joseph Moses Abraham], newly republished [by his grandson], will bring together and unite all the relatives of this *tzaddik* scattered throughout America in various cities ... It will be useful against forgetfulness ... *i.e.*, so they will not forget who they are and that they are hewn from holy seed; so they will not throw behind them the holy and lofty values that this *tzaddik*, of blessed memory, before his death, commanded his children to pay attention to. Perhaps they will heed this *mussar* and the words that came from the mouth of the *tzaddik* will influence them ..." (p. 3). The approbation is from the first edition (Warsaw: Zevi Jacob Bamberg, 5614 [1854]). The publisher on the title page is listed as "Meir Aryeh b. Ya'ir Hacohen of Sejny," but the publisher's preface is signed by "Ya'ir b. Meir Aryeh Hacohen of Sejny." The imprint date is recorded based on *BHB1*; Rosenberg, the printer, was at 217 Center St. in 5678 [1918].

References: *BHB1*.

556 תולדות הגדולים

תולדות רבי שמעון בן לקיש ואספת מאמריו, אשר בארתי להפיץ אור על דעות הגדול בחכמינו הזה במדע, ועל התנועה הלאומית בעמנו בתקופת האמוראים.

Author: [Hayyim Isaac Brill] חיים יצחק בריל
Author's father: אברהם
106, [1] pp. 8vo
St. Louis, 5681 [1921]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): English; extended writing.
Includes: a.a. (20 Oakland Sq., Pittsburgh) (p. 2); dedication to son (p. 3); table of contents (p. 100); errata (p. [1]).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

This biography of R. Simeon b. Lakish (Resh Lakish), a third-century Tiberian *amora*, was the second volume in a projected series of biographies of Talmudic figures (see #550). On R. Simeon b. Lakish, see *EJ*, 14:1559-61.

For biography, other works and references: see #550.

557 חיי גרץ

Author: E[lijah]. [Zevi] Schmerler [שמערלער] שמרלר [צבי] .א[ליהו]
[10], XVII, [2], 15-160, [2] pp. 8vo
New York, 1921
Publisher: Bloch Publishing Co.
Printer (p. [2]): Alpha Press, 138-40, 2nd St.
Title page (p. [2]): extended writing.
Includes: copyright, by Schmerler, 1921 (p. [3]); dedication to wife (p. [4]); table of contents (pp. [6-10]); preface, by Reuben Brainin (19 Dec. 1920) (pp. I-XVII); preface, by Schmerler (27 Sept. 1920) (p. [2]); bibliography (p. 111); errata (p. [1]); footnotes.
Graphics: portrait of Graetz (p. [1]).
BHB1; *KA* #304.
Copies: HAR; HUC; JNUL; *YGC.

Schmerler was born in Bogorodchany, Galicia, in 1873. He received a traditional education and also acquired a knowledge of European languages and literature and Hebrew. In 1893 he moved to Vienna to prepare for admission to the rabbinical seminary, but two years later he settled in Botosani, Rumania, for family reasons. He worked as a merchant while at the same continuing his Talmudic studies under the guidance of an uncle, who was the rabbi of Botosani. Schmerler immigrated to America in 1900 to escape an economic depression and he ran a children's and women's clothing business. He was in Boro Park (Brooklyn) in 1913 (#1154, p. 16), and he was still in Brooklyn in 1920 (p. [2]). Schmerler began publishing Hebrew and Yiddish biographies at the age of sixteen and in America he contributed to Hebrew periodicals. He was also a founder of the Tushiyah Hebrew society of Boro Park (#1154, p. 16).

According to Brainin, this is the earliest Hebrew biography of Heinrich Graetz (p. XIV). It contains a bibliography of his writings (pp. 91-110). For Schmerler's Hebrew translation of *Heinrich Graetz—A Centenary* [1917], by Gotthard Deutsch, a student of Graetz, see pp. 113-60. On Graetz, one of the leading Jewish historians of the nineteenth century, see *EJ*.

Other works: contributed to #924, #934.
References: Rejzen (1926), 2:757-8.

558 שמן לנר

צוואה לפני בני שילכו בדרך טובים וארחות צדיקים ישמורו ובזה יהי׳ נחת רוח לעילוי נשמתי בעולם העליון בהיכל הנשמות. ממני נתן נטע ארי׳ בהרב אברהם זצ״ל וויטקין שהי׳ דיין ו״מץ בקאלווארייע, במדינת רוסיא.

Author: [Nathan Nota Witkin] נתן נטע אריה וויטקין
Author's father: אברהם
26 pp. 12mo
New York, [ca. 1922-1923]
Printer: Tomashoff Press, Inc., 8 Rutgers St., New York
Front board: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: preface (p. 1).
Other languages: Yiddish-only text.
Copies: LUB; *YGC.

Witkin had served as a *dayyan* and preacher in Kalvarija, Lithuania (p. 1).

This Yiddish ethical will was reprinted in Witkin's *ספר ירושה עולמית* (*BHB1*). The imprint date is recorded as ca. 1922-3 because Tomashoff is known to have operated a press at 8 Rutgers St. between 1918 and 5685 [1925].

Other works: *ספר ירושה עולמית* (Jerusalem: Hayyim Zuckerman, 5698 [1938]).

559 דור דור וגדוליו

(לתולדות עם ישראל) מימי אדם הראשון עד ימינו אלה ... מאת ח.א. חפץ

CHRONOLOGY Beginning with Adam up to the Present Time By Louis Cheifetz

Author: Louis [Hayyim Eliezer] Heifetz [Cheifetz] חיים אליעזר חפץ
Author's father: משה
31 pp. + wrappers 12vo
Milwaukee, 1923
Printer (b.w.v.): Liberty Printing Co.
Front wrapper: border; English; extended writing.
Title page (p. 1): border; English; extended writing.
Includes: copyright, by author, 1923 (p. 2); preface (pp. 3-4); table of contents (p. 5); errata (p. 31).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Cheifetz was born in Polotsk, Vitebsk Province, ca. 1868 and he immigrated to America in 5672 [1912].

דור דור וגדוליו is a chronological table listing the birth and death dates of major Biblical and Jewish figures from Adam to Herzl. The only people who lived in or visited America that are mentioned in the work are Eliezer Ben-Yehuda, Alexander Kohut and Abraham Goldfaden (p. 24). *BHB1* collates 30, [1] pp. דור דור וגדוליו was also published the same year as *לוח הדורות* [#560]. The content, type and layout are identical in both editions. *לוח הדורות* lacks the errata list and has a variant pagination.

Other works: #560; *נגוהות* (Milwaukee: Aaron Spiegel, 5702/1942); *אלבום לאומי* (Milwaukee: Aaron Spiegel, 1949).
References: *BHB1*; Swichkow and Gartner, 332.

560 לוח הדורות

לתולדות עם ישראל מימי אדם הראשון עד ימינו אלה. מאת ח.א. חפץ

CHRONOLOGY Beginning with Adam up to the Present Time By L. Cheifetz

Author: L[ouis]. [Hayyim Eliezer] Cheifetz [Heifetz] חיים אליעזר חפץ
Author's father: משה
[5], 24 pp. + wrappers 12vo
Milwaukee, 1923
Printer (b.w.v.): Liberty Printing Co.
Front wrapper: border; English; extended writing.
Title page (p. [1]): border; English; extended writing.
Includes: copyright, by author, 1923 (p. [2]); preface (pp. [3-4]); table of contents (p. [5]).
BHB1.

Copies: HAR; JNUL; LUB; *YGC.

לוח הדורות is identical to דור דור וגדוליו in content, type and layout. *לוח הדורות* lacks the errata list and has a variant pagination. It was sold by S. Druckerman of New York for thirty-five cents (adv. in *עדן* 1.2 [May 1924], p. 48 [#396]).

For biography, other works and references: #559.

561 ספר חכמי ישראל בעש"ט


ספר
חכמי ישראל
בעש"ט

כתבי קודש מכל רבותינו הק' חכמי ישראל בעש"ט, וההמ' ממעזריטש, ובנו הק', ומכל הצדיקים והחסידים תלמידיהם, ותלמידי תלמידיהם, זי"ע אשר נתגלו לנו ע"י המסבב הסיבות, שרצה שיתגלו לפנינו לראות אור שבעת הימים ע"י ממשלת הרברבים (באלשעוויעקס) שמצאו בארכיוו דקיעב, ואינה ה' לשם את הגביר החסיד ר' שמואל גוראר' ז"ל מקרעמענטשוק ובמיטב כספו קנה המכתבים מידם ומסרם לכ"ק אדמו"ר מליבאוויטץ, רוח אפינו נשיא ישראל זצללי"ה זי"ע נבג"מ.

ומשם זכינו לראות אור הגנוז.

ניו יארק.
שנת תרפ"ד לפ"ק.

כתבי קודש מכל רבותינו הק' חכמי ישראל בעש"ט. וההמ' ממעזריטש. ובנו הק', ומכל הצדיקים והחסידים תלמידיהם. ותלמידי תלמידיהם. זי"ע אשר נתגלו לנו ע"י המסבב הסיבות. שרצה שיתגלו לפנינו לראות אור שבעת הימים ע"י ממשלת הרברבים (באלשעוויעקס) שמצאו בארכיוו דקיעב. ואינה ה' לשם את הגביר החסיד ר' שמואל גוראר' ז"ל מקרעמענטשוק ובמיטב כספו קנה המכתבים מידם ומסרם לכ"ק אדמו"ר מליבאוויטץ. רוח אפינו נשיא ישראל זצללי"ה זי"ע נבג"מ. ומשם זכינו לראות אור הגנוז.

Author: [Besht {Israel Baal Shem Tov}] בעש"ט [ישראל בעל שם טוב]
Author's father: אליעזר
124 pp. 8vo
New York, 5684 [1924]
Printer: Ner Tamid Press, 54-58 Canal. St.
Title page (p. 1): border; extended writing.
Includes: preface (p. 3).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Israel Baal Shem Tov (*ca.* 1700-1760), popularly known as "the Baal Shem Tov" or "the Besht," was the founder of East European Hasidism.

ספר חכמי ישראל contains letters from the Besht and his students, as well as from R. Shalom Dov Baer Schneersohn, R. Joseph Isaac Schneersohn and others. For the ethical will of R. Menahem Mendel of Vitebsk, see pp. 122-4. *ספר חכמי ישראל* was distributed by M. L. Kremer (קרעמער), Agudat Hahasidim Kollel Habad, 687 Broadway (p. 2). A list of Habad yeshivot on p. 4 is followed by a statement that they had been supported financially by R. Shalom Dov Baer, but because of his death in 1920, "at present our eyes look to our Father in the heavens and to the aid of our brothers, our flesh, in the United States" (p. 4). The manuscripts of the letters from the Besht and his students were allegedly discovered in an archive in Kiev, and then purchased by R. Samuel Gurary (Gur-Aryeh) of Kremenchug and transmitted to R. Shalom Dov Baer. On the debate over their authenticity, see Dubnow (1925-6) and the literature cited in *BHB1.*

References: *EJ.*

562 ספר זכרון אברהם

זה ספר מרגינתא בו טימי. הפך בו דכלא בו, פה תמצא מה שלבך חפץ: המקום אשר בו נולדת; ההר אשר עליו טפסת; הנהר אשר בו התרחצת; המשפחה אשר ממנה חוצבת. אולי גם אביך הזקן או דודך ומלמדך אשר הדריכך; הגאון אשר מימיו שאבת; הצדיק אשר אביך נסע לו לשבות את שבתו, הכל בו! גם כמה שגגות אשר נפלו בדפוס. אברהם בן שלמה מאיר פייער

Author: [Abraham Feuer] אברהם פייער
Author's father: שלמה מאיר
[2], 116 pp. 8vo
New York, [5684/1924]
Printer: Accommodating Press, Printers & Publishers, 242 East Broadway
Title page (p. [2]): English; extended writing.
Includes: table of contents (p. 1); dedication to son and daughter-in-law (p. 2); preface (p. 3).
Graphics: portrait of author (p. [1]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Feuer, a rabbi, organized an agricultural colony in Canada in 1910. He died in Brooklyn in 1936 at the age of eighty-four.

This volume contains Feuer's reminiscences of his travels through Europe and his arrival in the New World. On Canada, see pp. 104*ff.* The printing was completed on 9 Ab 1924 (9 or 10 Aug.?) (p. 1).

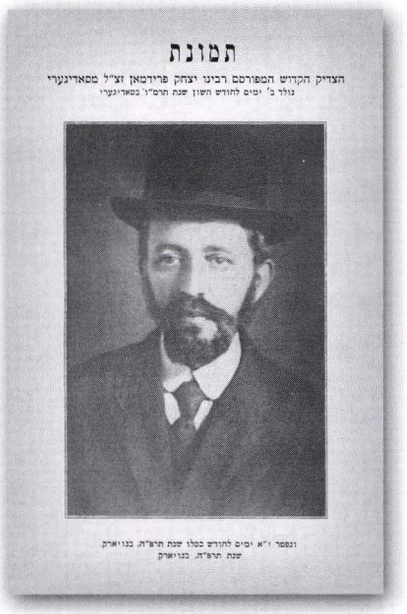
Other works: *נשמת כל חי* (Brooklyn: Union (Appel Bros.) [in Vienna], 1927); *ספר לקוטי אברהם* (Stryy: I. Meisles, 5693 [1933]).
References: *AJYB* 38 (1936), 427; *CDAJB*, 1:153.

563 ספר עקידת יצחק

הספד מר דבכי רב יוסף על האי שופרא דבלי בארעא הצדיק הקדוש רבינו יצחק פריעדמאן זצ"ל סאדיגעריר רבי נכד מגזע ריזין חבל על דאבדין ולא משתכחין. אויך א באשרייבונג פון זיין ביאגראפיע און זכרונות פון דעם טאג וואס ער איז געבוירען ביז צום טאג וואס ער איז נפטר געווארען, י"א ימים לחודש כסלו שנת תרפ"ה, תנצב"ה.


ספר
עקידת יצחק
הספד
מר
דבכי רב יוסף על האי שופרא דבלי בארעא
הצדיק הקדוש רבינו יצחק פריעדמאן זצ"ל
סאדיגעריר רבי
נכד מגזע
ריזין
חבל על דאבדין ולא משתכחין.
אויך א באשרייבונג פון זיין ביאגראפיע און זכרונות פון דעם טאג וואס
ער איז נעבוירען ביז צום טאג וואס ער איז נפטר געווארען,
י"א ימים לחודש כסלו, שנת תרפ"ה, תנצב"ה.
אין
ניו יארק
Copyright by
RAB JOSEPH RAPAPORT
המחבר: רב יוסף ראפאפארט, נאך ניטער סטריט, ניו יארק.

Author: Joseph Rapoport יוסף ראפאפארט
Author's father: ישראל
64 pp. + wrappers (two cols. per page) 8vo
New York, [5685/1924?]
Publisher/printer: *s.n.*
Front board: border; half title.
Front wrapper: border; English; Yiddish.
Title page (p. 1): identical to f.w., without border.
Includes: a.a. (320 Grand St.) (p. 1); list of citations (p. 5); preface (25 Feb. 1925) (pp. 7-14); footnotes.
Graphics: portrait of R. Isaac Friedmann (p. 3).
Other languages: Yiddish-only text.
Copies: HUC; LUB; *YGC.


תמונת
הצדיק הקדוש המפורסם רבינו יצחק פריזמאן זצ"ל מסאדיגערי
נולד ב' ימים לחודש חשון שנת תרמ"ו בסאדיגערי
נפטר י"א ימים לחודש כסלו שנת תרפ"ה, בנויארק
שנת תרפ"ה, בנויארק

Rapoport lived on the Lower East Side of New York (p. 1) and was a *shohet* for the descendants of R. Israel of Ruzhin (p. 47). His father was a rabbi in Chortkov, Ukraine (p. 52).

This volume contains Rapoport's Yiddish eulogy for R. Isaac Friedmann (1885-1924), a descendant of R. Israel of Ruzhin, the founder of the Sadgora hasidic dynasty. Rapoport was a relative and a friend of Friedmann (p. 52). The biographical sketch on pp. 31-46 is important because the entry in *EJ* (vol. 14, p. 531) misrecords Friedmann's dates as 1887-1929 and does not provide any biographical information. For lists of those who helped Friedmann in America and those who contributed to a special fund after he died, see pp. 60-3. For a list of the members of a special committee that was organized to help support Friedmann's family after his passing, see p. 47; on the members of the committee, see pp. 48-52. For a list of his doctors, see p. 64. For a Hebrew acrostic poem, see pp. 53-4. The imprint date is recorded as 5685/1924 because Friedmann died on 8 Dec. 1924 (f.w.).

564 מלחמת תוגרמה בארץ ישראל

Author: [Ephraim Deinard] [דינרד] [אדי״ר, הנוסע, הנוסע האדי״ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[3], 4-240 pp. (bordered text) 4to
St. Louis, 5686 [1926]
Printer: Moinester Printing Co., 1818-32 Washington Av.
Title page (p. [1]): border; extended writing.
Graphics: portrait of author (p. [2]).
Berkowitz (1964), 161; *BHB1*; *KA* #492; Schapiro (1937) #47.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This account of the Ottoman Empire's activities in the Land of Israel during World War I is based on Deinard's memoirs. Deinard began to write it in Alexandria, where he had gone after he was exiled from the Land of Israel by the Turks (p. [1]). On Woodrow Wilson, see pp. 239-40. This work cost $1.50 (adv. in Deinard's *היעד באין דוב*). See Berkowitz (1964), 28, 141, 147.

For biography, other works, approbations granted and references: see #251.

565 ספר צבי חמד

קונטרס רביעי כח מכתבי קודש אסיפת כתבי קודש אשר לי ולשמי, מקדוש אדוני אבי מורי ורבי ... מו״ה מנשה שמחה פריעדמאן ... חלק ראשון: ״כתבים ראשונים״ א.—נ.

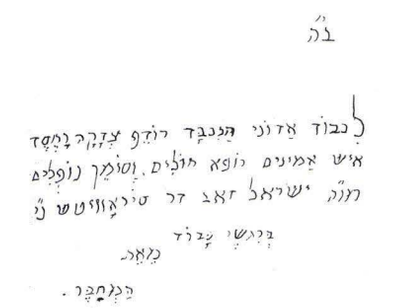
Author: [Menasheh Simhah Friedman] מנשה שמחה פריעדמאן
Author's father: יחיאל
Author: [Zevi Hirsch {Erno} Friedman] [פריעדמאן, פרידמאן] צבי הירש פריעדמאנן
Author's father: מנשה שמחה
[3], 8 ff.; 9-61 pp. 8vo
New York, 5686 [1926]
Chronogram: ובחרת בחיים
Publisher: Samuel Friedman
Printer: Or Hatorah
Title page (f. 1a): border; extended writing..
Includes: a.a. (746 E. 5th St.) (f. [3a]); preface, by Zevi Hirsch Friedman (7 Feb. 1906) (ff. 1a-8b).
Graphics: portrait of Menasheh Simhah Friedman (f. [2a]).
Copies: HAR; LUB; *YGC.

Menasheh Friedman was born in Bardejov, Hungary, and was the rabbi of Sobrance, Hungary. He died in 1926 (f. [1a]; not 1925, as in *BHB1*).

Zevi Hirsch Friedman was born in 5642 [1882] in הידו-נאנאש [Hajdunanas?], Hungary, into a family that boasted many famous rabbinic ancestors. He stud-

ied in Khust (5654 [1894] - 5655 [1895]) and Sighet (5656 [1896] - 5662 [1902]) and was ordained in 5663 [1903] by R. Solomon Katz of סאבאסלי [Szabadszallas?], R. Pinehas Segal Bilitzer of סערענטש [Szerencs?], R. Mordekhai Leib Winkler of Mad, R. Judah Greenfeld of סעמיהאלי [Budszentmihaly?] and R. Solomon Hacohen Strasser of Debrecen. Friedman served as a rabbi in האטסעג [Haṭeg?] (Transylvania-Hungary) prior to immigrating to America. He was in America by 5684 [1924], when he began to serve as the rabbi of Cong. Ahawath Jeshurun of New York (746 E. 5th St.; later 172 E. 7th St.). He was also a founder of Hevrat Yeshivat Bet Hillel (295 Stanton St.), named for R. Hillel Klein. Friedman lived in Brooklyn by 1940 (first at 415 Ocean Parkway, and by 1956 at 2415 E. 7th St.). In Brooklyn he served as the rabbi of Ahavat Ahim and, by 1965, Bet Hamidrash Bet Tzadikim (2415 E. 7th St.). Friedman was a member of Agudath Harabbonim and the Board of Orthodox Rabbis of New York. He published at least forty-five volumes under the title ***צבי חמד*** between 1924 and 1967. Many of them are polemical or deal with contemporary issues (*e.g.*, marriage and divorce, kashruth, R. Joel Teitelbaum's ***ויואל משה***, Israeli *etrogim* during the Sabbatical year and Israeli courts). Friedman should not be confused with R. Zevi Hirsch [Hermann] Friedman, another Hungarian rabbi in America who authored ***ספר חמדת צבי***. (Zevi Hirsch [Erno] Friedman may have immigrated in 1921. *EID* records a R. Ernst Friedman [45 years old; b. Haydanan, Hungary], who arrived from Budapest on the S.S. Scythia on 19 Dec. 1921. He declared his intention to remain in America for four months, but was apparently not admitted. Seven days later a R. Ernest Friedman [43 years old; b. Haydunas, Hungary] arrived from Budapest on the S.S. Carmania. He declared his intention to remain permanently and was admitted. While they had different physical descriptions, both Friedmans were married to a Sara and both listed identical information for their previous addresses and their destinations in America.)





This is vol. 4 of ***ספר צבי חמד***. It contains personal letters that Zevi Hirsch Friedman received from his father, Menasheh Simhah Friedman, dealing with family and local matters. Zevi Hirsch had lost hundreds of his letters during World War I; following the war, acquaintances in Haṭteg found two hundred of them and sent them to him. Among the letters were some from his father, which he decided to publish following his death on 16 Jan. 1926. They were edited for publication by Zevi Hirsch's son, Samuel (f. 1a, 2b). The publisher is listed on f. [3a] as Thorah Publishing Co., 14 Lewis St. The copy of vol. 4 that is available at www.hebrewbook.org lacks f. [3a], but contains a wrapper (or an additional title page?; "קונטרס רביעי כח מכתבי קודש מקדוש אדוני אבי מורי ורבי, וכו' כקש"ת מנשה שמחה פריעדמאן ... חלק ראשון"). For vols. 1 and 3 of ***ספר צבי חמד***, see #666, #1011.

Other works (Zevi Hirsch Friedman): #666; ***ספר צבי חמד***, 45 vols. (New York, 1924-1967). Published Israel Ephraim Sofer, ***ספר אפסי ארץ***, vol. 3 (Mukachevo: Kahn and Fried, 5672/1911); Menasheh Simhah Friedman, ***ספר השמש בגבורתו*** (Brooklyn: Shulsinger, 1940).

References (Menasheh Simhah Friedman): *BHB1*; Rand, 104.

References (Zevi Hirsch Friedman): *DA2*, 203; Friedmann #17421; Kaganoff (1990-1), 79; *Morgen Journal* (24 July 1949); Rand, 104 (portrait). Information on his residences and affiliations in America appear in his works.

566 ספר תולדות אדם
חלק ראשון בו יסופר תולדות ... שלמה זלמן זצוללה"ה מווילנא

Author: [Ezekiel Feivel] יחזקאל פייוויל
Author's father: זאב וולף
Author: N[ehemiah]. Rubinson [ראבינסאן] רובינסאן [ה]נחמי
Author's father: יהושע
3-140, [10] pp. 8vo
St. Louis, 5686 [1926]
Printer (p. 4): Moinester Printing Co.
Title page (p. 3): extended writing.
Includes: a.a. (1325 S. Sawyer St., Chicago) (p. 4); preface, by Rubinson (2 Oct. 1925) (pp. 5-7); preface, by Ezekiel Feivel (5561 [1801]) (pp. 7-8); note to readers, by Rubinson (p. 103); list of subscribers (pp. [1-2]); list of subscribers (pp. [3-10]).
BHB1; *KA* #834; Vinograd (2003) #1517.
Copies: HAR; HUC; LUB; *YGC.


ספר
תולדות אדם
חלק ראשון
בו יסופר תולדות איש המעולה הגאון הגדול חסיד
ועניו דמי לבר אלהין כקש"ת
מהור"ר שלמה זלמן זצוללה"ה
מווילנא העירה
גם חדושי תורה ולמודים יקרים חכמה ומוסר ודעת קדשים
הנובעים מלב הגאון הג"ל
עם הערות יקרות
מהרב המאוה"ג ר' יחזקאל פייוויל פ"מ ומ"ץ דק"ק ווילנא
עם הוספות חדשות
מאת
נחמי' רובינסאן
נין ונכד להגאון הנ"ל
מו"ל תולדות אדם חלק ב' וג' וספר רבד נחמי' עליהי' חלקי הרמב"ם
שנת תרפ"ו לפ"ק

Ezekiel Feivel, also known as the "Maggid of Derechin," was born in 1756 in Planaga, Lithuania. After preaching in his native town and in Derechin, at the age of nineteen he began a career as an itinerant preacher that took him to Galicia, Hungary and Germany. He was appointed the preacher of Vilna in 1811. Ezekiel was an acquaintance and admirer of R. Solomon Zalman of Volozhin (and Vilna), the brother of R. Hayyim of Volozhin and a prominent student of the Vilna Gaon (R. Elijah of Vilna/Gra). He died in 1833.

Rubinson, a descendant of Solomon Zalman, lived in Chicago ca. 1925.

This biography of Solomon Zalman, by Ezekiel, is "a unique work for its period, reflecting the widening of the horizons of Hebrew literature in Lithuania at the end of the 18th century" (*EJ*). Two volumes appeared in Brzeg Dolny (Dyhernfurth) in 1801-9 and a third remained in manuscript. "I have acceded to the requests of many of the sages of Israel who placed upon me the obligation and commandment to publish *Sefer Toledot ha-Adam* ... and to correct the errors and mistakes that crept into previous editions and also to publish that which remains in manuscript ... I hope to God that when I finish with this volume I will publish vols. 2 and 3 ... and my work *Divrei Nehemiah* [on the code of Maimonides]" (Rubinson's preface, p. 5). For Rubinson's own Talmudic novellae ("ענף אבות"), see pp. 103-40. *KA* collates 139 pp. For other editions, see *BHB1*; Friedberg #ת463. Rubinson never published vols. 2-3 or his own work.

Other works (Ezekiel Feivel): see *BHB1*.
References (Ezekiel Feivel): *BHB1*; *EJ*; Fuenn, 515.

Rabbinica

CHAPTER ELEVEN

The earliest responsum solicited by the Jews of the New World was issued for the community in Brazil in the 1640s by R. Hayyim b. Shabbetai (Maharhash) of Salonica and printed in his *Torat Hayyim*. The question at hand dealt with a peculiar difficulty faced in the New World. The Jews of Brazil were unsure during which months they should insert requests for rain into the liturgy. In the northern hemisphere these requests are normally inserted in the winter months, but in Brazil, which lies to the south of the equator, the seasons are reversed.[1]

With the arrival in 1642 of their first rabbi, the highly-regarded Isaac Aboab da Fonseca of Amsterdam, the Jews of Brazil no longer had to direct questions of Jewish law to Europe. The Jews of North America, however, were for almost two centuries without any qualified religious leaders to serve as arbiters of Jewish law. For such guidance they thus relied on rabbinical emissaries who visited from time to time, or they wrote to the rabbis of London and Holland. Haym Salomon, for example, wrote to Aryeh Loeb Breslau of Rotterdam on the matter of a charitable contribution to an individual who no longer required assistance.[2]

Immigrants with rabbinic ordination began to settle in America in the middle decades of the nineteenth century. The first was Abraham Rice of Bavaria, who arrived in Baltimore in 1840. He was followed by Bernard Illowy of Bohemia and Abraham Joseph Ash of Poland in 1852, and by Moses Aaronsohn (the "East Broadway *Maggid* [preacher]") in 1860/1. Whereas Rice and Illowy on the one hand were involved in the affairs of the general Jewish community and took an interest in American affairs, Ash and Aaronsohn on the other hand restricted their activities to the insular concerns of the immigrants of New York's Lower East Side. All pronounced on matters of Jewish law, but the decisions of Rice, Illowy and Ash are preserved only in manuscripts and in a few instances in the contemporary periodical press. Aaronson alone merited having some of his writings committed to print in a contemporary book. His sermons and responsa—including some dating to his years in America—were published shortly after his death by his widow and son in Jerusalem.[3]

In 1887 R. Abraham Alperstein of Chicago (formerly of Lithuania) published a volume of the Jerusalem Talmud with his commentaries (#568). The first volume of rabbinics printed in America, it was also the first tractate of the Talmud published in the land. Other immigrant rabbis published volumes dealing with practical matters of particular interest to American Jews: the orthography of American place names in Hebrew legal documents (#595, #624); *shohatim* and unions (#1105, #1122); and *eruvin* and apartment buildings (#590). Additional responsa and novellae by American rabbis can be found in rabbinic periodicals that were established during the first decades of the twentieth century to strengthen traditional Orthodox Judaism and foster communication within the American rabbinate (#591, #593, #607, #611, #619, #671). Among the volumes published by these early rabbis, some remain classics until the present day.[4]

Advanced rabbinic learning was not exclusively the purview of the rabbis in America;

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[1] On early American responsa, see *OZ*, 338-58.

[2] Aryeh Loeb Breslau, *פני אריה* (Amsterdam, 1790), responsum #41.

[3] Moses Aaronsohn, *מטעי משה* (Jerusalem: Joel Salomon and Isaac Goshtsinni, 1878). Some of Illowy's writings were collected and published by his son in the twentieth century (#616).

[4] *E.g.*, #580; Shabsi Rosenberg, *Berit Melah* (Vilna: Romm, 1907).

the laity too exhibited a serious interest in it. Even the most dedicated, however, faced the almost insurmountable challenge of making a living. Spiritual and material callings clashed with each other, with the latter usually emerging victorious. R. Moses Weinberger observed in 1887 that in New York:

> Men learned in the Torah of Israel, experts in the Talmud and the wisdom of the sages, are numerous. Some of them who arrived in the land years ago have been blessed by God with wealth, honor and property. Nonetheless, we can not remark that they have merited [to sit at] both tables—*i.e.*, [to merit] Torah and wealth together—for their money is beloved to them, and to it they devote their interests. They do not dedicate time for Torah [study], and they do not come to hear lectures. Whatever they know was attained in childhood. The majority [of the learned, however,] are dejected paupers from among the wandering immigrants who have arrived here in recent years. They abandon their Torah against their will. They are busy all their days in their work and labors . . .[5]

Despite the constant struggle to make ends meet, immigrant Jews still thirsted for advanced learning. When R. Jacob Joseph addressed his New York public in the late 1880s, he had to communicate to two audiences by resolving a difficult passage with two interpretations:

> one approach utilizing *pilpul* [casuistry] in order to satisfy those who desired to hear the *pilpul* of Torah (and these were the majority in the Beth Hamedrash [Hagadol]). For their benefit he commenced with a pilpulistic approach.

Only then did he continue with an interpretation based on *derash*.[6]

Many laymen well-versed in traditional learning immigrated to America, but they remain unknown to the historical record because they did not occupy any rabbinic position.[7] Ezekiel Preisser, for example, published a volume on *tzitzit* (ritual fringes) while still living in Lithuania.[8] His mastery of the subject was recognized by R. Joseph Dov Halevi Soloveitchik, R. Dov Ber Meisels, R. Hayyim Eleazar Wachs and R. Bezalel Hacohen, who granted approbations to the book. It is not known what induced Preisser to immigrate to New York in 1884. In America he remained a simple layman and did not use his scholarship for vocational advancement. He did, however, deliver daily *mussar* lectures and in 1909 he attempted to establish a *daf yomi* ("page-a-day") program whereby the study of the Talmud could be completed every seven years (#734). Impressed by the success of the many secular societies and organizations in America, Preisser felt that there was a dire need for religious Jews to unite as well, particularly by coordinating efforts to study the Talmud. Preisser was unsuccessful in obtaining the necessary support to initiate his *daf yomi* program, but it is noteworthy that he agitated for it fifteen years before a similar program was finally instituted in Poland.

If Preisser's influence was not strong enough to push his ambitious program to fruition, he could be comforted by the fact that in his own family Torah study did not cease with his generation. Serious commitment to Torah study in America is evident from the *hevrot* (confraternities) dedicated to the study of Talmud. The head of one such *hevrah* that was active in New York the 1890s was none other than a son of Ezekiel Preisser, Alexander.[9]

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[5] #1093, pp. 25-6.

[6] #693, p. 3.

[7] In America the biographies even of accomplished rabbinic figures, and not just obscure laymen, remain incomplete. One such example is Nahum Streisand, a Polish rabbi who married into the family of R. Akiva Eger, a leading European rabbinic scholar. Streisand published Eger's glosses in 1869 and in the introduction he referred to his own wife and five children. Streisand immigrated to America the same year; it is not known why he came to America, or even if he brought his family with him. Streisand published an anti-Reform polemic (#1091) in New York in 1872 in which he quoted Eger. He did not, however, mention here his relationship to Eger nor did he make any reference to his own family.

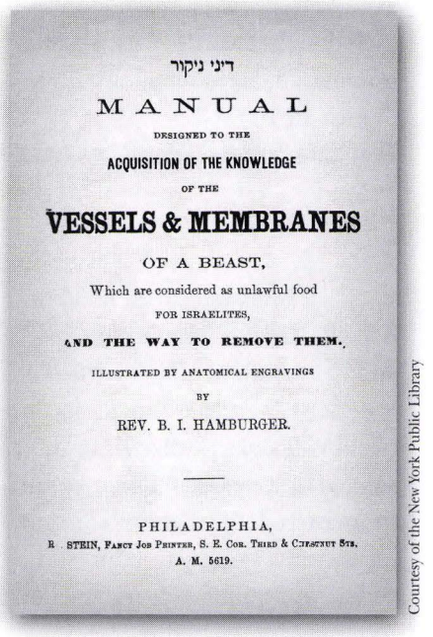
[8] *ציונים לתורה* (Warsaw: Hayyim Kelter, 1878).

[9] See *הפסגה* 2.5 (10 May 1890), p. 4 [#900].

567 דיני ניקור MANUAL

Designed to the Acquisition of the Knowledge of the Vessels & Membranes of a Beast, Which are considered as unlawful food For Israelites, and the Way to Remove Them. Illustrated by Anatomical Engravings.

Author: B. I. Hamburger [ב.י. המבורגר]
12, [1] pp. + wrappers 16mo [E.p.]
Philadelphia, 5619 [1859]
Printer: B. Stein, Fancy Job Printer, S.E. Cor. Third & Chestnut Sts.
Front wrapper: border; English.
Title page (p. 1): identical to f.w., without border.
Includes: preface (p. 3); footnotes.
Other languages: English-language text.
Graphics: illustration (p. [1]).
JA #1575; *KA* #157-2.
Copies: *AJHS (lacks wrappers); HUC; *NYPL (lacks ill.).
First volume of* Halakhah *in America.


דיני ניקור

MANUAL

DESIGNED TO THE

ACQUISITION OF THE KNOWLEDGE

OF THE

VESSELS & MEMBRANES

OF A BEAST,

Which are considered as unlawful food

FOR ISRAELITES,

AND THE WAY TO REMOVE THEM.

ILLUSTRATED BY ANATOMICAL ENGRAVINGS

BY

REV. B. I. HAMBURGER.

PHILADELPHIA,

B. STEIN, FANCY JOB PRINTER, S. E. COR. THIRD & CHESTNUT STS.

A. M. 5619.

Courtesy of the New York Public Library

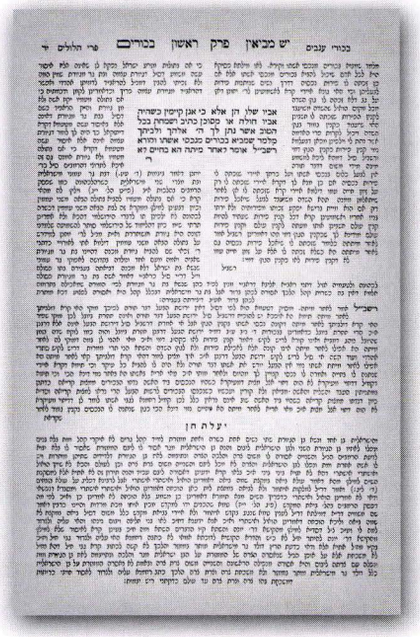
Hamburger subscribed to *A Jewish Calendar for Fifty Years* (Montreal, 1854); he is listed as a resident of New York.

דיני ניקור contains a summary of the laws of *nikur, i.e.*, the process of purging a slaughtered animal of forbidden blood and fat. A folded-in plate contains illustrations of various skeletal regions of an animal with the vessels to be removed colored in red. Each section of text refers to one of these illustrations. The volume contains only a few Hebrew words. "The present manual appeared originally in the Dutch language in 5612 A.M. [1852]. The favorable reception which it has met with from the public, and the urgent demand for such a work in this country, have induced the author to present it in English likewise" (p. 3). The Dutch edition was published as *הלכות שחיטות ובדיקות מהרי' ווייל זצ'ל עם תוספת ביאור ודיני ניקור בלשון האללאנדית Handleiding Tot Kennis Van Het Israëlitisch Beenstensnijden en Het Uithalen der Adreren en Vezelen, die Door Israëliten niet gegeten mogen worden* (Amsterdam: published by J. L. Joachimsthal and printed by Lutkie and Cranenburg, 5612 [1852]). In addition to the illustration and the accompanying explanatory text in the English translation, the Dutch edition also contains thirty-eight pages of text based on Jacob b. Judah Weil's *Hilkhot Shehitah u-Bedikah.* The title page of the Dutch edition also lists J. I. Italie as co-author. The plate of the American edition is identical to the plate in the Dutch edition, except that only the latter is signed by the artist ("M. Wiegenovor [?], Lith."); also, the illustrations in the American plate are labeled "figure [#]" whereas in the Dutch edition they are labeled "figuur [#]." See Kaganoff (1989-90), 48; *Occident* 17.3 (14 Apr. 1859), 17. On *nikur,* see *OY,* 7:108-110.

568 מסכת בכורים
מן תלמוד ירושלמי



Author: A[braham] L. [Eliezer] Alperstein אברהם אליעזר אלפערשטיין
Author's father: ישעיה
[2], 45, [1] ff. Fo.
Chicago, 5647 [1887]
Publisher/printer: *s.n.*
Title page (f. [1a]): extended writing; *shaar.*
Includes: preface (f. [2a]); errata (ff. [1a-b]).
Habermann and Rabbinowicz, 217-8; *JA* #3502; Mishkin #8.
Copies: LUB; *YGC.
First tractate of the Talmud and first Talmudic commentary in America.



Alperstein was born in Kobrin, Grodno Province, in 1853 and was a student of R. Joseph Dov Halevi Soloveitchik and R. Jacob David Willowsky [Ridbaz]. He later studied in Kovno and Vilna, where he mastered the Babylonian and Jerusalem Talmuds. Alperstein served as a rabbi in a number of communities, including Slobodka, before immigrating to America in 1881 to escape anti-Semitism and financial difficulties. He served as a rabbi in New York, Chicago, and St. Paul before returning to New York in 1901 to become the rabbi of the Yagustava synagogue. Alperstein raised funds for RIETS and was the first instructor there. He was also a founder and vice president of Agudath Harabbonim and was involved in Mizrahi. Alperstein refused to engage in the lucrative kashruth supervision business and his family lived in poverty. He died in 1917. The Beth Abraham Home of the Bronx for terminally ill patients was founded in his memory.

This volume contains the text of Tractate Bikkurim (First Fruits) of the Jerusalem Talmud and three commentaries by Alperstein ("בכורי ענבים", "פרי הלולים" and "יעלת חן"). It was the first Talmudic tractate published in America and "the typography ... compares favorably with the finest European typography" (Karp [1991]). Alperstein apologized for the need for an errata list: "due to a lack of time, I did not have the opportunity to supervise the labor of printing as should have been done. Therefore, many errors occurred" (f. [1b]). For an expanded edition, see #569. See Kaganoff (1989-90), 49; Karp [2000], 23-4.

Other works: #569.
Approbations granted: #596, #707, #708, #785.
References: *AJYB* 19 (1917-8), 263; *ASAB*, 41; *CDAJB*, 1:14; Gottlieb, 304; Gurock (1988), 21; Gurock (1996), 29; Gutstein, 128-9, 406; *HYBA*, 14; Karp (1991), 318; Karp (1992-3), 202; Karp (2000), 23-4; Klaperman (1969), index; *LTRY*, 1 (portrait); *NYT* (29 Jan. 1917), p. 11:5; *OT1*, [18] (portrait); *OT2*, 10 (portrait); Rand, 3 (portrait); Rephael, 1:133-4 (portrait); Sherman, 18-20; *SYSRO*, 137; Wiernik (1912), 406.

569 מסכת בכורים
מן תלמוד ירושלמי


מסכת בכורים

תלמוד ירושלמי

עם פירוש ספר הראל המאורר לשלשה פירושים

בכורי ענבים

יעלת חן

פרי הלולים

פרי גנוסר

אברהם אליעזר אלפערשטיין

Rabbi A. L. Alperstein, 40 O'brien Street.

Rosenberg Bros., Printers, 266 West 12th Street,

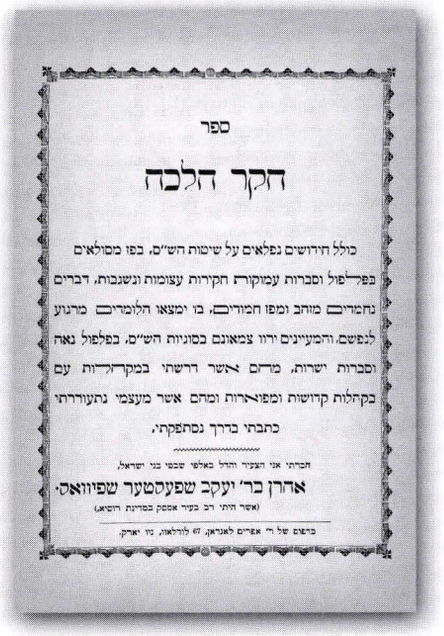
CHICAGO.

Author: A[braham] L. [Eliezer] Alperstein אברהם אליעזר אלפערשטיין
Author's father: ישעיה
[4], 12, 96, [2] pp. Fo.
Chicago, 5650/1890
Chronogram: דע ספר הראל
Printer: Rosenberg Bros., Printers, 266 West 12th St.
Title page #1 (p. [1]): extended writing; *shaar.*
Title page #2 (p. [2]): border; English; extended writing.
Includes: a.a. (40 O'brien St.) (p. [2]); preface (p. [3], [4]-12); errata (pp. [1-2]).
Approbations (p. [4]): R. Joseph Dov Ber Halevi Soloveitchik of Brisk (30 June 1889); R. Jacob Joseph of New York (11 Mar. 1889).
BHB2; Habermann and Rabbinowicz, 217-8; *JA* #3863; *KA* #512; Mishkin #9.
Copies: HAR; JNUL; *YGC.

This is the second edition of #568. It was enlarged by a second title page, rabbinic approbations and an introduction ("פרי גנוסר"). The main text is identical in type and layout to the first edition and the errors were not corrected for this edition. The errata list at the end of the volume includes additions for "פרי גנוסר". The list is preceded by an apology, in verse, for the errors. Alperstein had only praise for his congregation in Chicago in the first edition; in the second edition he referred to its members as "wild boars" (p. [4]; see Karp [2000], 23-4).

For biography, other works, approbations granted and references: see #568.

570 ספר חקר הלכה
כולל חידושים נפלאים על שיטות הש"ס ... אשר דרשתי במקהלות


ספר

חקר הלכה

כולל חידושים נפלאים על שיטות הש"ס, בפו כסולאים

בפלפול וסברות עמוקות חקירות עצומות ונשגבות, דברים

נחמדים מוהב ומפו חמודים, בו ימצאו הלומדים מרגוע

לנפשם, והמעיינים ירוו צמאונם בסוגיות הש"ס, בפלפול נאה

וסברות ישרות, מדם אשר דרשתי במקהלות עם

בקהלות קדושות ומפיארות ומהם אשר מעצמי נתעוררתי

כתבתי בדרך נסתפקתי,

הכריתי אני העניר ותלל באלפי שבטי בני ישראל,

אהרן בר' יעקב שפיעקטער שפיוואק.

(אשר היתי רב בעיר אסטפ בפודיה רוסיא)

בדפוס של ר' אפרים לאנדאן, 67 לודלאוו, סיטי יארק.

Author: [Aaron Spivak] אהרן שפיוואק
Author's father: יעקב שפיעקטער
[4], 58 pp. (two cols. per page) 4to
New York, [1891]
Printer: Ephraim London, 67 Ludlow St.
Title page (p. [1]): border; extended writing.
Includes: warning against *hassagat gevul* (p. [2]); preface (pp. [3-4]); dedications (p. 1).
Approbations (p. [2]): R. Isaac Elhanan Spektor of Kovno (30 July 1886); R. Jacob Joseph of New York (29 July 1891); R. Samuel Luptzer of Vilna (6 July 1886); R. Samuel Zanvil [Klepfish?] of Warsaw (22 July 1886); R. Isaac Hacohen Feigenbaum of Warsaw (22 July 1886).
JA #3498; *KA* #329.
Copies: HAR; HUC; LUB; *YGC.

Spivak was a native of Novogrudok. He served as a rabbi in Omsk, Siberia, (p. [1]) and in 1886 was looking for a new position (see approbations). He was in America by 1891, where he was also unable to secure a pulpit (pp. [2-3]; *ASAB*).

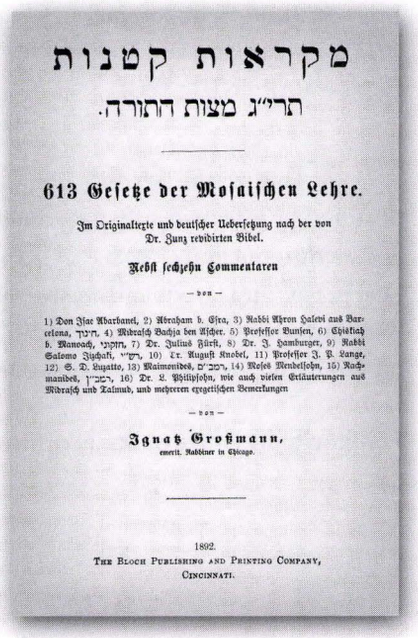
Spivak's acquaintances entreated him for six years to publish these halakhic novellae from sermons that he delivered in Vilna and other cities (pp. [3-4]; sermon no. 1 was delivered in the Vilna *kloiz* in 1884). He finally complied in an effort to raise funds for himself (p. [3]). There is no imprint date on the work. Drachman records it as 1886 and *JA* as "5656 [1886]" (*sic*). We record it as 1891, based on a reference in R. Jacob Joseph's approbation (dated 1891) to it having been recently published; the earlier approbations do not refer to the work at all.

References: *ASAB*, 70; Drachman, 77; Wiernik (1912), 406.

571 מקראות קטנות תרי"ג מצות התורה

613 Gesetze der Mosaischen Lehre

Im Originaltexte und deutscher Uebersetzung nach er von Dr. Zunz revidirten Bibel. Nebst Sechzehn Commentaren


מקראות קטנות

תרי"ג מצות התורה.

613 Gesetze der Mosaischen Lehre.

Im Originaltexte und deutscher Uebersetzung nach der von Dr. Zunz revidirten Bibel.

Nebst sechzehn Commentaren

— von —

1) Don Ifac Abarbanel, 2) Abraham b. Esra, 3) Rabbi Aharon Halevi aus Barcelona, חינוך, 4) Midrasch Bachja ben Ascher, 5) Professor Bunsen, 6) Chiskiah b. Manoach, חזקוני, 7) Dr. Julius Fürst, 8) Dr. J. Hamburger, 9) Rabbi Salomo Jizhaki, רש"י, 10) Dr. August Knobel, 11) Professor J. P. Lange, 12) S. D. Luzatto, 13) Maimonides, רמב"ם, 14) Moses Mendelsohn, 15) Nachmanides, רמב"ן, 16) Dr. L. Philippsohn, wie auch vielen Erläuterungen aus Midrasch und Talmud, und mehreren exegetischen Bemerkungen

— von —

Ignatz Großmann,

emerit. Rabbiner in Chicago.

1892.

The Bloch Publishing and Printing Company,

Cincinnati.

Author: Ignatz [Ignac, Ignaz] Grossmann [Grossman] [איגנץ גרוסמן]
XI, [3], 234, [2], 244 pp. 8vo [E.p.]
Cincinnati, 1892
Publisher: The Bloch Publishing and Printing Company
Printer: The Bloch Publishing and Printing Company
Title page (p. I): extended writing; German.
Includes: copyright, by Grossmann, 1892 (p. II.); dedication (p. III); preface (Jan. 1891) (pp. V-VII); abbreviations (p. [1]); table of contents (pp. [2], [2]); footnotes.
Approbations (pp. IX-XI): Isaac M. Wise of Cincinnati (7 Jan. 1892); Liebman [Liebmann] Adler of Chicago (5 Dec. 1890); B[ernhard]. Felsenthal of Chicago (2 Feb. 1891); Emil G. Hirsch of Chicago (31 Mar. 1891); Isac [Isaac] S. Moses of Chicago (18 Dec. 1890).
Other languages: German-language text.
Gothic print.
JA #4327; *KA* #540; Rappel (1993) #253.
Copies: HUC; *YGC.

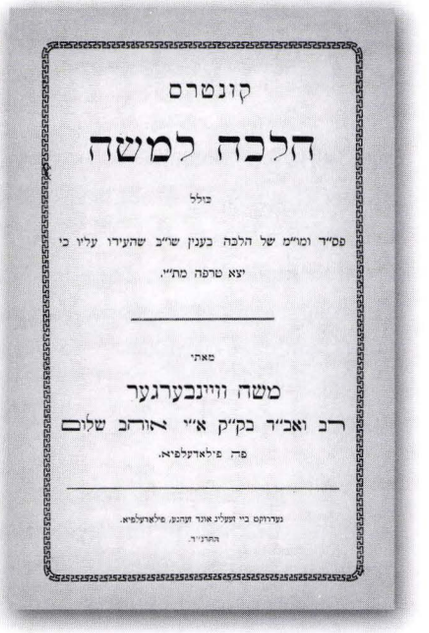
Grossman was born in Trencin, Hungary, in 1825 and was educated at the Pressburg yeshivah. He served as a rabbi in Korycany (Moravia) and Warasdin (Croatia) before immigrating to Brooklyn in 1873 to become the rabbi of Temple Beth Elohim. He assumed the pulpit of Chicago's B'nai Abraham in 1876. It was during his tenure that the synagogue moved into the Reform camp. Grossman contributed to *Deborah*. He died in 1897 in New York. His sons Louis, Rudolph and Julius were all rabbis in America.

This compilation of the 613 Biblical commandments in Hebrew and German translation (following Zunz) is annotated with the comments of sixteen medieval and modern rabbis (in German translation only). It was Grossman's "best known" work (*UJE*). For a genealogy, see p. IV. Rappel (1993) collates 256, XI pp. See Kaganoff (1989-90), 56.

Other works: see *UJE*.
References: Abelow, 16-7; *CDAJB*, 1:236; Gutstein, 122-3, 170-1, 341, 396; *JE*, 6:96; *UJE*, 5:105-6.

572 קונטרס הלכה למשה

כולל פס"ד ומו"מ של הלכה בענין שו"ב שהעידו עליו כי יצא טרפה מת"י


קונטרס

הלכה למשה

כולל

פס"ד ומו"מ של הלכה בענין שו"ב שהעידו עליו כי
יצא טרפה מת"י.

מאתי

משה ווינבערגער

רב ואב"ד בק"ק א"י אורב שלום

פה פילאדעלפיא.

נערוקם בי זעליג אזער זנהנע, פילאדעלפיא.

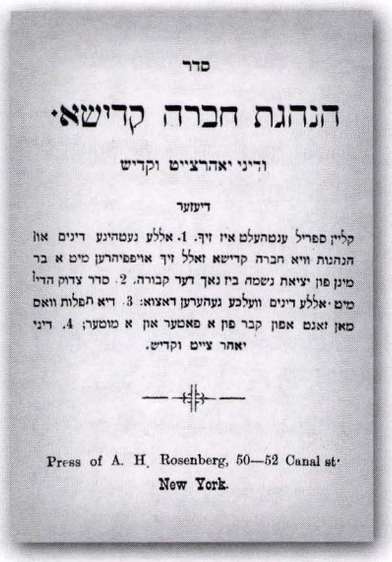
Author: M[oses]. Weinberger [ווינבערגר] משה ווינבערגער
Author's father: ישׁשכר בעריש
[1], 22 pp. 8vo
Philadelphia, 5654 [1894]
Printer: Selig and Son
Title page (p. [1]): border; extended writing.
Includes: preface (Shevat 5654) (p. 1).
BHB1; *JA* #4786; *KA* #721.
Copies: HAR; JNUL; *YGC.

Weinberger was born in Kniesen, Szepes [Zips], Hungary, in 1854 (1852?) and studied with noted scholars, among them R. Moses Sofer (not to be confused with the Hatam Sofer), R. Samuel Ehrenfeld [Hatan Sofer], R. Elazar Loew and R. Meir Perles. (On Weinberger's activities as Ehrenfeld's secretary, see #699, p. 10). Weinberger immigrated to America in 1880. After a number of unsuccessful forays in business, he became the rabbi of Bnai Israel Anshei Ungarn of Scranton, PA, in 1890. He assumed the pulpit of Ohev Shalom of Philadelphia in 1893 and was appointed the rabbi of New York's Beth Hamidrash Hagadol Anshei Ungarn two years later. Weinberger and his congregants in New York were frequently at odds over various issues and his decision to augment his meager salary by entering the matzah business brought matters to a head. While he was delivering a Passover sermon in 1906, a riot erupted in the audience that was quelled only when the police intervened. Though he never officially resigned from his position (see #1143), Weinberger excommunicated the synagogue and never again entered it. (Leiman, 88n17 records that he "was never allowed to return"; although the congregation hired a new rabbi in 1912, Kressel and *OZ* record that he did not retire from the pulpit until 1915.) Weinberger spent the rest of his life in the matzah-baking business (advs. in *העם* 2.12 [17 Mar. 1916], f.w.v. [#929]; *התרן* 4.1 [2 Mar. 1917], b.w.r.; Leiman, 89). Weinberger dreamed of a united Jewish community and he agitated for the establishment of a chief rabbinate. His efforts in 1895 to found the first institution of higher learning in America patterned on the East European yeshivah were unsuccessful (see #1108). While serving as a rabbi, he "repeatedly supported *shochatim* against charges of unfitness seemingly motivated more by personal and economic factors than by religious ones" (Sarna [1982], 24; see #572; #1105, #1122). Weinberger supported Zionist endeavors and contributed to Hebrew journals. He died in 1940 in Brooklyn. For verse in his honor, see #415 (stanza #33). His daughter married Zevi Hirsch Eisenstein, the brother of J. D. Eisenstein (*OZ*, 191).

This legal judgment defends a *shohet* in Scranton, PA, who was accused of violating kashruth standards and removed from his position. Weinberger originally authored it as a "private letter" on 18 Dec. 1893 (pp. 1, 3). He was subsequently slandered by the rabbi who ordered the *shohet* to be removed from his position (p. 7) and Weinberger probably published the letter to defend his position and his reputation. *BHB1* misrecords the imprint date as "5654 [1895]." This work should not be confused with #1122, a different work by Weinberger with a similar title. See Kaganoff (1989-90), 56; Sarna (1982), 24.

Other works: #699, #762, #1093, #1105, #1108, #1122, #1143. Contributed to #903, #906, #915, #947.
References: *AJYB* 42 (1940-1), 485; *BHB1*; Caplan (2002), index; *CDAJB*, 2:676; Gastwirt, index; Sh. Goldman (1993-4), 188, 190, 191, 192, 193; Gurock (1988), index; Gurock (1996), index; *HYBA*, 40; Kabakoff (1966), 14; Kabakoff (1978), 314, 347; Kressel, 1:657; Leiman (1990) (portrait); Morais (1880), 219-20; *NYT* (14 June 1940), p. 21:1; *OT2*, 28 (portrait); *OZ*, 191, 350; Sarna (1982), 4-29; Sherman, 215-6; *SYSRO*, 180; *USJ*, 4:330, 368, 556; M. Whiteman, "Fiddlers," 90; Zausmer (1957), 208.

573 סדר הנהגת חברא קדישא
ודיני יארצייט וקדיש


סדר

הנהגת חברה קדישא׳

ודיני יאהרצייט וקדיש

דיעזער

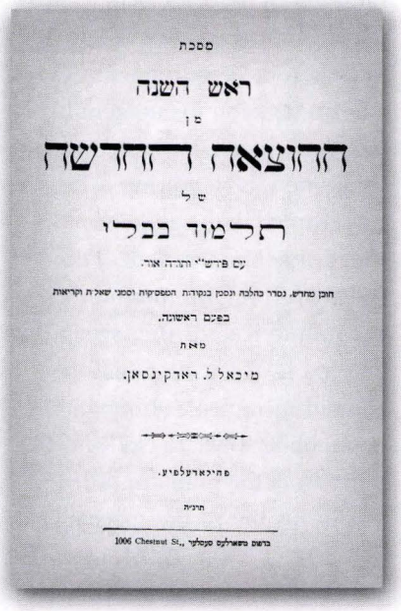
קליין ספריל ענטהעלט אין זיך. 1. אללע נעטהיגע דינים אוו הנהגות וויא חברה קדישא זאלל זיך אויפפיהרען מיט א בר מינן פון יציאת נשמה בין נאך דער קבורה. 2. סדר צדוק הדין מיט אללע דינים וועלכע נעהערען דאצוא. 3. דיא תפלות וואס מאן זאגט אפון קבר פון א מאטער און א מוטער. 4. דיני יאתר ציית וקדיש.

Press of A. H. Rosenberg, 50—52 Canal st.
New York.

25 pp. + wrappers 32mo
New York, [ca. 1894?]
Printer (f.w.): A. H. Rosenberg, 50-52 Canal St.
Printer (p. 1): A. H. Rosenberg, 45 E. Broadway
Front wrapper: border; extended writing; Yiddish.
Title page: extended writing; Yiddish.
Other languages: Yiddish.
JA #3988; *KA* #263.
Copies: *HAR; *JTSA (constitution boxes); *YGC.

This pamphlet, published for the use of burial societies, contains the liturgy and laws for preparing a corpse for burial, funerals and related occasions. The sections summarizing the laws and all instructions are in Yiddish. This pamphlet cost fifteen cents, or ten cents for institutions that purchased more than ten copies. The entire press run was purchased by A. L. Germansky, 30 Canal St. (b.w.v.). The JTSA copy lists two different addresses for the printer, 50-52 Canal St. (f.w.) and 45 E. Broadway (t.p.). The imprint date is recorded based on the latter address. The copy at HAR does not have wrappers and the printer's address on the title page is listed as 50-52 Canal St.

574 מסכת ראש השנה
מן ההוצאה החדשה של תלמוד בבלי עם פירש״י ותורה אור. הוכן מחדש, נסדר כהלכה בנקודות המפסיקות וסמני שאלות וקריאות ונסמן בסמני הנקודות בפעם ראשונה


מסכת

ראש השנה

מן

ההוצאה החדשה

של

תלמוד בבלי

עם פי״ש״י והתורה אור.

הוכן מחדש, נסדר כהלכה בנקודות המפסיקות וסמני שאל ת וקריאות

בפעם ראשונה.

מאת

מיכאל ל. ראדקינסאן.

פהיקארעלפיע.

תרנ״ה

1006 Chestnut St., בדשם משאללעס סענלער

Author: Michael L[evi]. Rodkinson [Rodkinssohn, Frumkin] מיכאל לוי ראדקינסאן [רודקינזון, ראדקינזון, ראדקינסזאהן, ראדקינזאהן, פרומקין]
Author's father: אלכסנדר
Author: J[oseph]. Leonard Levy [לנורד לוי]
Philadelphia, 5655/1895
Publisher and printer (pp. [1], <[3]>): Charles Sessler, 1006 Chestnut St.
[2], XXVI, 4-39, <[5], vi-xxxii, 66> pp. 8vo
Title page #1 (p. [1]): plain.
Title page #2 (p. [2]): English only; extended writing; "Tract Rosh Hashana of the New Edition of the Original Babylonian Talmud, Edited, Formulated and Punctuated for the First Time."
Title page #3 (p. <[3]>): English only; extended writing; "Tract Rosh Hashana, ("New Year") of the New Edition of the Babylonian Talmud, Edited, Formulated and Punctuated for the First Time ... and Translated for the First Time."
Includes: preface (pp. I-XIX) (31 Jan. 1894); copyright, by Rodkinson, 1895 (p. <iv>); subscribers (pp. <xi-xii>); Rodkinson's preface (<xiii-xviii>); Levy's preface (April 1895) (pp. <xix-xxxii>); footnotes.
Approbations (pp. XIX-XII, <v-xi>): M[oritz]. Lazarus of Berlin (20 July 1895); Marcus Jastrow of Philadelphia (5 Oct. 1894); M[oses]. Mielziner of Cincinnati (Nov. 1894); Isaac M. Wise of Cincinnati (14 Jan. 1895); B[enjamin]. Szold of Baltimore (16 Jan. 1895); K[aufmann]. Kohler of New York (12 Feb. 1895); B[ernhard]. Felsenthal of Chicago (14 Feb. 1895); M[eir]. Friedmann of Vienna; A[ron David?]. Bernstein of Berlin; N[ehemiah/Nahum?] Brüll of Frankfort-on-the-Main (4 Aug. 1883); [Lazare] Isidor of France; [Hermann Heyman] Steinthall (21 Oct. 1888).

Graphics: portraits of authors (pp. i-ii).
Other languages: Aramaic; English.
BHB1; *JA* #4928; *KA* #888.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Levy was born in London 1865. He studied at Jews' College and graduated from the University of London in 1884. He became the rabbi of the Bristol Hebrew Congregation in 1885. He immigrated to America in 1889 and served as a rabbi in Sacramento. He also served as an associate rabbi in Philadelphia's Keneseth Israel and as a rabbi in Pittsburgh. Levy was a chaplain during the Spanish-American War and he was involved in various civic and charitable organizations. He was well known as an orator and he published sixteen volumes of his sermons. He died in 1917.

This volume, containing the abridged text of Tractate Rosh Hashanah of the Babylonian Talmud with an English translation, is the first published translation of the Talmud into English. The Aramaic text was edited by Rodkinson and the English translation was rendered by Levy. "The value of this translation ... lies only in the fact that it is a pioneering effort" (*EJ*). Rodkinson wrote about it in #908, vol., 1, nos. 4-5, pp. I-IV, *et seq.*, rpt. in #575. It was reviewed harshly by many reviewers (Kabakoff [1966], 101-2). For Eisenstein's criticism, see #908, vol. 1, no. 3, pp. 17-20 *et seq.* (rpt. in #577; *OZ*, 285-90). For N. S. Libowitz's critical remarks, see #1106, pp. 10-12n. For critical letters by Libowitz, Solomon Mandelkern, Bernhard Felsenthal and Meir Ish-Shalom (who revoked his approbation), see #908, vol. 1, no. 6, pp. 33-5. Some copies list the printer as A. H. Rosenberg (*JA* #4929; *KA*). The introduction and a "Synopsis of Subjects" were included with #576. This volume was completed on 25 Feb. 1895 (p. 39). Twenty volumes of Rodkinson's abridged English translation of the Talmud were published by the New Amsterdam Book Co. of New York between 1896 and 1903 (*JA* #5097; see advs. in #913, vol. 1, after pp. 140, 160). A set bound in ten volumes was advertised for $37.50 in העברי 9.40 (21 Nov. 1919), p. 16 [#928]. See Goldschmidt, 327; Kaganoff (1989-90), 50.

Other works (Levy): see *JA*; *JE*.
References (Levy): *AJYB* 5 (1903-4), 75; *AJYB* 19 (1917-8), 266; *CDAJB*, 2:380; *EJ*; *JE*, 8:61; B. Korn (1954), 217-20, 233-4; *NYT* (27 Apr. 1917), p. 11:5; Sarna (Fall 1998-Winter 1999), 62-3, 64; *UJE*, 7:12-3.
For biography, other works and references (Rodkinson): see #499.

575 ההוצאה החדשה של התלמוד מה הוא?

Author: [Michael Levi Rodkinson {Rodkinssohn, Frumkin}] מיכאל ל[וי]׳ ראדקינזאן [רודקינסאן, ראדקינסזאהן, ראדקינזון, פרומקין]
Author's father: אלכסנדר
[1], IX pp. 8vo
[New York], [1895]
Publisher: [Society for the Advancement of Hebrew Literature in America]
Printer: [A. H. Rosenberg]
Title page (p. [1]): half title.
BHB1; *KA* #252.
Copies: HUC; *JNUL.

This article by Rodkinson on his translation of the Talmud is an offprint (or extract?) from נר המערבי, vol. 1, nos. 4-6 [#908]. See #574 for his edition of the Talmud.

For biography, other works and references: see #499.

576 הוצאה החדשה של תלמוד בבלי

הוכן מחדש, נסדר ונסמן בסמני הנקודות של השפות החיות ונתתרגם בשפת אנגליש ... מסכתות שקלים ... וראש השנה ... חלק רביעי (מהוצאה האנגליש)

Author: Michael L[evi]. Rodkinson [Rodkinssohn, Frumkin] מיכאל לוי ראדקינסאן [רודקינזון, ראדקינזון, ראדקינסזאהן, ראדקינזאהן]
Author's father: אלכסנדר
IV, 21, <xviii, 36, [1], xix-xxviii> pp. 8vo
New York, 5657 [1897]
Publisher: New Talmud Publishing Co., 54 E. 106th St.
Title page #1 (p. I): extended writing.
Title page #2 (p. <i>): English only; extended writing; "New Edition of the Babylonian Talmud Original Text, Edited, Corrected, Formulated, and Translated into English ... Section Moed (Festivals) Tracts Shekalim and Rosh Hashana ... Vol. IV."
Includes: preface (Iyyar 1897) (pp. III-IV); copyright, by Rodkinson, 1896 (p. <ii>); "Explanatory Remarks" (p. <ii>); dedication (p. iii); table of contents (pp. <vii-x>); preface to Shekalim (May 1897) (pp. <xi-xii>); "Synopsis of Subjects" for Shekalim (pp. <xiii-xviii>); introduction to Rosh Hashanah (pp. <xix-xxii>); "Synopsis of Subjects" for Rosh Hashanah (pp. <xxiii-xxviii>).
Other languages: Aramaic and English.
KA #889.
Copies: HUC; LUB; *YGC.

This volume contains the original text of the Mishnah of Tractate Shekalim with an English translation. This volume does not contain Tractate Rosh Hashanah as announced in the title. Rodkinson's commentary appears under the text in Hebrew and English. *KA* miscollates 201 pp.

For biography, other works and references: see #499.

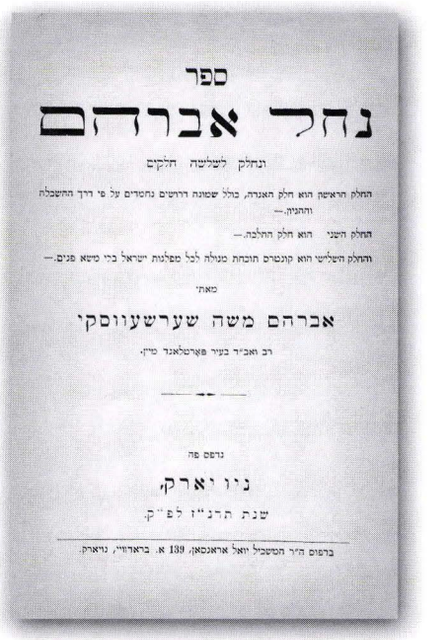
577 מאמרי בקורת

Author: [Judah David Eisenstein] י[הודה]. ד[וד]. אייזענשטיין [אייזנשטיין]
Author's father: זאב וולף
[1], 17-28, 25-50 pp. 8vo
New York, 5657 [1897]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. [1]): extended writing.
BHB1; *JA* #4983; *KA* #421.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This critical review of Rodkinson's English translation of Tractates Rosh Hashanah [#574] and Shabbat (in *New Edition of the Babylonian Talmud*, 20 vols., ed. Michael Rodkinson [New York: New Amsterdam Book Co., 1896-1903] [*JA* #5097]) "proved the worthlessness of the translation with its errors that make one's hair stand on end" (Goldschmidt, 327). It is an is an offprint (or extract?) from *נר המערבי*, vol. 1 (1895), nos. 3-5, 8-9 [#908] and it was later reprinted in *OZ*, 285-301. For an approbation from Bernard Felsenthal of Chicago, see *OZ*, p. 301. For additional remarks by Eisenstein on Rodkinson, see *OZ*, 109. *מאמרי בקורת* is listed in *Zeitschrift für Hebraische Bibliographie* 1.5 (Sept.-Oct. 1896), 132.

For biography, other works and references: see #205.

578 ספר נחל אברהם


ספר
נחל אברהם
ונחלק לשלשה חלקים
החלק הראשון הוא חלק האגדה, בהלל שמונה דרושים נחמדים על פי דרך ההשכלה והתבונה.—
החלק השני הוא חלק ההלכה.—
והחלק השלישי הוא קונטרס חובות מצוה לכל מפלגות ישראל בכי משא פנים.—
מאת
אברהם משה שערשעווסקי
רב ואב"ד בעיר פאדסלאנד מיזן.
נדפס פה
ניו יארק,
שנת תרנ"ז לפ"ק.
בדפוס הי"ר המשכיל יואל אראנסאן, 139 א. בראדוויי, ניויארק.

Author: [Abraham Moses Shershevsky] אברהם משה שערשעווסקי [שרשבסקי]
Author's father: חיים שמואל
[6], IV, 86, [5] pp. 8vo
New York, 5657 [1897]
Printer: Joel Aronson, 139 East Broadway
Title page (p. [1]): extended writing.
Includes: warning against reproduction (p. [2]); adv. for printer (p. [2]); preface (15 Apr. 1896) (pp. I-IV); note to preachers (pp. 1-2); errata (pp. [1-2]); list of subscribers (pp. [3-5]); footnotes.
Approbations (pp. [3-6]): R. Jacob Joseph of New York (11 May 1896); (4 Feb. 1891) R. Isaac Elhanan Spektor of Kovno; R. Zevi Hirsch Rabinowitz of Kovno (9 Feb. 1891).
BHB1; *JA* #5091; *KA* #573.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Shershevsky was born in 1867 in Byten, Byelorussia, and he studied in the yeshivot of Brisk, Volozhin and Kovno. He was ordained by leading rabbis, including R. Jacob Joseph of Vilna, R. Isaac Elhanan Spektor of Kovno and R. Naphtali Zevi Judah Berlin [Netziv] of Volozhin (*HYBA*). The first two recognized his mastery of the Rabbinic corpus when he was just twenty-four years old (see approbations). Shershevsky immigrated to America in 5652 [1892] and served as a rabbi in Dorchester (MA), Portland (ME) and Boston. He was a founder of the Boston Yeshivah and Agudath Harabbonim and was involved in many communal, charitable and educational organizations. He contributed to American and European Hebrew journals and אוצר ישראל [#230]. Shershevsky's wife enrolled in medical school in the late 1890s so that he would be able to pursue his religious studies without worrying about earning a living (p. III). He died in 1927.

The sermons (delivered in Vilna, New York and Portland), responsa and Talmudic novellae in this volume represented less than ten percent of Shershevsky's manuscript. Due to his financial situation, he could only afford to publish these selections (p. I). The first responsum, written when he was still in Europe, deals with an *agunah* (abandoned wife). The second, on levirate marriage, originally appeared in *העברי* (5655), no. 16 [#903]; "however, since my article was afflicted by additions and omissions—the young typesetter is to blame—to the extent that he completely mixed up my answer and misled the audience ... I found myself obligated to reprint my responsum" (p. 68n). Shershevsky also included a moralistic treatise dealing with America (pp. 78-86). On Isaac Newton's gravitational law, Julius Caesar and Egyptian deities, see pp. 3-4, 8. For his knowledge of anatomy, see p. 34. The approbations of Spektor and Rabinowitz do not mention this work. *BHB1* does not record the subscription list. See Kabakoff (1976), 224; Levitan (1980), 314.

Other works: contributed to #230, #591.
Approbations granted: #780.
References: Abramowitz 36 (portrait); *CDAJB*, 2:588; *HYBA*, 107; Karp (2000), 29; Levitan (1980), 314; *OT1*, [21] (portrait); Silberschlag (1976), 282; *SYSRO*, 138; *WWIAJ* (1926), 562; *WWIAJ* (1928), 645.

579 ספר ברית יצחק

כולל א) דיני אירוסין ונשואין וברכותיה. ב) דיני מילה וברכותיה. ג) דיני פדיון הבן והברכות. ד) דיני בר מצוה וברכותיה. ה) דרושים לכל הענינים האלו. (הברכות והדרושים יבאו גם בהעתקה אנגלית.)

Author: I. L. [Isaac Judah Leib] [Jacob Louis] Kadushin יצחק יהודה ליב קאדושין
[3], 81, [3] pp. + wrappers 12mo
New York, 1897
Printer: A. H. Rosenberg, 52 Canal Street
Front wrapper: extended writing.
Title page (p. [1]): English only; extended writing; "Brith Itzhak A Manual Comprising the Riti [*sic*] of Marriage, Circumcision, Redemption of the First Born, and Confirmation; and the Usual Prayers for these Ceremonies: Also Speeches Designed for Such Occasion."
Includes: copyright, 1897 (p. [2]); prohibition of *hassagat gevul* (p. 2); preface (pp. 7-9); testimonials (p. 10); "Wise Sayings of the Rabbis" (p. 81); pages to record deaths and births (pp. [1-3]).
Approbations (pp. 3-6): R. Isaac Elhanan Spektor of Kovno (31 Mar. 1886); R. Isaac Meir of Slobodka (31 Mar. 1886); R. Naphtali Zevi Judah Berlin of Volozhin [Netziv] (18 [?] July 1882); R. Isaac Jacob Reines of Lida (25 Mar. 1885); Yeruham Judah Leib Parmilan of Minsk (22 Mar. 1886); R. Yehiel Mikhel Halevi Epstein of Novogrudok ([Feb.-Mar.] 1885).
Other languages: English.
BHB1; *JA* #5198; *KA* #101; Rivkind #146; Wachs #542.
Copies: HAR; HUC; JNUL; LUB; *YGC (bound with #946).

Kadushin was born in Radoshkovichi, Byelorussia, ca. 1859. He studied in the yeshivot of Zasliai (Lithuania) and Volozhin and was ordained by R. Naphtali Zevi Judah Berlin [Netziv] and R. Isaac Jacob Reines. He was a *rosh yeshivah* in Minsk for four years, after which he lived in Vilna (pp. 3-6). Kadushin immigrated to America ca. 1885. He served as a *mohel* (ritual circumciser) in New York and as a rabbi and *mohel* in New Rochelle (p. 8; advs. in *אספקלריא*, no. 1, b.w.r.; *אספקלריא*, no. 2, p. 70 [#918]). Kadushin attempted to professionalize the practice of *milah* (circumcision). He complained that "every individual and sluggard who comes to this land and does not desire to carry on his back the heavy load of the peddler titles himself a *mohel*." He claimed to "have seen hundreds of actual *arelim* [uncircumcised individuals]" as a result of the ignorance of these *mohelim*. Kadushin himself circumcised "seven thousand boys" (p. 8). He died in 1932.

This manual contains the services (with an English translation) and an anthology of the laws for weddings, circumcisions, bar mitzvahs and the redemption of the first-born. Kadushin published it for religious functionaries unable to study the procedures directly from the codes because their time was consumed with their livelihood (pp. 7-8). For sermons for these occasions, in Hebrew and in English, see pp. 40-62, 65-81. For a certificate from four doctors that Kadushin "operates with skill, rapidity and safety" and a newspaper report of his successful circumcision of a young man, see p. 10. On the celebration of Washington's birthday and the refuge that Jews found in America, see pp. 43-4. The letters that Kadushin printed as approbations do not refer to this book, but were issued as certificates of ordination and recommendation. *ספר ברית יצחק* sold out within one year (#946, p. 2) and a stereotyped edition appeared as *ספר ברית יצחק ... הוצאה רביעית בהוספות רבות* (New York: European Hebrew Publishing Co., 1914). The YGC copy is bound with part 2 [#946] and the front board is titled "ברית יצחק. Speeches for Confirmation. J.L. Kadushin." Kadushin hoped to publish his manuscript on the Talmud and its commentaries (p. 9).

Other works: #946; הלכות נדה, חלה, הדלקת הנר, ברכת הנהנין בשפת ענגליש (New Rochelle, NY, 1923) [HUC, LUB]. Translated *Hoshen Mishpat* into English as *Jewish Code of Jurisprudence*, 4 vols. (?) ([New York], [1915-23?]).
References: *AJYB* 34 (1932-3), 111; *CDAJB*, 1:305.

580 ספר מקוה ישראל

הלכות מקואות ... עם שני באורים נחמדים. הראשון מקוה מים ... השני מקור מים חיים.



Author: H[enry]. [Zevi Hirsch] Grodzinsky [Grodzensky, Gradzinsky] צבי הירש גראדזענסקי [גרודזנסקי, גראדזינסקי]
Author's father: מאיר
[3], XIIII [*sic*], 108, [4] pp. Fo.
Chicago, 5658 [1898]
Printer: M. P. Ginzburg, 473 S. Halsted St.
Title page (p. [1]): border; extended writing; *shaar.*
Includes: a.a. (1120 South 13th St., Omaha) (p. [1]); acknowledgment (p. [2]); prefaces (pp. 3-XIIII); contents (p. XIIII); errata and omissions (pp. [3-4]).
Approbations (p. [2]): R. Isaac Elhanan Spektor of Kovno (26 Dec. 1895); R. Gerson Mendel Ziv of Taurage (1 Jan. 1896).
Rashi type.
BHB1; *JA* #5174; *KA* #533; Mishkin #25.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Grodzinsky was born in Minsk (or Taurage) in 1857 (or 1858) into a rabbinic family. At first he studied primarily with family members, including his famed second cousin, R. Hayyim Ozer Grodzinski. He later studied in Taurage (under R. Gershon Mendel Ziv), Ivye, Volozhin (?) and in a *kollel* in Vilna. To alleviate his financial situation, he accepted an invitation to serve as the rabbi of two Orthodox synagogues in Omaha in 1891. The first Orthodox rabbi in Omaha, he remained the only one in the city until 1916, when he was asked to retire so that a modern rabbi could replace him. Despite being a founder of Agudath Harabbonim, Grodzinsky later attended the first convention of the rival Knesset Harabbonim and served on its membership and Sabbath committees (#1178, p. 24). He often traveled to the East Coast to meet with colleagues and he corresponded with rabbis in America and around the world (*e.g.*, see #638, pp. 34-6). "Unlike many of his fellow immigrant rabbis, he somehow found the time to write prolifically [responsa and novellae] and to publish extensively, although his large published output comprises only a fraction of his written works ... Rabbi Grodzinsky chose to settle in Omaha, at the time a religiously underdeveloped town, so that he would be able to pursue his scholarly endeavors without having to contend with the political tension prevalent among rabbis in larger cities [*cf.* Gurock] ... Were it not for his writings, Grodzinsky's life might more closely parallel those of many other European-trained rabbis who came to America in his day. Through his scholarly contributions, however, he gained an international reputation although only a fraction of his work ever reached print" (Rosenbaum and Wakschlag, 264, 268, 281, 285; see #620). Following his death in 1947, his manuscripts were deposited with the Ozar ha-Posekim institute (Israel) and they continue to be consulted by scholars. His published works were reprinted and also continue to be cited.

"And now I give you my brothers and friends [this anthology of] ... the laws of *mikva'ot* that are commonly practiced in all locales and in all times [with two commentaries]. And specifically in our land where not long ago many of our brothers of Israel came from across the ocean [to find] a source of respite from contemporary pressures. Many families have settled far and across the expanses of the land. It is the primary obligation of every single community and family to establish a proper *mikvah* according to the laws of the Torah" (p. XIIII). For a novella by R. Abraham Samuel Braude of Chicago, see p. [3]. Grodzinsky still had a few copies left in 1923, which he advertised for 2 "R.T." (Reichsthaler?) (adv. in *דאס אידישע ליכט* [1.24?] [Aug. 1923?], p. 10). This volume was reprinted in *אסיפת זקנים* (Israel: Makhon Zikhron Yehudah Yehiel-Tiferet Kalib, 5636[1976]) and as a separate volume in Brooklyn in the 1990s. See Kaganoff (1989-90), 56; Rosenbaum and Wakschlag, 281-2.

Other works: #620, #656; ספר מילי דברכות, vol. 2 (New York: Moinester, 5705 [1905]). Contributed to #1207 and various rabbinic journals. Also see Rosenbaum and Wakschlag, 281*ff*; Sherman.
References: *AJYB* 50 (1948-9), 516; *BHB1*; *CDAJB*, 2:235; Gottlieb, 293; Gurock (1996), 27; *HYBA*, 30; Rosenbaum and O'Connor-Seger, 91, 94 (portrait); J. Rosenbaum (1991); Rosenbaum and Wakschlag (portrait); Sherman, 84-6, 146, 238; *SYSRO*, 20, 160; *UJE*, 8:298 (s.v. "Omaha").

581 Legal Maxims and Fundamental Laws of the Civil and Criminal Code of the Talmud ... Part I

Author: M[oses]. Mielziner [{מילזינר} משה מעלצינער]
Author's father: בנימין ליב
37 pp. 8vo [E.p.]
Cincinnati, 1898
Publisher: [May & Kreidler]
Title page (p. <1>): English only.
Includes: table of contents (pp. 3-4); introduction (pp. 5-6); footnotes.
Other languages: text in English.
JA #5425; *KA* #355; Mielziner #123.
Copies: HUC; *YGC.

Mielziner was born in Czerniejewo, Poznan Province, in 1828 into a family of distinguished rabbinic ancestry. In addition to being ordained by R. Joseph Oettinger and Samuel Holdheim, he also received a Ph.D. from the University of Giessen in 1859. His dissertation, *Slavery Amongst the Ancient Hebrews*, was translated by American abolitionists to refute M. J. Raphall's *Bible View of Slavery*. Mielziner's first pulpit was in Waren, Mecklenburg, but he was forced out of that position by the Orthodox *landesrabbiner*. He became the principal of Copenhagen's Jewish school in 1855 and he immigrated to America a decade later to become the rabbi of New York's Anshe Chesed. Mielziner attended the 1869 Philadelphia Rabbinical Conference and was active in Reform organizations. "Undoubtedly the ablest modern Talmudic scholar in the United States" (M. Meyer [1976], 23), he was invited by Isaac Mayer Wise to serve as the first professor of the subject at HUC. Upon Wise's death in 1909, Mielziner became that institution's president. Mielziner devoted himself to introducing students to Jewish legal literature and he published a number of works toward this purpose. He also translated Chronicles for the JPS, and served as the chairman of the committee on prayer book revision of the CCAR and as a consulting editor for the *JE*. He died in 1903 (see #520 for a memorial volume). One son, Jacob, was a rabbi in Helena, Montana, and another, Leo, was an artist in Paris.

"The earliest effort in this area ... [is] *Legal Maxims* ... in which the author collects, arranges and explains his material under four headings: man's responsibility, property, donation and testament" (Barth, 326). *Legal Maxims* "is merely an outline of the principal concepts underlying Talmudic jurisprudence with emphasis on their ethical character ... [it] also shows that this character is reflected in a large number of legal maxims which served as a guide in the application of the laws to life" (Waxman, 1133-4). *Legal Maxims* was appended to *Hebrew Union College. Catalogue ... 1898-1899* and reviewed in *Deborah* (1 Dec. 1898), no. 22, p. 4 and in *American Israelite* (1898) (by Isaac May). It was reprinted in Mielziner, 131-54. The publisher is recorded based on *JA*. The main text is in English; only legal nomenclature and maxims appear in Hebrew. "Part II was never written" (Mielziner, 131).

Other works: see *JA*; Schwab, 326. Also see bibliography in Mielziner, 192-210.
Approbations granted: #15, #574.
References: *AJYB* 5 (1903-4), 216; Barth, 318, 326, 328, 329, 354; Z. Bernstein, 119, 128n54; Blank, 291, 308; *CDAJB*, 2:438; Deutsch, 2:239-46; *EJ*; *JE*, 8:581-2 (portrait); B. Korn (1951), 19; M. Meyer (1976), 23-5, 52, 59, 62; Mielziner (portrait); *NYT* (20 Feb. 1903), p. 9:6; Olitzky, *et al.*, 146-8; *OZ*, 107; Spicehandler (1976), 453; *UJE*, 7:542 (portrait); Waxman, 4:1131, 1133-4; #520.

582 ספר הלכות דעות

חלק מספר המדע להרמב"ם ז"ל. עם ספר שערי דעה הכולל ביאור רחב לבאר את דברי רבינו ז"ל בהלכות דעות הרמב"ם

Author: [Shabsi Sofer] שבתי סופר
Author's father: יעקב חיים
[4], 2, 8, 4, pp.; 68 ff. 8vo
New York, 5659/1899
Chronogram: שערי דעה
Printer: E. Zunser, Famous Hebrew and English Printer, 181 E. B'way
Title page #1 (p. [1]): plain.
Title page #2 (p. [2]): border; extended writing.
Includes: preface (pp. 1-8); errata (pp. 1-4; f. 68a); adv. for printer (f. 68b); footnotes.
Approbations (pp. [4], 1-2): R. David Friedmann of Karlin (to R. Samuel Salant) (17 Mar. 1886); R. Isaac Jacob Reines of Lida (30 Nov. 1899); Zevi Hirsch of Pinsk (8 Dec. 1899); Solomon Nathan Kotler of New York (5 Dec. 1899).
BHB1; *JA* #5621; *KA* #262.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Sofer was born in 1861 (1843 according to *CDAJB*) in Karlin, Byelorussia. Prevented by poor health from traveling to a yeshivah, he was educated by his father. He began preaching in local synagogues by the age of fourteen and his oratory was well known by the time he was twenty. Sofer moved to Jerusalem in 5642 [1882]. He visited America five years later as a rabbinic emissary to collect funds for the Ezrat Nidahim society. He was implored upon to remain in New York as the preacher for Anshei Kalvarier (B'nai Israel/Sons of Israel). He served that congregation for nine years (p. 8; ten years according to *HYBA*) before becoming the rabbi and preacher of Cong. Machzikei Torah Anshei Senier. He remained there until at least 1903.

This volume contains the original text of Maimonides's "*Hilkhot De'ot*" (from *Mishneh Torah-Sefer ha-Mada'*) with Sofer's commentary. For those who subsidized the publication, see pp. 7-8. On Sofer's difficulties in America, see p. 4. The Gregorian imprint date appears on p. [2]. *JA* records the imprint date as 5660 [1899] (based on the approbations?).

Other works: contributed to *המאסף*; תורת ציון. For his mss., see *HYBA*.
References: *CDAJB*, 2:608; *HYBA*, 74-5; Wiernik (1912), 407.

583 ספר מנהגי ישרון או דרך אמונים
הוצאה שניה עם הוספות רבות דרושות ותיקונים נחוצים הרבה מאד ...

Author: Abraham L. [Eliezer] Hirshovitz [הירשוביץ] אברהם אליעזר הירשאוויץ
Author's father: יצחק אייזיק
[2], III-XVIII, 138 pp. + wrappers 8vo
Vilna, 5659/1899
Printer: Judah Leib Metz
Front wrapper: border; Cyrillic; extended writing.
Includes: approval of the Vilna censor (2 Oct. 1898) (f.w.v.); bibliography (p. VI); table of contents (pp. VII-XVIII); dedication (p. 1); preface (pp. 2-3); omissions and errata (p. 131); addenda (pp. 132-8).
Approbations (pp. [1-2], III-V): R. Hayyim Rotzker of Jonava; Zadoc Kahn of Paris (13 Feb. 1895); Isaac Elhanan Spektor of Kovno (4 Sept. 1892); Meir Noah Levin of Vilna (5 Mar. 1897); R. Solomon Hacohen of Vilna (27 Feb. 1896); R. Alexander Moses Lapidot of Raseiniai (18 Dec. 1894); Judah Leib of Kelme (22 Oct. 1893); R. Hillel David Hacohen Triwosch of Vilkija (22 June 1894); R. Samuel Zanvil Klepfish of Warsaw (27 June 1895); Solomon David Kahana of Warsaw (1 Aug. 1895); Kalman Schulman of Vilna (5 Oct. 1891); Mordekhai Weissman of Vienna (Tishri 1897).
BHB1; *KA* #503.
Copies: HUC; *LUB; *YGC (lacks wrappers).

Hirshovitz was born in Kovno in 5619 [1859] and he moved to Warsaw in 1896. He later returned home to Kovno, but in 1908 he immigrated to America. He was appointed the preacher of Shaaray Torah in Pittsburgh and taught children. Hirshovitz contributed to the Yiddish and Hebrew press in Europe and in America. He died in 1928.

This anthology of the origins of about 280 customs is rooted in Hirshovitz's belief that "every accepted custom has a root and a basis in the history of the life of the nation" (preface to the 4th ed. [#622]). For an "Essay on the Authority of Customs," by Moses Simeon Hacohen Antokolaki of Vilna, see pp. 4-6. *KA* records that Hirshovitz printed five more leaves (one with a portrait) in Pittsburgh. The YGC copy and one copy at LUB have an extra four leaves printed with a different type on different paper (pp. [1-2], XVII-XVIII, 135-8; note that the leaf with pp. 135-6 is mispaginated as pp. 133-4); these copies lack the fifth leaf with the portrait. Two more LUB copies have no extra leaves. *BHB1* collates XVI, 134, [1] pp. Other editions are: 1st, Vilna: Abraham Zevi Katzenellenbogen, 5652 [1892]; Warsaw, 1912; 3rd, St. Louis: Moinester, 1917 [#622]; 4th, Lemberg: Dawid Fraenkl Printer and Wien Publisher, 5690 [1930]; 4th, Lemberg: *s.n.*, 5690 [1930]; New York, 5723 [1963]; Yiddish trans., Vilna, 1889, 1899, 1914.

Other works: #622.
References: *ASAB*, 41; *BHB1*; *EJ* (s.v. "Minhagim Books"); *HYBA*, 35-6; Kabakoff, 251; Kressel, 1:604; *LFDNYL*, 3:145.

584 ספר דת ישראל


ספר
דת ישראל
חלק ראשון.
ספר עבודה.
בו כתוב באר היטב בישתי שפות, עברית ואנגלית דתי ישראל הנהוגים למעשה בכל יום לכל איש מישראל, להורות לו אורח חיים של היהודים הנאמנים לתי ולתורתו ואליו מחובר לפניו קונטרס חזוק הדת לעורר לבות בני עמנו לשמור לעשות ולקיים בכל המצוות עליהן מאת אלהי עולם.
אלה המצות הסדורים לפניך נפשלו בפי חז"ל בשם לחם ומזון, כי מפרנסתם הוא לכתן החזות את נפשך ולהת קיום לרוח היהדות השוכן בקרבך, ולכן קראו להם רבותינו בשם
חיי אדם.
קצור משלחן הערוך הגדול
אשר ערכו וסדרו רבותינו לפני חבפי עמנו המלאים חכמת ודעת להבין להשכיל ולהחבות במצוותיו ודעת של תורה.
עבודה וקודש הואת נעשה ע"י הרב הגי המפורסם מהר"ר
דובער אבראמאוויץ נ"י, רב ל'ד'הבב, משכון ישראל אנשי סובאלק.
חיים שמואל דוד בהרבני המופלג וחי"א מו"ה משה אהרן אהרנסאן נ"י
ובסיוע מחובר למחרת, אמרי נעם, למשוך לב בני ישראל לאביהם שבשמים.
מאת הרב המופלג בתורה וראשי מוהר"ם יהושע יוסף כלבו נר"ו,
פראפעסאר די ארבעלאניע, מחבר ספר בנין אריאל.

Author: [Dov] Bernard [Baer] Abramowitz דוב בער אבראמאוויץ [אבראמאוויטץ, אברמוביץ]
Author's father: אברהם מנחם
Author: V[ivian]. [Hayyim] Samuel David Aaronson [Arenson] חיים שמואל דוד אהרנסאן [אראנסאן]
Author's father: משה אהרן
Author: J. S. [Joshua Joseph] Kolbe יהושע יוסף כלבו
Author's father: יעקב מנחם
New York, [1899]-5665 [1905]
Other languages: English (translation).
BHB1; *JA* #5508; *KA* #193; Rappel (1993) #4, 234; Rappel (1995) #A11, א16.
Copies: HAR; HUC (vol. 1); JNUL; LUB; *YGC.

VOL. 1
[11], 24, 220, pp. 8vo
New York, [1899]
Publisher: Leonson & Weinkrantz, 70 Duane St.
Title page #1 (p. [1]): extended writing; "ספר דת ישראל חלק ראשון. ספר עבודה".
Title page #2 (p. [3]): English only; extended writing; "The Law of Israel."
Includes: copyright, 1897, by J. S. Kolbe (p. [2]); preface (pp. [6-9]); index (pp. [9-11]); postscript (p. 220).
Approbations (pp. [4-5]): R. Solomon Nathan Kotler in the name of R. Jacob Joseph of New York (22 May 1899); R. Shalom [Solomon] Elhanan Halevi Jaffe of Brooklyn.

VOL. 2
[4], 336 pp. 8vo
New York, 5660 [1900]
Publisher: Joseph Joshua Kolbe and Isaak Bertin
Printer: Eliakum Zunser, 171 East Broadway
Title page #1 (p. [1]): extended writing; "ספר דת ישראל חלק שני ספר קדושה".
Title page #2 (p. [2]): English only; extended writing; "The Law of Israel … Part Two."
Includes: copyright, by J. J. Kolbe and Isaak Bertin, 1900 (p. [2]); postscript (p. 330); index (pp. 331-5).
Approbations (pp. [3-4]): R. Samuel Salant of Jerusalem; R. Jacob David Willowsky [Ridbaz] of Slutsk (6 Sept. 1900); R. Naphtali Hertz Halevi [Widenbaum] of Jaffa; R. Hayyim Jacob b. Menahem Zundel [Shapira], R. Saul Elhanan [Shoulson] and R. Aryeh Leib b. Elimelekh Dov [Herschler] of Jerusalem (16? Oct. 1900).

VOL. 3
[6], 356 pp. 8vo
New York, 5665 [1905]
Publisher: Messrs M. J. Leonson, 18 Pike St. and S. Weinkrantz, 70 Duane St.
Title page #1 (p. [1]): extended writing; "ספר דת ישראל חלק שלישי ספר זמנים … הוצאה שניה".
Title page #2 (p. [2]): English only; extended writing.
Includes: copyright, by J. J. Kolbe and Isaak Bertin, 1900 (p. [2]); index (pp. [3-6]); postscript by Abramowitz with acrostic (p. 356); postscript by translator (p. 356).

Abramowitz was born in Vabalninkas (or Novolnick?), Lithuania, in 1860 and he moved with his family to Jerusalem at the age of ten. Educated in his youth by R. Moses Nehemiah Kahana and R. Elazar Dan Ralbag at the Etz Hayyim yeshivah, he was later ordained by R. Samuel Salant and he served as a district rabbi in Jerusalem. He immigrated to Philadelphia in 1894 and he moved to New York two years later to become the rabbi of Mishkan Israel Anshei Suwalk. He also had a Hebrew printing shop, Zion Printing. (According to W. Ehrlich, he moved back to the Land of Israel in 1904 and then returned to America in 1905.) Abramowitz succeeded the recently deceased R. Shalom [Solomon] Elhanan Halevi Jaffe as the chief *dayyan* of St. Louis in 1906 and became "one of St. Louis's best known Orthodox rabbis" (*USJ*). Abramowitz endeavored to strengthen American Orthodoxy and he helped found RIETS and Agudath Harabbonim. He was active in Zionist affairs and his support for the *Va'ad ha-Kollel* in Jerusalem was much appreciated by its leaders (see #1026). He formed the first branch of Mizrahi in America in St. Louis, thus establishing the city as the center of religious Zionism in the country. He later served as the president of American Mizrahi. In 1918 he partook in the first meeting of the American Jewish Congress and he attended the London Zionist Conference in 1920. The following year he moved back to Jerusalem. Abramowitz died in 1926 and was buried on the Mount of Olives. His grandson was Abram Leon Sachar.

KA records Aaronson's first name as Hirsch.

Kolbe was born in Warsaw or Brisk and he was in New York by 1877 (Kleeblat and Wertkin). An 1889 advertisement identifies him as an artist of Judaica on New York's Lower East Side. Kolbe devoted his life to researching the First and Second Temples. He died in Jerusalem. His name appears with the title of professor. Kressel records that he was born in 1807 and that he died in 1920.

This digest of practical *halakhah*, which was compiled by Abramowitz, is based on the *קצור שלחן ערוך* and *חיי אדם* (vol. 1, p. 6). It includes an English translation by Aronson. On "Bar Mitzvah Judaism," see vol. 1, pp. 18-19. For glosses by R. Shalom [Solomon] Elhanan Halevi Jaffe of Brooklyn, see vol. 2, pp. 152-69. According to the title pages, *ספר דת ישראל* contains an appendix by Kolbe entitled "אמרי נועם" ("'Pleasant Words', being an earnest exhortation to the Jewish youth"). *BHB1* records that it was never printed and it is lacking in the YGC copy. A variant YGC copy of vol. 1 contains an appendix (XXXXIII, 21 pp.) consisting of selections from Maimonides and Bahya Ibn Paquda in English translation, a Hebrew and English preface and a digest of laws in English; YGC lacks the title page for this appendix, but it is most likely Kolbe's "אמרי נועם". According to *BHB1*, vol. 1 was published in 1899 by Lewonson and Weinkrantz (the copyright date is 1897, but the approbations are from 1899); vols. 2-3, as well as a second edition of vol. 1, were published in 1900 by Kolbe and Bertin (printed by Zunser); finally, vols 2-3 were then reprinted and published by Leonson and Weinkrantz as a "2nd ed.". *KA* catalogues the second edition (5662 [1902]). This work was the basis for Joel Friedland [Gerald Friedlander?], *דת ודין* (London: P. Vallentine & Sons, 5675-6/1915-6) (*BHB1*). The introductory chapter, "חזוק הדת" (vol. 1, pp. 1-24), was reprinted in Joel Friedland [Gerald Friedlander?], *דת ישראל ומנהגיו* (New York: Pardes, 5712 [1952]) (*BHB1*). Pp. 152-69 were reprinted in #588. This work cost $1.50 (advs. in *בית ועד לחכמים*, no. 1, p. [3] and on the rear wrapper of the bound set [#591]; *cf.* adv. in #593). For a review, see *המודיע לחדשים*, vol. 2, p. 55 [#913] (advs. in vol. 2, nos. 2-3., b.w.v.). See *USJ*, 4:518.

Other works (Abramowitz): #588, #709, #1117; "שטר מכירה" ([New York]: S. Druckerman, *s.a.*) (double-sided broadside with pro-forma Hebrew contract for selling *hametz* prior to Passover); "שטר הרשאה" (single-sided broadside, *s.l.*: *s.n.*, *s.a.*). Edited #591. Published #593.

Other works (Aaronson): #319, #587.

Other works (Kolbe): see *BHB1*; *JA*; Kressel.

Approbations granted (Abramowitz): #698, #783; Moses Benjamin Barkai, *קול מבשר* (Jerusalem: Defus he-Hadash, 5683 [1923]).

Approbations granted (Aaronson): #587.

References (Abramowitz): Caplan (2002), 296, 300; *CDAJB*, 1:6; W. Ehrlich, index (portrait); Gottlieb, 308-9; *HYBA*, 9; *KET*, 58-61, 317; Rephael, 1:21-3 (portrait); Salmon, 165, 167; Sherman, 14-6, 252; *SYSRO*, 139-40; Tidhar, 15:4734-5 (portrait); *UJE*, 1:51; *USJ*, 4:89, 343, 518, 673, 699.

References: (Kolbe): *BHB1*; Kleeblat and Wertkin, pp. 61-2 (no. 52); Kressel, 2:141; adv. in *הלאמי* 1.11 [21 Feb. 1889], p. 8 [#899].

585 ארבעה גידולין שאסרו חכמים

Author: [Meir Ish-Shalom {Isch-Schalom, Friedmann}] [פרידמאן] מאיר איש שלום
Author's father: ירמיהו
3-17 pp. + wrappers 8vo
New York, 5659/1899
Publisher: A. L. Germansky, 30 Canal St.
Printer: I. Lipshitz, 180 Grand St.
Front wrapper: border; English.
BHB1; *JA* #5561; *KA* #65.
Copies: HAR; HUC; LUB; *YGC.

Friedmann was born in Crasna (or Horost?), Rumania, in 1831. At first a student in the yeshivah of Meir Asch, he became an ascetic Hasid and prepared to immigrate to the Land of Israel. He later became a *maskil* and worked as a farmer. He moved to Vienna in 1858 and enrolled as a non-matriculated university student. He also taught in the Beth Hamidrash and the Israelitisch Theologische Lehranstalt of Vienna. Among his students there was Solomon Schechter. Friedmann authored a number of important studies on *aggadah*, especially on the halakhic Midrashim, and he wrote numerous articles. Many later Talmud scholars used his work as the foundation of their own. Friedmann was an active Zionist and a founder of the Association for the Dissemination of the Hebrew Language. He died in Vienna in 1908. For a necrology by Schechter, see #921, no. 1, pp. 7-10.

This discussion of the Talmudic prohibition on raising dogs, pigs, hens and small cattle is an offprint from קדימה 1.4 (Apr., 1899), 187-192; 1.5 (May, 1899), 227-32; 1.6 (June, 1899), 277-82 [#911]. The original serialized edition is Benedikt #125; the offprint is not recorded in Benedict or Benedikt.

Other works: #944. Contributed to #230 (vol. 3), #913, #1029. Edited #230. Glosses to #442 (pp. 53-5), #505, #514, #823. Also see bibliographies in Benedict; Benedikt.
Approbations granted: #203, #210, #574.
References: Benedict; Benedikt; *BHB1*; *EJ*; Kressel, 1:98; Schechter, 135-43.

586 ספר נוה שלום
כולל חדושים ובאורים על הש"ס ועל הרמב"ם

Author: [Shalom {Solomon} Israelson] [איזראעלסאן, איזראעלזאן, איזראלסון] שלום [שלמה]
Author's father: אשר
[3], III, IV, 9-116, [2] pp. + wrappers (two cols. per page) 4to
Chicago, 5660/1900
Chronogram: יהי עליכם ס'ת'ר'ה
Printer: Eliezer Meites, 197 West 12 St.
Front wrapper: border; extended writing.
Title page (p. [1]): identical to f.w.
Includes: preface (pp. I-III, I-IV); postscript (pp. [1-2]).
Approbations (p. [2]): R. Jacob Joseph of New York (Nov. 6 1894); R. Elijah David Rabinowitz of Panevezys (4 Dec. 1891).
BHB1; *JA* #5769; *KA* #572; Mishkin #30.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Israelson was born in 1861 (1859?) in Joniskis, Kovno Province. He studied in his native town, Klaipeda (with R. Israel Salanter; #636, p. 258), Kovno and Panevezys and was ordained by R. Isaac Elhanan Spektor and other rabbis. He also acquired a knowledge of Russian and German. He immigrated to America in 5654 [1894] and served as one of the first East European rabbis in Milwaukee. After leaving his congregation because of his opposition to modernization in the synagogue, one hundred and fifty supporters organized a new one for him. Israelson became a rabbi in Toronto ca. 1900 and he later served as a rabbi in Chicago and as the dean of the Hebrew Theological College. (*WWIAJ* [1926, 1928] records that he assumed the latter position in 1917, though only Hebrew Theological College's predecessor, Yeshivat Etz Chaim, existed at that time. Meites [1924], 213, 324, 550 does not mention Israelson's involvement in either institution.) Israelson was also a member of Agudath Israel, Misrad Harabonim of Chicago and Agudath Harabbonim. He visited Jerusalem before 5686 [1926] (#677, p. 9) and he died in Chicago in 1931. His nephew was R. Mordekhai Schiff of Cincinnati.

This volume contains novellae on the Talmud, *Mishneh Torah* and *Shulhan Arukh*, and Talmudic *hadranim*. Israelson prepared it for publication while still in Europe, but he was unable to print it until he had been in America for five years (p. II). He complained that the Jewish educational curriculum in America neglected the Talmud. He hoped that American Jews would read ספר נוה שלום so that there would be evidence of traditional learning in "the land of Columbus" (pp. III, II-IV). He planned to publish his manuscript on *Sefer ha-Hinukh* (p. [2]; this may have appeared in 1920 as part of #636). For his fear that Americans were not immune to anti-Semitism, see p. III. In 5686 [1926] he wrote, "of my first book, '*Neveh Shalom*'... . I only sold a few copies for a low price, and more than half the printing was destroyed in a fire (I only have fifteen copies left)" (#677, p. 9). *BHB1* does not record the wrapper.

Other works: #636, #677. Contributed to #607, #619, #1207. Correspondence in #646.
Approbations granted: #664, #859.
References: *BHB1*; Caplan (2002), index; *CDAJB*, 1:291; Gutstein, 399; *HYBA*, 12-3; Swichkow and Gartner, 195-97, 416n153; *SYSRO*, 162; *WWIAJ* (1926), 289; *WWIAJ* (1928), 322; שערי ציון 11.4-6 (Tevet-Adar 1931), 48.

587 ספר עמודי שיש
כולל לוח על ארבע מאות וארבע עשרה שנה

Author: S[amuel]. J[oseph]. Scheinman שמואל יוסף שיינמאן
Author's father: ישראל ליב
Author: V[ivian]. [Hayyim] Samuel David Aaronson [Arenson] [חיים שמואל דוד אהרנסאן {ארענסאן}]
Author's father: משה אהרן
[1], XIII, 24, 24-113, <[4], XII, 59> pp. 4to
New York, 5660/1900
Publisher/printer: *s.n.*
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. <[1]>): border; English only; extended writing; "Angmudai Shaish (Marble Pillars.) A Calendar for a Period of 414 Years from 1826 to 2240 Containing in regular order the exact period of every New Moon's appearance, Sabbaths, Festivals and Scriptural Portions on each, also the Equinoxes of the Solar Year according to the prescribed and authorized Jewish Laws, corresponding with the dates in common era. Carefully Compiled from the Works of Ancient Rabbinical Astronomers with English and Yiddish Annotations."
Includes: preface (pp. I-III); introduction (pp. IV-VIII); table of contents (pp. IX-XI); copyright, by author, 1900 (p. <1>); preface (pp. <I-II>); introduction (pp. <III-IX>); table of contents (pp. <X-XII>).

Approbations (pp. <[3-4]>): R. Bernard Drachman of New York (8 Feb. 1901); R. H[enry]. Pereira Mendes of New York (10 Feb. 1901); Dr. S. F. Salinger; V. Samuel David Aaronson.
Graphics: portrait of author (p. <1>).
Other languages: English; Yiddish.
BHB1; *JA* #5850; *KA* #644.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Scheinman, born in 1829 (p. II), was "an able Talmudist ... thoroughly acquainted with astronomy and mathematics" (p. <[3]>).

This Jewish calendar contains lengthy explanatory introductions. "I have minutely expounded all this in two living languages, Jewish Jargon, and English, which are spoken by our Jewish coreligionists of America and England" (p. <II>). The main text is in Yiddish and English; only the preface is in Hebrew. Aaronson was the translator (p. <4>). This work was completed on 7 Mar. 1900 (p. [1]). The approbations are dated later than the imprint date. The back board is titled "Angmudy Schaish Marble Pillars" and is nicely illustrated.

For biography, other works and references (Aaronson): see #319.

588 ספר כתובה

Author: [Dov Baer {Bernard} Abramowitz] דוב בער אבראמאוויטץ [אברמוביץ, אבראמאוויץ]
Author's father: אברהם מנחם
6, [25?] pp. Fo.
[New York], [5661 {1901}?]
Printer: [Elyakum Zunser?]
Title page (p. 1): caption title.
Includes: a.a. (54-6 Chrystie St.) (p. 1).
Other languages: English (p. 6).
Graphics: art.
Pointed text.
KA #385.
Copies: *YGC (missing some *ketubbot*?).


ספר כתובה

S. DRUCKERMAN,
50 CANAL STREET, NEW YORK.

ספר כתובה contains: twenty-three pro forma *ketubbot* (marriage contracts), two pro forma *tena'im* (engagement contracts) and a free English translation of the *ketubbot* (p. 6). An advertisement in הישראלי, no. 1, p. 7 [#593] states that the work contains twenty-five *ketubbot*. Some of the *ketubbot* are for a second marriage. Perforations enabled the *ketubbah* to be torn from the book, leaving a margin containing a transcript of the *ketubbah*. These were to be kept by the officiating rabbi for his records, since many people would lose their *ketubbot* (see p. 2 in the 2nd ed.). The text of the *ketubbot* is pointed so that the groom could read his own *ketubbah*

(see p. 2 in the 2nd ed.). For a digest of the laws of writing a *ketubbah* and officiating at a wedding, see pp. 1-6. This digest originally appeared in *ספר הדת והתורה*, vol. 2, pp. 152-69 [#584]; it contains glosses by R. Shalom [Solomon] Elhanan Halevi Jaffe of Brooklyn, some of which refer to American conditions (*e.g.*, p. 1). *ספר כתובה* cost thirty cents (advs. in *בית ועד לחכמים*, no. 1, p. [3] [#591] and on the rear wrapper for the bound set; #593, no. 1, p. 7). *KA* identifies the imprint place and year. The type is similar to Zunser's and he printed other works by Abramowitz in this period. A second edition was published in 5668 [1908] in New York by S. Druckerman; it has a full title page, wrappers, a preface, two additional pages of laws and larger pages. The second edition cost forty cents and may have contained different quantities of the pro forma documents. The *ketubbot* in both editions are identical, as are the digests reprinted from *ספר הדת והתורה*. A third edition was published in 5688/1928 in New York by Hebrew Publishing Co. [YGC]; in this edition, *ketubbot* with different illustrations are included (one style, copyrighted 1915 by Hebrew Publishing Co., is signed by Lola [Leon Israel]) and the *ketubbot* have English "certificates of marriage" on the *verso*.

For biography, other works, approbations granted and references: see #584.

589 ספר חיזוק מדת הבטחון

Author: [Michael Deutsch] מיכאל דייטש
Author's father: אליהו
39, [1] pp. 8vo
New York, 5662 [1902]
Chronogram: **יושב בסת"ר**
Publisher: Mordekhai Deutsch
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): extended writing.
Includes: memorial to Barukh Pinehas Liberman, who underwrote the publication (p. 2); publisher's preface (pp. 3-5); postscript (p. 39); memorial to family members (p. [1]).
BHB1; *KA* #303.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Deutsch died in Siauliai, Lithuania, in 1884 at the age of seventy-three years.

ספר חיזוק מדת הבטחון contains a moralistic treatise, two responsa and a Midrashic homily. The publisher was the author's son, who planned to print approbations in future volumes. No further volumes appeared (p. 39).

Other works: *ספר שאלות ותשובות רב מלכי"א* (Jerusalem: Levy, 5664 [1904]).
References: *BHB1*.

590 ספר אהל יוסף
שאלות ותשובות על שו"ע
Sefer Ohel Joseph


ספר

אהל יוסף

שאלות ותשובות

על שו"ע או"ח, יו"ד ואה"ע"ז

יוסף אליהו פריד בן לא"א יהודה ליב ז"ל

נויארק

שנת תרס"ג לפ"ק

SEFER
OHEL JOSEPH
BY RABBI JOSEPH E. FRIED
NEW YORK.

Author: Joseph E[lijah]. Fried יוסף אליהו פריד
Author's father: יהודה ליב
[2], 39 ff. (two cols. per page) Fo.
New York, 5663 [1903]
Printer: A. H. Rosenberg, 52 Canal St
Front wrapper: border; English; extended writing.
Title page (f. [1a]): identical to f.w.
Includes: memorial and dedication to family members (f. [1b]); preface (ff. [2a-b]); addenda (f. [2b]); errata (f. 39a); table of contents (f. 39b).
Rashi type.
BHB1; *KA* #18.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First volume of responsa published in America.

Fried was born in Krekenava, Kovno district, and he served as a rabbi in Saukenai, Lithuania, for sixteen years. He immigrated to New York in 5651 [1891] and was appointed the rabbi of Congregation Adath Jeshurun (16-14 Eldridge St.). He was still in New York in July 1922 (see his approbation to Kramer, ספר *מעדנים*).

ספר אהל יוסף contains twenty-five responsa on the *Orah Hayyim, Yore De'ah* and *Even ha-Ezer* sections of the *Shulhan Arukh.* Fried wrote at least three of the responsa (nos. 13, 23, 24) while still a rabbi in Europe and three pertain to conditions in America: gentiles lighting gas lamps on the Sabbath (no. 8), *eruvim* for apartment buildings with many residents (no. 11) and building *sukkot* on fire escapes (pp. 20-1); other responsa refer to American conditions tangentially. Nos. 13, 23 and 24 were submitted to R. Isaac Elhanan Spektor for confirmation and his responses appear in the text.

Spektor also issued an approbation for the volume but it was not printed (f. [2a]). Fried consulted with R. Dr. Hillel Hacohen Klein on one responsum (f. [2b]). After printing the work, Fried sent a copy to R. Elijah David Rabinowitz Teomim of Jerusalem, who read it and sent Fried some glosses in a letter dated 30 Oct. 1903. The work was subsequently rebound with a new version of the introduction containing these glosses (f. [2b]). Fried had prepared an illustrated manuscript on the laws of *shehitah* while still in Europe, but he could not afford to print it. He hoped that אהל יוסף would arouse enough interest in his scholarship so that he could publish his manuscript on *shehitah* (f. [2a]). Pasted onto the *recto* of the front wrapper of the YGC copy is a *pro forma* dedication letter in which the name of a patron could be inserted. See Karp (1963), 293.

Other works: ספר *אלומת יוסף* (Jerusalem: Samuel Halevi Zuckerman, 5669 [1909]).
Approbation granted: Asher Zelig Kramer, ספר *מעדנים* (Bilgoraj and Warsaw: B. Kronenberg and G. Piment, 5686/1926).
References: *CDAJB*, 1:177; *HYBA*, 79-80; Karp (1963), 293; *OT1*, [14] (portrait); *OT2*, 21 (portrait).

591 בית ועד לחכמים



Author: [Dov] B[ernard, Baer]. Abramowitz] דוב בער אבראמאוויטץ [אבראמאוויץ, אברמוביץ]
Author's father: אברהם מנחם
New York, 5663 [1903]
Publisher: Dov Baer Abramowitz
Printer (general wrapper, f.w. to no. 3): Zion Printing/Dov Baer Abramowitz, 7 Eldridge Street
BHB1; Brody, 143; Brody-Zeldner, 221; *KA* #84; *KET*, 58-61.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First rabbinic journal in America.

NO. 1
[2], 4, 20, [6] pp. 8vo
Shevat 5663 [1903]
Title page (p. [1]): color (blue ink); English; *Shaar*; " ... בית ועד לחכמים מקדש לתורת היהדות העתיקה וחזוק דת ישראל סבא כולל ואוצר בתוכו: א) הוראות שעה, ב) פלפולא חריפתא, ג) מילי דאגדתא, ד) שאלות שהזמן גרמא, ה) פרפראות לחכמה, ו) מאמרים לחזק הדת, ממיטב פרי רוחם של גאוני ישראל וגדולי הדור, חכמים וסופרים מצוינים ... שנה א', חוברת א'".
Includes: manifesto (p. [2]); advs. (pp. [1-6]).

NO. 2
4, 24, [4] pp. 8vo
Adar 5663 [1903]
Title page (p. 1): extended writing; *shaar*; "בית ועד לחכמים ... מקדש לתורת היהדות העתיקה וחזוק דת ישראל סבא כולל ואוצר בתוכו: א) הוראות שעה, ב) פלפולא חריפתא, ג) מילי דאגדתא, ד) שאלות שהזמן גרמא, ה) פרפראות לחכמה, ו) מאמרים לחזק הדת, ממיטב פרי רוחם של גאוני ישראל וגדולי הדור, חכמים וסופרים מצוינים ... שנה א', חוברת ב'".
Includes: adv. for #1124 (p. 4).

NO. 3
[2], 6, 28 pp. 8vo
Nisan 5663 [1903]
Title page (p. [1]): extended writing; *shaar*; "בית ועד לחכמים ... מקדש לתורת היהדות העתיקה וחזוק דת ישראל סבא כולל ואוצר בתוכו: א) הוראות שעה, ב) פלפולא חריפתא, ג) מילי דאגדתא, ד) שאלות שהזמן גרמא, ה) פרפראות לחכמה, ו) מאמרים לחזק הדת, ממיטב פרי רוחם של גאוני ישראל וגדולי הדור, חכמים וסופרים מצוינים ... שנה א', חוברת ג'".
Include: table of contents (p. [2]); advs. (p. [2]).
Other languages: English (p. 28).

NO. 4
[4], 4, 30, [2] pp. 8vo
Iyyar 5663 [1903]
Title page (p. [1]): English; *shaar*; "בית ועד לחכמים מקדש לתורה ולתעודה".
Includes: advs. (pp. [1-2]).

NO. 5
[4], 4, 32 pp. 8vo
Sivan 5663 [1903]
Title page (p. [1]): English; *shaar*; "בית ועד לחכמים מקדש לתורה ולתעודה".

NO. 6
28 pp. 8vo
Tammuz 5663 [1903]
Title page (p. 1): English; *shaar*; "בית ועד לחכמים מקדש לתורה ולתעודה".

Abramowitz published and edited *בית ועד לחכמים*, the first rabbinic journal in America, to address the waning of religious observance and the lack of unity among religious authorities in America. He also wished to create a bridge with rabbinic colleagues in other countries and to solicit their assistance in strengthening American Orthodoxy. He addressed the sages of Europe: "there are many people in our country who donate a lot of money to support your houses of learning ... and so the children of America can justly say that your Torah is ours. So we have a right to ask of you to come and help support us spiritually in exchange for our material support" (no. 1, pp. 1-4). *בית ועד לחכמים* "gained recognition as an international rabbinic journal" (Sherman, 252). Many of the contents are essays on Jewish law and there is a focus on issues dealing with modern technology and other matters of contemporary concern (*e.g.*, electricity on festivals, hot tap water and bicycle riding on the Sabbath, the baking process of the Manischewitz matzah factory, yeshivot in America, kosher restaurants, the decline of Judaism in America, purchasing bread on Saturday night from bakers who work on the Sabbath and the composition of agate). Other contents include essays on history, Biblical exegesis, poetry (no. 4, p. 28; no. 5, p. 28) and a fable in verse (no. 2, pp. 19-20). On the history of the Jews of the New World as viewed through European responsa, see no. 1, pp. 18-20; no. 2, pp. 17-8; no. 4, pp. 25-7; no. 5, pp. 7-11. On the convention of Agudath Harabbonim in Cincinnati, see no. 6, pp. 9-11. On the Benot Zion society of Cincinnati, see no. 2, pp. 21-4. Contributors included Abramowitz, Moses Leib Berinstein of Elizabeth (NJ), Judah David Bernstein, A[braham]. Hyman Charlap, J. D. Eisenstein, R. Yehiel Mikhel Halevi Epstein of Novogrudok, R. Jacob Frommer of New Haven, Reuben Gotfried of Jerusalem, *Shohet* Abraham Isaac Horowitz of Cincinnati, R. Zevi Hirsch Grodzinsky of Omaha, Aaron Heiman of London, Judah Joshua Falk Israelit of Chelsea (MA), Abraham Leib Gordon, R. Jacob of Dubno (Dubno Maggid), Shalom [Solomon] Elhanan Halevi Jaffe of New York, R. Eliezer of Kupiskis, Abraham Franco Mendes, R. Joseph Levinstein of Serock, R. Abraham Jacob Gerson Lissa [Lesser] of Cincinnati, N. T. London of New York, David Radinsky of Brownsville (Brooklyn), Moses Ravinson of RIETS, A. H. Rosenberg, R. Joseph Naphtali Rosenberg of Syracuse, R. Judah Leib Seltzer of Bangor (ME), R. Abraham Moses Shershevsky of Boston, R. Joseph Judah Strasberg of Jerusalem, R. Moses Simeon Sivitz of Pittsburgh, P. Tarshish of Baltimore, Hayyim Zevi Teomim, R. Yehiel Mikhel Tukatzinsky of Jerusalem, R. Zevi Hirsch Walk of Pinsk and R. Asher Lipman Zarchi of Louisville (KY). For a listing of the contents of each issue, see *KET*.

Abramowitz announced that he would accept advertisements for religious functionaries at no charge (no. 1, p. 1). Among the advertisements are those for American Hebraica (#584, #588, #709, #711, #1107, #1125, #1128; Shalom Elhanan Jaffe, *שיחה שלימה* [Jerusalem: Samuel Halevi Zuckerman, 5656 {1896}] and *שואל כענין* [Jerusalem: Moses Lilienthal, 5655 {1895}]; Moses Sivitz, *ספר חקר דעת* [Jerusalem: Salomon Brothers, 5658 {1898}-5662 {1902}]). Abramowitz's address is listed on the title pages of nos. 1-3 and f.w. to no. 3 as 73 Canal St.; on the title pages of nos. 4-6 it is 7 Eldridge Street. The title pages list subscription rates for America and Western Europe. An annual subscription cost two dollars (semi-annual, $1.25). The *shaar* on the title pages are signed by B. [Barukh] Weinstock; he was from Jerusalem and he served as the purchasing agent for a consortium of American *etrog* dealers committed to importing *etrogim* from the Land of Israel (adv. in no. 4, p. [2]). Each number was issued with wrappers; *BHB1* records back wrappers with an English title ("Monthly magazine: Beth Vaad La'chachomim, Devoted to the Promotion of Judaism, edited and published by Rabbi B. Abramowitz ..."). YGC also has a set of nos. 1-6 that were bound together with a special wrapper, not recorded by *BHB1* (titled "... מקדש ... בית ועד לחכמים עתון ירחי לתורת היהדות העתיקה וחזוק דת ישראל סבא. כולל ואוצר בתוכו: ממיטב פרי רוחם של גאוני ישראל וגדולי הדור. חכמים וסופרים מצוינים"). The bound set cost one dollar (adv. on b.w. of bound set; other works listed are #584, #588, #709). A variant copy of no. 1 with [8] pp. at the end (or [6] pp. + b.w.?) has an English title on the back, lacks the advertisement for #584 and contains a Yiddish advertisement for Abramowitz's Zion Printing house. *KA* records 7 nos.; *BHB1* records that it lacks no. 7; Brody, Brody-Zeldner and *KET* record six nos. See Nechushtai, 41, 46; Y. Ibn Shoshanim in *הצפירה* 30.75 (10 Apr. 1903), p. [4].

For biography, other works, approbations and references (Abramowitz): see #584.

592 ספר יוסף תקוה

בו יבוארו דיני מצות הנעשות ע"י מכונות שקורין מאשינין איך יהיו מותרים לאוכלם בפסח. מאתי אסיר התקוה זכרי' ראזענפעלד רב לאגה"ק בסאנטלואיס יצ"ו.


בעזרה

ס פ ר

יוסף תקוה

בו יבוארו דיני מצות הנעשות ע"י מכונות
שקורין מאשינין איך יהיו מותרים
לאוכלם בפסח.

מאתי אסיר התקוה

זכרי' יוסף ראזענפעלד

רב לאגה"ק בסאנטלואים יצ"ו.

שנת תרס"ג לפ"ק.

סם. לואים, מא.

בדפוס של יוסף בערנשטין וחיים זאב נאלדמאן
916 נארד 8טע סט.

Author: [Zechariah Joseph Rosenfeld] זכריה יוסף ראזענפעלד [רוזנפלד]
Author's father: משה גבריאל
[1], X, [2], 76, 78-98, [9], pp. 8vo
St. Louis, 5663 [1903]
Printer: Joseph Bernitz and Hayyim Zev Goldman, 916 North 8th St.
Title page (p. [1]): border; extended writing.
Includes: preface (29 Jan. 1903) (pp. 1-4); omissions (p. [2-4]); footnotes.
Approbations (pp. I-[2]): R. Elijah David Rabinowitz of Jerusalem (17 Jan. 1905); R. Uri Shraga Feivel Taubes of Iasi (1 Dec. 1904); R. Zevi Hirsch Shapira of Mukachevo (1 Dec. 1904); R. Benjamin Aryeh Weiss of Chernovtsy (23 Nov. 1904); R. Moses Mordekhai Epstein of Slobodka (18 Jan. 1905); R. David Friedman of Karlin-Pinsk (29 Jan. 1905); R. Joshua Horowitz of Jacob (?) (14 Feb. 1907); R. Isaac Blaser of Jerusalem (4 Jan. 1907).
Other languages: English (pp. 5-8).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

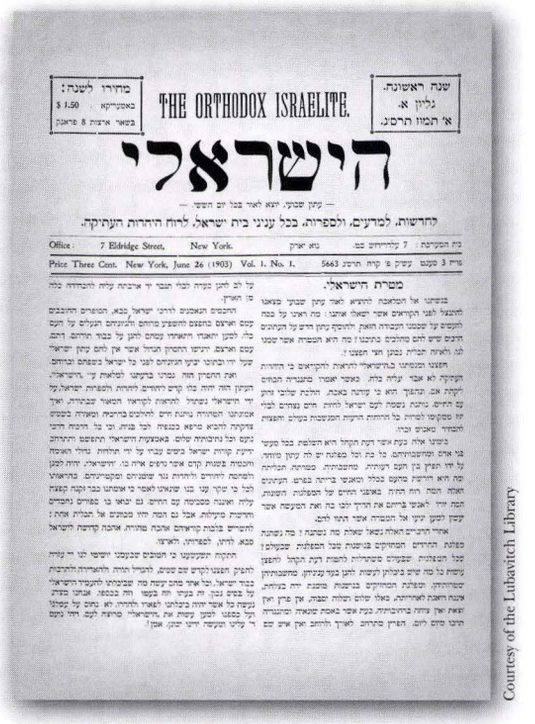
Rosenfeld was born in 5610 [1850] and he became a rabbi in Russia in 5631 [1871]. He later served as a rabbi in St. Louis. Rosenfeld authored a number of small pamphlets on contemporary halakhic issues (*e.g.*, machine-made matzoth and shaving), most of which remained in manuscript. Some of his decisions and practices were condemned by another local rabbi, R. Shalom [Solomon] Elhanan Halevi Jaffe. After a five-year-long feud between the two, Jaffe finally left for Brooklyn.

ספר תקוה יוסף deals with the permissibility of using machine-made matzah (unleavened bread) on Passover. For responses to Rosenfeld's inquiries from Arthur W. Greeley of the Department of Zoology of Washington University in St. Louis and F. W. Hodge of the Smithsonian, see pp. [5-9]. The approbations are dated 1904-1907, though the imprint date is 5663 [1903]. "X pages, which contain approbations from 5665 [1905], were apparently printed that year and added to the book, which was published in 5663 [1903]. [2] pp., which contain the last two approbations, were apparently printed in 5667 [1907] and were only appended to some copies" (*BHB1*). After *ספר יוסף תקוה* was printed, Rosenfeld removed ff. 29-30 and replaced them with an expanded text foliated as ff. 29-41; *BHB1* records three copies with variant compositions (see both records); the YGC copy does not match any of them. "The introduction of machine-made *mazzot* in the middle of the 19th century sparked a violent and extended halakhic controversy, whose faint echoes are still heard to the present day ... The controversy centered on whether the machine process caused fermentation, i.e., did the milling by heavy machinery cause the wheat to exude a moisture which brought about fermentation, and, especially, did the pieces of dough which adhered to the machinery have the same effect" (*EJ*, 12:1156-8). American Jews produced machine-made matzah as early as 1850; they may have been the first to do so (Nathan Adler, "The Passover Bread," *Occident* 7.10 [Jan. 1850], 523; Grinstein, 308-9, 576n52; for illustrations, see Grinstein, 446 and *Frank Leslie's Illustrated Newspaper* [10 Apr. 1858]). For a detailed analysis of the history of the proliferation of machine-made matzah and the controversies that ensued, see *OY*, 6:277-8 (this source erroneously records that the use of machine matzah spread to America from Europe in 1875). See Kaganoff (1989-90), 56.

Other works: #1103, #1144, #1161. For a responsum, see #759.
References: W. Ehrlich, 1:314; Gottlieb, 308; Sherman, 108.

593 The Orthodox Israelite. הישראלי

עתון שבועי ... לחדשות, למדעים, ולספרות, בכל עניני בית ישראל, לרוח היהדות העתיקה


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Office: 7 Eldridge Street, New York. בית המערכה: 7 עלדרידגס סטריט, נוא יארק

Price Three Cent. New York, June 26 (1903) Vol. 1. No. 1. 5663 מחיר 3 סענט. ניו יארק, יום ה' כ"ו יוני 1903 שנה א' גליון א'

משרת הישראלי.

Courtesy of the Lubavitch Library

Author (pp. 4): A[braham]. H[ayyim]. [Hyman, Hayman, B. Joseph] Charlap [Harlap] אברהם חיים חרל"פ [חרלאפ, היימאן, בן יוסף]

Author's father: יוסף

New York, 5663/1903

Publisher: B. [Dov Bernard] Abramowitz, 7 Eldridge St.

Includes: advs.

Brody, 153; *KA* #365.

Copies: *JTSA (nos. 1-4); *LUB (lacking no. 4, pp. 3-6, 7-8).

NO. 1
8 pp. Fo.
1 Tammuz 5663/26 June 1903

NO. 2
8 pp. Fo.
8 Tammuz 5663/3 July 1903

NO. 3
8 pp. Fo.
15 Tammuz 5663/10 July 1903

NO. 4
8 pp. Fo.
22 Tammuz 5663/17 July 1903

NO. 5
?

This weekly journal contains current events, biographies, rabbinica and poetry. Among the contributors were A. H. Charlap, Joseph Charlap, Judah David Eisenstein, Judah Joshua Falk Israelit of Chelsea, A. H. Rosenberg, Asher Lipman Zarchi of Louisville and Judah Leib Seltzer. On the convention of Agudath Harabbonim in Cincinnati, see no. 2, p. 8. An annual subscription cost $1.50 and individual issues cost seven cents (masthead). E. R. Malachi, "שבעים", 670 records four numbers and *KA* records five; Brody records that a fifth issue appeared on 29 Tammuz 5663.

For biography, other works, approbations granted and references: see #25.

594 ספר חדושי מהרא״י


ספר
חדושי מהרא״י
חלק ראשון
ב ר א ת י
שנת תרס״ד לפ״ק

Author: [Eliezer Joel Halevi] אליעזר יואל הלוי
Author's father: חיים שלמה זלמן
New York, 5664 [1904]
BHB1; *KA* #301.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1
[5] pp.; 19 ff. + wrappers (two cols. per page) 8vo
New York, 5664 [1904]
Printer: Elyakim Zunser, 156 East Broadway
Front wrapper: border; extended writing.
Title page (p. [1]): identical to t.p.
Includes: preface (pp. [3-5]); acknowledgment of aid from children (f. 19b).

VOL. 2
[1], 76 pp. + wrappers (two cols. per page) 8vo
New York, 5664 [1904]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: errata (p. 2); corrections to vols. 1 and 2 (p. 76).
Rashi type.

Halevi was from Kovno (vol. 1, p. [1]). He studied with his father in his youth (see his ***ספר פרי זקנים***, f. [2a]) and later with R. Joseph Dov Soloveitchik at Volozhin. He immigrated to America for economic reasons, but life in America brought him no more success as a businessman. Halevi served as a rabbi in Troy, NY, and in Portland, ME. He retired after his children were grown up and he thereafter devoted himself to Torah study (vol. 1, pp. [4-6]).

ספר חדושי מהרא״י is the result of Halevi's post-retirement studies. Vol. 1, which appeared first (vol. 1, f. 19b), is an analysis of the opinions of rabbinical authorities on *sefeikot* (uncertainties in matters of *halakhah*). Vol. 2 contains Talmudic novellae and one responsum.

Other works: ***ספר פרי זקנים*** (Jerusalem: I. N. Levy and Partners, 5668 [1908]).

595 חידושי אב״י

Author: [Judah Eliezer Anixter] יהודא אליעזר אניקסטער
Author's father: יצחק אייזיק
[4], 3, 38, [2], 39-56, [1], 57-66, [2], 67-145, [1], 60, [1], 33 pp. (two cols. per page) Fo.
Chicago, 5664 [1904]

Chronogram: **למען תחיון וירשת**
Printer: Hayyim Leib b. R. Eliezer Meites, 380 S. Halsted St.
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. [2]): divisional t.p.; "חלק ראשון חדושים על גפ"ת, וקראתי שמו חידושי אב"י".
Title page #3 (p. [1]): divisional t.p.; "חלק שני שאלות ותשובות, וקראתי שמו תשובות אב"י".
Title page #4 (p. [1]): divisional t.p.; "חלק שלישי הוא דרשות וקראתי שמו דרושי אב"י ובסופו הוא חדושים באיזה פסוקי התורה, וקראתי שמם טעמי דקרא".
Includes: preface (pp. 1-3).
Approbations (pp. [3-4]): R. Moses Bezalel Lurie of Sinaia, Rumania; R. Eliezer Simhah Rabinowitz of Kalvarija, Poland (13 Feb. 1901); R. Raphael Shapira of Volozhin (26 Dec. 1902); R. Jacob David Willowsky [Ridbaz] of Chicago (19 Jan. 1904).
Rashi type.
BHB1; *KA* #299; Mishkin #38.
Copies: HAR; HUC; JNUL; LUB; *YGC.


חידושי אב"י

הספר הזה כולל שלשה חלקים.

חלק ראשון חדושים על גפ"ת, וקראתי שמו חדושי אב"י.

חלק שני שאלות ותשובות ושמו תשובות אב"י

חלק שלישי דרושות ושמו דרושי אב"י

ובסופו באורים וחדושים על איזה פסוקי התורה בשם טעמי דקרא.

יהודא אליעזר אניקסטער

לבין תחיון וירשת

Anixter was born ca. 1829 and he immigrated to New York ca. 5634 [1874] (p. 1). By 1877 he was in Chicago (see responsum on p. 3), where he served as a pulpit rabbi for thirty-five years and was a member of the city's Board of Rabbis/Va'ad Harabbonim (see his approbation to *ספר דברי נפתלי*). "Rabbi Anixter was widely famed for his profound Talmudic scholarship, his piety and his devotion to the cause of Orthodox Judaism in Chicago" (Gutstein, 130). He was also a member of Shochrei Sfath Eber/Seekers of Hebrew Literature and he supported the activities of Hayyim Halevi (see #498). He died in 1914. His son-in-law was Bernard Horwich, a lay communal leader in Chicago. (Anixter's first initial is recorded as M. in Cutler, 82.)

חידושי אב"י contains Talmudic novellae, responsa, homilies and Biblical commentaries. Some of the responsa were sent to Anixter by R. Isaac Elhanan Spektor of Kovno, R. Naphtali Zevi Judah Berlin [Netziv], R. Eliezer Simhah Rabinowitz, R. Raphael Shapira of Volozhin and R. Moses Judah Joshua Leib Diskin of Jerusalem. Among those who solicited responsa from him were rabbis in Baltimore (pp. 34-8; also see pp. 56-60), "R. Zev" of Des Moines (pp. 28-31) and Chicago Jews. Among the subjects of the responsa are: constructing *mikva'ot* with rubber pipes (pp. 1-2); how to write *gittin* in Chicago (pp. 3-5, 40-55); *shehitah* (11-6, 32-3); conversion (pp. 16-24); *tevilat kelim* (ritual immersion of kitchen and dining utensils) in a sink (pp. 31-2); and the status of a *cohen* (priest) who enrolls his son in a missionary school (pp. 33-4, 50-1). Anixter contrasted the state of Jewish learning in America with that in Europe, and reflected on how he lacked the basic texts for Talmud study in New York (this was rectified upon his arrival in Chicago) (p. 1). Lurie wrote in his approbation, "I was very glad that we have merited to see that our holy Torah has spread out its beauty to the other side of the ocean, in the New World ... and that in a place where previously wild people lived, now the disputes between Abbaye and Rabba are heard."

Other works: some writings appear in #707. Also see #498.
Approbations granted: #229; Menahem Mendel Neiman, *ספר דברי נפתלי* (Jerusalem: Samuel Halevi Zuckerman, 5669 [1909]).
References: *AJYB* 17 (1915-6), 218; *BHB1*; Bregstone, 6, 55; *CDAJB*, 1:18; Cutler (1996), 82; Gutstein, 130, 304; Horwich, 159-70, 235-7; *SLTYBA*, 2; Wiernik (1912), 282.

596 ספר תורת מאיר
והוא חדושים וביאורים בדברי רש"י


ספר

תורת מאיר

והוא

חדושים וביאורים בדברי רש"י ז"ל

מאת

מאיר בן זאב פריימאן

נויארק

Author: Meyer Freeman מאיר פריימאן
Author's father: זאב וואלף
[1], 102 ff. (two cols per page) 4to
New York, 5664/1904
Printer (f. [1a]): A. H. Rosenberg, 50 Canal St.
Title page #1 (f. [1a]): English only; "Torath Meyer A Commentary on the Talmud."
Title page #2 (f. 1a): border; extended writing; "ספר תורת מאיר והוא חדושים וביאורים בדברי רש"י".
Includes: preface (15 Dec. 1898) (ff. 3a-b); postscript (14 Oct. 1904/5665) (f. 102b).
Approbations (ff. 2a-b): R. Jacob David [Willowsky] [Ridbaz] of Chicago (23 Nov. 1900); Samuel Zevi Wein of New York (12 Feb. 1903); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (10 Dec. 1903); R. Abraham Eliezer Alperstein of New York; R. Zevi Hirsch Lass of New York (16 Dec. 1903).
Rashi type.
BHB1; *KA* #878.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Freeman was born in 5603 [1843]. He studied in various *hadarim* and yeshivot before enrolling in the yeshivah in Volozhin at the age of sixteen. Two years later he transferred to the yeshivah of R. Mordekhai Hirsch in Kalwaria, Poland (#596, f. 3b). He immigrated to America at the age of twenty (f. 3a; *DRS* records twenty-three) and became a *shohet*. He lived in New York and maintained *hevrutot* (regular study partnerships) with R. Zevi b. Nehemiah Katz (in the Mariampoler congregation) and R. Solomon Siskind (preacher of the Allen St. synagogue) (#596, f. 3a). He traveled to the Land of Israel in 1888. While there he was arrested by Ottoman authorities, necessitating American diplomatic intervention. Freeman had a butcher shop on New York's Lower East Side in 1900 (Klaperman [1964]; Klaperman [1969]). He later moved to E. 50th St. (#655, p. 8). He was in Long Branch, NJ, in August 1904 (#596, f. 97a) and he spent time (summers?) in the village of Bradley Beach, NJ, from about 1915 to about 1923 (#655, pp. 61, 231, 307, 309, [3]). Freeman was active in local communal affairs. He served as the president of Beth Hamedrash Hagadol of New York (#596, f. 7b) and was a founder of the Association of American Orthodox Hebrew Congregations, which sought to bring a chief rabbi to New York. He later served as the president of Cong. Talmud Torah, 221 E. 51st St. Dismayed that he "found ... no Torah" in his neighborhood, Freeman donated "a few thousand dollars" to build a synagogue and study hall (#655, p. 8; the money had originally been collected to fund the publication of his ***תורת מאיר ספר***; *JCR* reports that the synagogue had a seating capacity of seven hundred).

This volume contains Freeman's supercommentary to Rashi's commentary on the Talmud. Some of the novellae were delivered as sermons (ff. 8a-b, 100a-102a). A correspondence from Ridbaz is included (f. 16a). On Freeman's family and teachers, see ff. 3b, 102b. Freeman wrote, "when I came to America I was twenty years old and I struggled to make a living just like the other Russian and Polish immigrants who came to America. Nonetheless, it was the Torah that sustained my life and I established a regular routine to study Torah ... Since jealousy of scholarship engenders knowledge of Torah, from me other *ba'al ha-batim* [laymen] should see that even in America it is possible to study Torah." Various sections of the work are dated between 2 Mar. 1880 and the week of 22 May 1904. The postscript is dated later than the imprint date. On the low state of Jewish learning in America, see f. 3a. For autobiographical information, see f. 3. The printer's address on t.p. #2 is 52 Canal St. For additional volumes of this title, see #602 and ספר יד מאיר.

Other works: #602, #655; *ספר יד מאיר* (Safed: Hagalil, 5673 [1913]); *ספר נחלת מאיר והוא חדושים ובאורים על ש"ס בבלי וירושלמי ומפרשיהם* (New York: Oriom Press, 5683 [1923]).
References: C. Adler (1906), 15-7; C. Adler and Margalith, 53-8; *DRS*, 6:57-8; *JCR*, 240; Karp (1955), 136, 140, 142, 189-90, 192; Klaperman (1964), 16; Klaperman (1969), 57; Wiernik (1912), 406, 407.

597 ספר זכות אבות

והוא פרקי משניות המתחילים באותיות של שם ללמוד אותם ביום היארצייט. עם פירוש "מגן אבות" בשפת יהודית ובהוספת התפלות והדינים הנחוצים לזה

Author: [Samuel David Sobel?] שמואל דוד סאבעל
Author's father: דובער
[2], 23, [1] ff. 18mo
New York, 5666 [1906]
Printer: A. H. Rosenberg, 157 East Broadway
Title page (f. [1a]): extended writing; *shaar*; Yiddish.
Includes: copyright, by author (f. [1b]); page to record date of death (f. [1b]); prayer to recite on anniversary of death (f. [2a]); laws of *yahrzeit* (f. [2b]); excerpts from the will of R. (Shabbetai) Sheftel Horowitz (son Isaiah Horowitz) (f. [1a]); eulogy for the death of a father (ff. [1a-b]).
Other languages: Yiddish (commentary and laws).
Graphics: illustration of cemetery (f. [1b]).
BHB1; *KA* #272.
Copies: HAR; JNUL; LUB; *YGC.

This volume contains twenty-two selections from the Mishnah to be recited on a *yahrzeit* (anniversary of a death). Each selection begins with a different letter of the alphabet, in accordance with the custom of reciting a selection that begins with the same letter as the first letter of the deceased's name. Underneath the text is a Yiddish commentary.

For biography, other works, approbations granted and references: see #206.

598 ספר מנהגי בית יעקב

Author: [Isaac Zev {Wolf} Wendrowsky {Vendrovsky, Wendrawsky, Wendrofsky, Wendrovsky}] יצחק זאב וועגדראווסקי [וונדרובסקי]
Author's father: יעקב פרץ
117, [1] pp. 8vo
New York, 5607 [1907]

Printer: Eliakum Zunser, 156 E. Broadway
Title page (p. 1): border; extended writing.
Includes: preface (27 Sept. 1906) (pp. 8-10); contents (p. 11-23).
Approbations (pp. 2-7): Hayyim Jacob Widrewitz of New York (13 June 1906); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York 923 July 1906); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (29 July 1906); Samuel Zevi Wein (12 July 1906); Abraham Jacob Gershon Lissa [Lesser] (14 Sept. 1906); R. David Mosowetzky (3 Sept. 1906).
Graphics: illustration of Hebrew Sheltering House and Home for the Aged (p. 23).
BHB1; *KA* #502.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Wendrowsky was born in 1854 in Rozhanaka, Vilna Province. He studied in various yeshivot and was ordained by R. Isaac Elhanan Spektor of Kovno, R. Alexander Moses Lapidot of Raseiniai and R. Noah Hayyim of Szczucin. Unwilling to earn a living as a rabbi, he became a real estate agent. He immigrated to one of Baron Hirsch's agricultural colonies in Argentina in 1895 with the hope that the mild climate would be better for his asthma. While working the land he also contributed articles to the European Hebrew press. Due to friction with the administration of the colony, he immigrated to America in 1900. With many regrets, he became the rabbi of Hevrah Hayyei Adam Anshei Minsk (89 Henry St.) in order to support his family (p. 9). He later became a writer and an editor for the Yiddish press, to which he contributed hundreds of articles. Wendrowsky was a member of the Vaad Harabbonim of New York, a secretary of Agudath Harabbonim and a director of RIETS and Yeshivah Rabbi Jacob Joseph. He also organized the Agunah Society of Agudath Harabbonim to protect abandoned women. He died in 1918. His brother was R. Aryeh Dov Wendrowsky.

ספר מנהגי בית יעקב contains the origins of 258 customs. "As I became accustomed to the hundreds of individuals who would come to my home every week to inquire of me on various matters, I saw and realized that the status of the Torah, and specifically the customs of the house of Jacob, had declined precipitously. This was due to a lack of knowledge of the origins of the customs ... And I said that writing a book like this one, which contains all of the customs of the Israel and their origins, will be of great utility to Israel. And though sages of Israel have already preceded me with works of this genre, all who look will see and judge that my way is not theirs ... With the help of the Lord I have uncovered ... some customs and origins not mentioned in any work by the sages who preceded me" (p. 9). For a brief autobiography, see the preface. *ספר מנהגי בית יעקב* is listed in the bibliography for Eisenstein's *אוצר דינים ומנהגים* [#240]. For an advertisement, see *הלאם* 1.2 (20 Dec. 1906), [5] [#915]. For a review by Dr. Tzivyon Barzilai, who refuted Wendrowsky's claim that he "uncovered ... some customs and origins not mentioned in any [earlier] work," see *אספקלריא*, no. 3, pp. 87-89; no. 4, pp. 100-1 [#918]). For an expanded edition of *ספר מנהגי בית יעקב*, see #609.

Other works: #609, #1151; *לקט יצחק* (New York, 1914) (*LFDNYL*). Contributed to #607.
Approbations granted: #746, #759; Asher Zelig Kramer, *ספר מעדנים* (Bilgoraj and Warsaw: B. Kronenberg and G. Piment, 5686/1926); Asher Zelig Kramer, *מאשר שמנה לחמו* (Piotrkow: Hanokh Henikh Follman and G. Piment of Warsaw, 5690/1930).
References: *AJYB* 21 (1919-20), 207; *BHB1*; *CDAJB*, 2:682; Gottlieb, 305; *HYBA*, 42; *JCR*, 293, 1188; Klaperman (1969), 113, 127, 128; Kressel, 1:699-700; *LFDNYL*, 3:486-7; *SYSRO*, 145.

599 ספר דברי הריבות

כולל הווכוח הגדול שעבר בין שני החכמים האדירים ... בימי הבינים, ה"ה הר"ר זרחיה ב"ר יצחק הלוי... והר"ר אברהם ב"ר דוד ... בסוגיות שתי פרות ובשאר ענינים

Author: Bernard [Dov] Drachman [דראכמאן] דוב דרכמן
Author's father: בנימין
Author: [Zerahiah Halevi Gerondi] [הלוי ג׳ירונדי] זרחיה
Author's father: יצחק
Author: [Abraham {Rabad}] [ראב"ד] אברהם
Author's father: דוד
[1], XXIII, 56 pp. 8vo
New York, 5668/1907
Printer: Isaac Rachlin, 1-3 Ridge Street
Title page #1 (p. I): extended writing.
Title page #2 (p. IV): English only; "Dibre Ha-Riboth Matters of Controversy A Rabbinical Disputation between Zerahiah Ha-Levi and Abraham ben David."
Includes: table of contents (p. II); preface (p. V-XXIII).
Graphics: facs. of ms. (p. [1]).
Rashi type (Drachman's commentary).
BHB1; *KA* #140.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Zerahiah was a twelfth-century Spanish rabbinic scholar and poet.

Rabad (ca. 1125-1198) was a Provençal Talmudic authority.

Drachman published this debate on a Talmudic passage between Gerondi and Rabad from an unpublished JTSA manuscript (originally in Mayer Sulzberger's collection; p. VII). Drachman's commentary ("התגלות הריב") is appended on the bottom of each page. An errata slip is tipped in to p. 56 of the YGC copy. See Kaganoff (1989-90), 58.

References (Rabad): *EJ*.
References (Zerahiah): *EJ*.
For biography, other works, approbations granted and references (Drachman): see #115.

600 שו"ת בית אברהם חלק ראשון

אשר השיבו לי גדולי הדור בדבר ה׳ הלכה למעשה, וחלק שני יכלכל ז"ך דרושים ונחמדים לשבתות ומועדים לנשואים לברית מילה, ובר מצוה, דברים מאירים כספרים מגדולי הראשונים ומעט משלי אשר חנני החונן לאדם דעת:

Author: [Abraham Ever Hirschowitz {Hirshowitz}] [הירשוביץ] אברהם עבר הירשאוויץ
Author's father: [שלמה] שמואל
[9], 62, 96, [6] pp. (two cols. per page) 8vo
Jerusalem, 5668 [1908]
Printer: [D. & T. Solomon]
Title page (p. [1]): border; color (blue); English; extended writing.
Includes: dedication to Harry and Temmy Fischel, Henry and Rebecca Jacobs (p. [3]); preface (p. [9]); errata (pp. [3-

4]); table of contents (p. [5]).
Approbations (pp. [4-5]): R. Aryeh Leib Roshkes of Jerusalem (14 Nov. 1907).
Graphics: illustration of Jerusalem (p. [6]).
Rashi type.
BHB1; *KA* #771; Kabakoff (1976) #XVII.
Copies: HAR; JNUL; LUB; *YGC.

This work contains responsa that Hirschowitz authored as well as responsa he solicited. Almost all date to his years in Australia. For a responsum that arose out of Hirschowitz's concerns when he crossed the international dateline upon immigrating to America, see p. 1*ff.* Among his correspondents were R. Nathan Adler, R. Samuel Salant, R. Isaac Elhanan Spektor and R. Hayyim Jacob Widrewitz. Part two contains sermons that he delivered in America. For letters from R. Isaac Elhanan Spektor of Kovno, see pp. [4]. The publication of this work was supported by Hyman Sharff (p. [4]). It cost four francs (p. [1]). The printer is identified by a sticker affixed to the title page of the YGC copy. *BHB1* records that some copies lack the last page. A second edition is Jerusalem: Solomon, 5683 [1923]. See Kotlar, 88.

For biography, other works and references: see #531.

601 ספר בית יעקב

Author: [Jacob Ruderman {Rudermann}] [רודרמאן] יעקב רודערמאן
Author's father: אריה ליב
New York, 5668 [1908]
Printer: Yust and Tepper Printers, 134 Attorney St.
BHB1; *KA* #85.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
[7], 48 pp. (two cols. per page) 8vo
Title page (p. [1]): border; extended writing; "ספר בית יעקב כולל דרושים נפלאים".
Includes: errata (p. [2]); preface (26 Aug. 1908) (pp. [5-7]).
Approbations (pp. [3-4]): R. Shalom [Solomon] Elhanan Jaffe of New York (16 Sept. 1908); R. Dov Aryeh [Bernard] Levinthal of Philadelphia (8 Sept. 1908); Hayyim Jacob Widrewitz of New York (8 Sept. 1908); Dr. Hillel Hacohen Klein (17 Sept. 1908).

VOL. 2
[7], 37-48, 13-48 pp. (two cols. per page) 8vo
Title page: border; extended writing; "ספר בית יעקב על שאלות ותשובות השייך ליו"ד ואה"ע".
Includes: errata (pp. [2-3]); introduction (pp. [6-7])
Approbations (pp. [4-5]): R. Shalom [Solomon] Elhanan Jaffe of New York (16 Sept. 1908); R. Dov Aryeh [Bernard] Levinthal of Philadelphia (8 Sept. 1908); Hayyim Jacob Widrewitz of New York (8 Sept. 1908); Dr. Hillel Hacohen Klein (17 Sept. 1908).

Ruderman was born in 1878 in האריראק [Gorodok, Grudek or Grodek?], Vilna Province, and he later moved with his family to Bendery, Bessarabia (vol. 1, pp. 6-7). He left Bendery at the age of thirteen to study in various yeshivot. Among the rabbis who ordained him was R. Jacob David Willowsky [Ridbaz]. Ruderman served as a rabbi in Shargorod, Podolia (Ukraine), before immigrating to Canton, OH, in 1906. Within two years he accepted a position in Camden, NJ. (This Jacob Ruderman should not be confused with the B'nai B'rith leader of the same name [*JCR*, 899] or with R. Isaac Jacob Ruderman [*CDAJB*, 2:545; Rand, 129]).

To satisfy the conflicting imperatives to study Jewish law and *aggadah* (vol. 1, pp. 5-6), Ruderman divided *בית יעקב* into two sections, the first with six homilies on Midrash and the second with three responsa on *gittin* and kashruth. For a brief autobiography, see vol. 1, pp. 6-7. He hoped to publish more of his work (vol. 1, p. 7). The approbations to vols. 1-2 are identical. Vol. 2, pp. 1-12 are mispaginated as 37-48. For other editions, see *ספר בית יעקב, שני חלקים, כולל דרושים ... הוצאה שניה* (Vilna: Zionsohn, 5671 [1911]) (with additions and new approbations) and *ספר בית יעקב, שני חלקים, שאלות ותשובות השייך ליו"ד ואה"ע ... ובחלק שני טו ענפים כולל כמעט כל הלכות סוטה מלאות חקירות חדשות בהלכות* (Vilna: Zionsohn, 5672 [1912]) (with additions). "This work may be considered among the better works of *derush* printed in America" (*KA*).

References: *CDAJB*, 2:545; *EID* (Rudermann, 6/7/1906, Barbarrossa); Gottlieb, 314.

602 תורת מאיר מהדורא תנינא

והוא חדושים וביאורים בש"ס בבלי וירושלמי ומפרשיהם לתועלת ההוגים בתלמוד ומפרשיו

Author: [Meyer Freeman] מאיר פריימאן
Author's father: זאב וואלף
54 ff. + wrappers 8vo
Jerusalem, [5668/1908]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. 1a): border; extended writing.
Includes: preface (12 June 1907) (ff. 3b-4b); memorial to son (f. 4b); postscript (f. 54a).
Approbations (ff. 2a-3b): R. Jacob David [Willowsky] [Ridbaz] of Chicago (6 Jan. 1908); R. Hayyim Berlin of Jerusalem (15 Dec. 1907); R. Saul Hayyim Horowitz of Jerusalem (13 Apr. 1908); R. Samuel [Zevi] Wein of New York (22 Oct. 1907); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (30 Oct. 1907); R. Zevi Hirsch Lass of Jerusalem (12 Aug. 1908).
Rashi type.
Graphics: standard printers' illustrations of holy sites (f. 1b; b.w.v.).
BHB1; *KA* #879; Kaganoff (1976) #X.
Copies: JNUL; LUB; *YGC.

תורת מאיר מהדורא תנינא contains Freeman's novellae on the Babylonian and Jerusalem Talmuds. On his family, see ff. 4b, 54a. The title page is *s.a.* and we record the imprint date based on the approbations. *KA* records it as 5669 [1909] and Kaganoff records it as 1909. For other volumes of this title, see #596 and *ספר יד מאיר* (Safed: Hagalil, 5673 [1913]).

For biography, other works and references: see #596.

603 ספר גליוני קדש

והוא קבוצת הגהות, הערות וחדושים שהיו כתובים על גליוני הספרים בכתיבת יד קדשו של הגאון ... משה יצחק אביגדור ... ונלוה אליו בסופו קונטרוס הדרת קודש והוא הדרן על סדר קדשים ... וגם הדרן על כל הש״ס

Author: [Moses Isaac Avigdor] משה יצחק אביגדור
Author's father: שמואל
173, 147 pp. + wrappers (two cols. per page) 8vo
New York, 5669 [1909]
Publisher: Joseph Buth
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing; *shaar*; "ספר גליוני קדש ... חלק ראשון".
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. 1): extended writing; *shaar*; "ספר גליוני קדש ... חלק שני".
Includes: memorial to publisher's wife (p. 2); publisher's preface (p. 3); editor's preface (p. 4); errata and addenda (pp. 171-3); dedication in honor of silver anniversary of son and daughter-in-law of publisher (p. 2); errata and addenda (pp. 145-7).
Rashi type.
BHB1; *KA* #113.
Copies: HAR; JNUL; LUB; *YGC.

Avigdor was born in Brisk, Byelorussia, in 1801. He served as a rabbi in Slonim, Vasilishki and Sejny. In the latter city he attempted to found a yeshivah following the model of the yeshivah in Volozhin, but "extremists" (*maskilim?*) informed on him and he was arrested for sedition. While vindicated by a trial, he was exiled from Poland and his library was confiscated by the censor in Warsaw and transferred to the imperial library in St. Petersburg (part 1, pp. 1, 3, 4). He subsequently served as a rabbi in Kovno and Shklov, where he died in 1865.

ספר גליוני קדש contains Avigdor's glosses, mostly on the *Shulhan Arukh* but also on the Bible, Mishnah, Babylonian and Jerusalem Talmuds, medieval and modern Rabbinical codes, responsa and the prayer book. For *hadranim*, see part 1, pp. 160-71; part 2, pp. 77-145. The glosses were collected posthumously by his grandson, R. Israel Shalom Shmulowitz of Kovno, from the books that Avigdor purchased after his library was confiscated (part 1, p. 4). *ספר גליוני קדש* was published by Joseph Buth, another grandson.

Other works: *ספר פרדס רמונים* (Vilna: Abraham Isaac Dwarzetz, 5629/1868).
References: *BHB1*; *המגיד* 9.35 (6 Sept. 1865), p. 275.

604 ספר דרכי תשובה

ונלוה אליו ספר שבלי הלקט

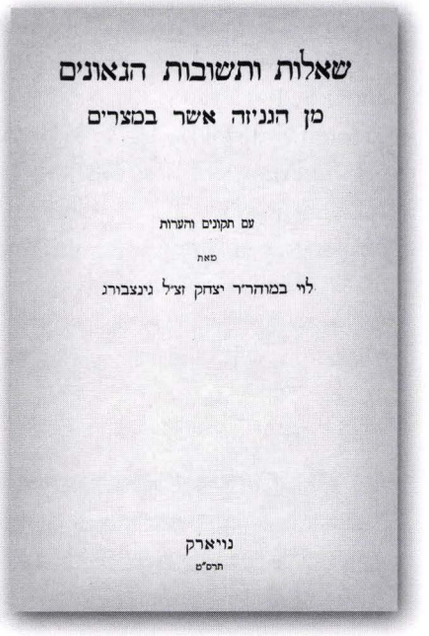
Author: [Isaac Judah Leib Rabinowitz?] יצחק יהודה [יהודא] ליב ראבינאוויץ
Author's father: שמריהו
144 pp. + wrappers (two cols. per page) 8vo
[New York], 5669 [1909]
Publisher: Shemaryahu Rabinowitz
Printer (p. 2): A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing.
Title page (p. 1): extended writing; *shaar*.

Includes: publisher's preface pp. (3-5); memorial for publisher's mother and wife (p. 6); editor's preface (pp. 7-10); postscript, by editor (p. 144); errata (p. 144); footnotes.
Rashi type.
BHB1; *KA* #187.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Isaac Judah Leib Rabinowitz was born in 5566 [1806] in Krevo, Byelorussia, and lived in Vilna. A great scholar, he declined a rabbinical position in order to devote his time to learning. He left many works in manuscript when he died in 1851 (pp. 1, 3-4, 144). His only son, Shemaryahu, lived in New York ca. 1909 (pp. 1, 8).

ספר דרכי תשובה contains responsa, novellae on the Rosh (R. Asher b. Yehiel), Talmudic *hadranim* and notes on Elijah b. Benjamin Wolf Shapira's *ספר אליהו רבה על או״ח*. Shemaryahu Rabinowitz had his nephew, Abraham b. Israel Issar Isserlein, a teacher in Vilna, edit and prepare the book for publication (pp. 1, 4; on his editing methods, see pp. 8-9). Shemaryahu Rabinowitz incurred great expenses to publish it for the few Jews still committed to the Torah (p. 3). Isserlein's glosses on the work appear on pp. 138-44. On Isaac Judah Leib and other family members, see pp. 4-5.

605 שאלות ותשובות הגאונים
מן הגניזה אשר במצרים עם תקונים והערות



Author: Louis Ginzberg לוי גינצבורג
Author's father: יצחק
Author: [Henrietta Szold] [הנריטה סולד]
Author's father: בנימין
New York, 5669/1909-1909
Publisher: Jewish Theological Seminary of America (New York)
Printer (vols. 1-2, p. ii): Horace Hart (Oxford)
BHB1; B. Cohen (1933) #25, #26; B. Cohen (1945) #25, #26; *KA* #772.
Copies: HAR; JNUL; LUB; *YGC.

VOL. 1
xii, 210 pp. 8vo
New York, 1909
Title page #1 (p. i): half title; "Geonica."
Title page #2 (p. iii): English only; "Geonica by Louis Ginzberg I The Geonim and Their Halakic Writings."
Includes: memorial to Isaac Leeser (p. v); preface (pp. vii-x); table of contents (pp. xi-xii); list of abbreviations (p. 206); addenda (pp. 207-10); footnotes.
Other languages: English-only text.

VOL. 2
[5], 425 pp. 8vo
New York, 5669/1909
Title page #1 (p. [1]): half title; "Geonica."
Title page #2 (p. [3]): English only; "Geonica by Louis Ginzberg II Genizah Studies."
Title page #3 (p. [4]): plain; "שאלות ותשובות הגאונים מן הגניזה אשר במצרים עם תקונים והערות".
Includes: table of contents (p. [5]); abbreviations (pp. 402-3); indices (pp. 404-18); errata and addenda (pp. 419-25); footnotes.
Other languages: English (introductions).

Szold was born in 1860 in Baltimore to R. Benjamin Szold, a prominent American rabbi. She attended lectures at Johns Hopkins University and, after moving to New York in 1902, at JTSA. Szold was the secretary of the JPS, an editor of the *American Jewish Yearbook* and a collaborator on the *JE*. She also translated various works into English. Active in the Zionist movement, Szold served as the first president of Hadassah. She settled in the Land of Israel in 1920 and was involved in various projects to benefit the Jewish community. She died in 1945. For verse in her honor, see #441.

Ginzberg's conclusions in this pioneering study of the gaonate were "mostly directed against the conception of the Gaonate as formulated by Isaac Halevy in the third volume of his *Dorot ha-Rishonim* (Pressburg, 1898), according to whom the Academies were only Talmud-schools, and the Geonim Talmud teachers" (vol. 1, p. viii). It "opened up a new chapter in the history of the hitherto obscure period of the *geonim*" (Nadell, 101). "The work as a whole displays not only mastery of Rabbinic literature but also originality in the solutions presented by the author to many a baffling problem which this period presents" (Waxman, 4:1120). Vol. 2 contains geonic legal writings from the collection of Cairo *Genizah* fragments in Cambridge. Henrietta Szold prepared the English translation for this work, though she was not credited by Ginzberg (see E. Ehrlich). This work was issued as vols. 1-2 in the Texts and Studies of the Jewish Theological Seminary of America series. *KA* records, "it was actually printed in Germany." On the financial burden incurred by Ginzberg during his research for this work, see Sarna (1997), 61-2. For sections of vol. 2 that appeared previously in *JQR*, see B. Cohen (1933, 1945). See Druck, 93-100; Waxman, 4:1120.

Other works (Szold): edited *American Jewish Yearbook*. Proofread #225. Translated Louis Ginzberg, *Legends of the Jews*, vols. 1-2 (Philadelphia: JPS, 1909-1910); Nahum Slouschz, *The Renascence of Hebrew Literature, 1743-1885* (Philadelphia: JPS, 1909).

References (Szold): *AJYB* 24 (1922-3), 208; *AJYB* 47 (1945-6), 542-3; *BEOAJ*, 170; *CDAJB*, 2:642; *EJ* (portrait); *NYT* (14 Feb. 1945), p. 19:1; *PAJHS* 37 (1947), 481-4; *UJE*, 10:147-8; *WWIAJ* (1926), 614; *WWIAJ* (1928), 705; *WWIAJ* (1938), 1068 (portrait).

For biography, other works and references (Ginzberg): see #118.

606 שרידי הירושלמי מן הגניזה אשר במצרים חלק א'

גוף הירושלמי אשר נמצא בהגניזה עם שנויי נוסחאות של ההוצאה הראשונה ועוד נוסף א) מאמרי הירושלמי שבקונדריס אחרון לילקוט שמעוני ב) שנויי נוסחאות לירושלמי סדר זרעים מן כ"י רומי

Author: Louis Ginzberg לוי גינצבורג
Author's father: יצחק
VI, [1], 372, <IX> pp. + wrappers 4to
New York, 5669/1909
Publisher: Jewish Theological Seminary of America (New York)
Printer (p. II): Zevi Hirsch Itzkowsky (Berlin)
Front wrapper: extended writing.
Title page #1 (p. I): extended writing.
Title page #2 (p. <I>): half title.
Title page #3 (p. <III>): English only; "Yerushalmi Fragments from the Genizah Volume 1 Text with Various Readings from the Editio Princeps."
Includes: preface (pp. III-VI); footnotes; dedication to Solomon Schechter (p. <V>); preface (pp. <VII-IX>).
BHB1; B. Cohen (1933) #27; B. Cohen (1945) #27; *KA* #831.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume contains Jerusalem Talmud fragments from the Cairo Genizah collections of Oxford and Cambridge Universities. The *editio princeps* of the Jerusalem Talmud (Venice: Bomberg, 1523-1524) was published based on the corrupted Leyden manuscript, the only complete extant manuscript. The editor of the *editio princeps*, Jacob b. Hayyim Adoniyahu, introduced additional corruptions into the text and the printer himself corrupted the text further. שרידי הירושלמי was one of the pioneering works which contributed toward reconstructing the correct text. Appended are a collection of extracts from the Jerusalem Talmud found in the *editio princeps* of the *Yalkut Shimoni* (Salonika, 1526-7) and variants in a Vatican manuscript. Ginzberg was compelled to omit his notes and introduction to the Jerusalem Talmud (see E. Ginzberg, 119-20; he planned to publish them as vols. 2-3). For a facsimile of Ginzberg's manuscript, see Druck, 96. This work is vol. 3 in the Texts and Studies of the Jewish Theological Seminary of America series (p. <III>). Ginzberg's research was included—without attribution—in the Vilna, 1922 edition of the Yerushalmi (Druck, 89-92). On the corruptions of the text of the Jerusalem Talmud and modern attempts to correct them, see *EJ*, 15:776-7.

For biography, other works and references: see #118.


המצפה
עתון חדשי
לתורה ולמדע ולכל עניני ישראל
יוצא לאור על ידי רבנים
אברהם אהרן יודעלעוויץ מבעיאן
יעקב איסקאלסקי מניו יארק
תערך ע"י
חדב י. איסקאלסקי, 162 הענרי סטריט
נויארק
No. 1. תר"ע סיון

607 המצפה
עתון חדשי לתורה ולמדע ולכל עניני ישראל

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}]
אברהם אהרן יודעלעוויץ [יודעלאוויץ, יודלביץ, יודעלעוויטש]
Author's father: בנימין בונם
New York, 5670 [1910]-5671 [1911]
Publisher (nos. 1-5): Abraham Aaron Yudelewitz and Jacob Eskolsky
Publisher (no. 6): Abraham Aaron Yudelewitz, Jacob Eskolsky and M. Z. [Mordekhai Zalman?] Shapiro
Printer: A. H. Rosenberg, 131 Henry St.
BHB1; Brody, 146; Brody-Zeldner, 221; *KA* #531; *KET*, 196.
Copies: HUC; JNUL; LUB; *YGC.

NO. 1
32 pp. + wrappers (two cols. per page) 8vo
Sivan 5670 [1910]
Title page (p. 1): extended writing; *shaar.*
Includes: a.a. (162 Henry St.) (p. 1); list of subscribers (p. 2); table of contents (b.w.).
Approbation (p. 8): R. Hayyim Jacob Widrewitz of New York.

NO. 2
32 pp. + wrappers (two cols. per page) 8vo
Tammuz 5670 [1910]
Title page (p. 1): extended writing; *shaar.*
Includes: a.a. (162 Henry St.) (p. 1); list of subscribers (p. 2); advs. (including for #608) (b.w.r.); table of contents (b.w.v.).

NO. 3
24 pp. (two cols. per page) 8vo
Av 5670 [1910]
Title page (p. 1): extended writing; *shaar.*
Includes: a.a. (162 Henry St.) (p. 1); list of subscribers (p. 2); advs. (p. 24).

NO. 4
24 pp. + wrappers (two cols. per page) 8vo
Elul 5670/Sept. 1910
Back wrapper: English; extended writing; "Hamitzpa Monthly Magazine."
Title page #1 (p. 1): extended writing; *shaar.*
Includes: a.a. (210 Madison St.) (p. 1); advs. (p. 24, b.w.r.); table of contents (b.w.v.).

NO. 5
24 pp. + wrappers (two cols. per page) 8vo
Nisan 5671 [1911]
Title page (p. 1): extended writing; *shaar.*
Includes: a.a. (210 Madison St.) (p. 1); advs. (p. 24); table of contents (b.w.v.).

NO. 6
24 pp. + wrappers (two cols. per page) 8vo
Sivan 5671 [1911]
Front wrapper: extended writing; *shaar.*
Title page (p. 1): identical to f.w.
Includes: a.a. (210 Madison St.) (p. 1); table of contents (b.w.v.).

Yudelewitz was born in 1850 in Novogrudok, Byelorussia, and was recognized as a child prodigy. He studied in the yeshivah of Volozhin and was ordained by R. Yom Tom Lippman of Bialystok. He served as a rabbi in a number of Lithuanian towns before becoming the chief rabbi of Manchester in 1898. He attended the World Zionist Congress in 1903 and he immigrated to America in 1904. Yudelewitz served as a rabbi in Boston and an instructor in RIETS before becoming a rabbi in Bayonne, NJ, in 1906. He later occupied the pulpit of Beth Hamidrash Hagadol of New York (Eldridge St.; in his approbation to #645, he signed his name as the chief rabbi of New York). He served as the president of the Jewish Ministers Association, which was ostracized by the Agudath Harabbonim. (He was later listed as a member of Agudath Harabbonim; see *SYSRO*). He was further cut off from the rabbinical world when he published a controversial work on *halitzah* (see his ספר אב בחכמה [#676]). When Yudelewitz died in 1930, many well-known rabbis refused to attend his funeral. Among the American rabbis he ordained were Isaac Sodden, Mordekhai Aaron Kaplan and J. J. [Isaiah Joseph] Margolin. Yudelewitz's son, Hayyim Morris, was a rabbi in Atlanta (#633, p. 129; #641, p. 28).

This rabbinic journal contains responsa, miscellaneous religious writings, book reviews, poetry, etc. Many of the contents pertain to the American environment. For a polemic, in verse, against R. Dov Aryeh Levinthal of Philadelphia, see no. 1, p. 27. Both European and American rabbis contributed. In addition to the editors and the publishers, other contributors included Ephraim Deinard, Rev. Aaron Dovrzinsky of New York, Hayyim Hirschensohn, Shohet Rev. Hillel Jacob Horowitz, R. Shalom Israelson of Chicago, M. Z. Monies, H[ayyim]. S[imon]. Neuhausen, R. Solomon David Pozner of Jersey City, R. Menahem Hacohen Risikof of Brooklyn, Shohet Samuel Rubinstein of Cleveland, R. Isaac Ze'ev Wendrowsky of New York and Jacob Widrewitz. For a manifesto, see no. 1, pp. 3-8. On the opposition of some American rabbis to המצפה, see no. 3, pp. 3, 5-7. For a review of #1148, see no. 6, p. 24. *KA* and Sherman only record four issues and *KET* only records five issues.

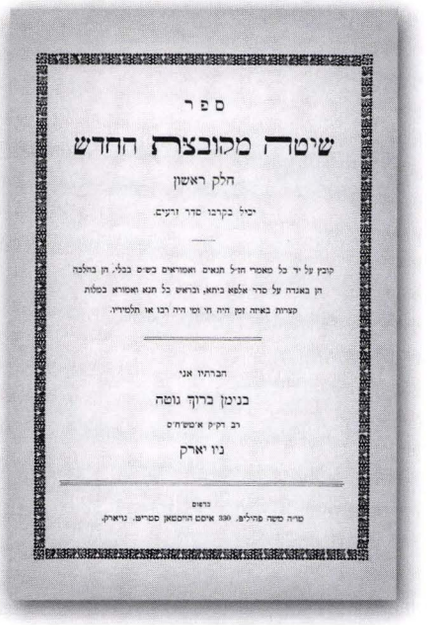
Other works: #628, #633, #634, #641, #676, #836; *ספר עלים למבחן* (Vilna, 5692/1871); *ספר שאלות ותשובות בית א"ב*, 7 vols. (Warsaw and New York: Meyer Yehiel Halter and Rosenberg Printing Co., Inc., 5656-80/1896-[1920]); *ספר תפוחי זהב* (Warsaw: Meir Yehiel Halter and Meir Eisenstadt, 5656/1896); *ספר שאלות ותשובות בית אב קמא*, 2nd ed. (Satu Mare: Meyer Leib Hirsch, 5689 [1929]). Contributed to #673, #808; #891; L. Weisblum, *הלבנון*, 2 vols. (Satu-Mare and Sighet, 5688 [1926]). A letter of his concerning a *get* was printed in Nisson Markel, *ספר בינת נבנים* (Piotrkow: Benjamin Wolf Liebeskind, 5687 [1927]).

Approbations granted: #206, #645, #658, #679, #770, #778, #780, #816, #830, #832, #854, #891; Elijah Reich, *ספר משאת בנימין*, vol. 5 (Pressburg: 5674 [1914]); Israel Kessler, *ספר זכרון ישראל* (Lemberg: Ze'ev Goldstein, 5686 [1925]); Asher Zelig Kramer, *ספר מעדנים* (Bilgoraj and Warsaw: B. Kronenberg and G. Piment, 5686/1926); Zalman Borer, *ספר דברי מהר"ז* (Vienna: Union, 5687 [1927]); Abraham Samuel Zevi Hirsch Silberstein, *ספר קרנות המזבח* (Bilgoraj: Weinberg, 5687 [1927]).

References: Abramowitz, 38 (portrait); *AJYB* 32 (1930-1), 54; *ASAB*, 37-40; *BHB1*; Blondheim, 196-7; Caplan (2002), 333-5, index (portrait); *CDAJB*, 1:291; *DA1*, 32; *DRS*, 6:38; Gottlieb, 296; Gurock (1988), 41; Kaganoff (1990-1), 77; Klaperman (1969), 113; *NYT* (3 Feb. 1930), p. 19; Sherman, 221-2; *SYSRO*, 180; *OT1*, [14] (portrait).

608 ספר שיטה מקובצת החדש

חלק ראשון יכיל בקרבו סדר זרעים. קובץ על יד כל מאמרי חז"ל
תנאים ואמוראים בש"ס בבלי, הן בהלכה הן באגדה על סדר אלפא ביתא,
ובראש כל תנא ואמורא במלות קצרות באיזה זמן היה חי ומי היה רבו או תלמידיו.


ס פ ר
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הבהתיו אני
בנימין ברוך גוטה
רב דק"ק א"ש"ת"ס
ניו יארק
נדפס
סדיה משה פהלמן, 330 איסט הוסטאן סטריט, נוארק.

Author: Benjamin B[arukh]. Guth [גוט] בנימין ברוך גוטה
Author's father: אברהם יהושע השיל
[4], 133, [2], 8, [2] pp. + wrappers 8vo
New York, [1910]
Printer: Moses Philip, 330 East Houston St.
Front wrapper: border; extended writing.
Title page (p. [1]): identical to f.w.
Includes: warning against duplication (15 Apr. 1910) (p. [2]); a.a. 97 Avenue A (p. [2]); preface (pp. [3-4]); errata (pp. [1-2]).
BHB1; *KA* #788.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Guth was born in Satu-Mare, Hungary, in 1856 and he studied in the yeshivot of Khust, Vinogradov, Carei, Balassagyarmat and Bratislava. Among his teachers were R. Meir Perles, R. Meir Schick (Maharam Schick) and R. Abraham Samuel Benjamin Sofer (Ketav Sofer). He was ordained by R. Benjamin Ze'ev Mandelbaum. Guth immigrated to America in 1898 (or 5660 [1900]) and served as the rabbi of New York's Anshei Tchenstchou Hatam Sofer. He was the president of the Board of Orthodox Rabbis of New York and a member of Agudath Harabbonim. Guth was active on behalf of institutions in the Land of Israel and he served as the president of the Kollel America. He died in 1935.

This anthology of Talmudic sayings is arranged alphabetically by the names of the rabbis who said them. A brief biography is provided for each rabbi. This volume covers Order Zera'im. For a list of commandments considered to be of Biblical origin even though they are not found in the Bible, see pp. 1-8. This work cost one dollar (adv. in #607, no. 2, p. [1]). The imprint date is

recorded based on p. [2]. Guth could not afford to publish this volume himself and among those whom he approached for assistance was Solomon Schechter. Schechter was so impressed with the volume and felt that it would make an important contribution to academic scholarship that he promised to have JTSA publish it. Guth proceeded to have the work printed, only to be informed by Schechter that JTSA was not prepared to fund the publication. Guth managed to renegotiate the terms of publication with the printer and had it issued at his own expense. He did not relate this story until he published vol. 2, since Schechter was dead by then and Guth considered his death an atonement for the incident (see vol. 2, pp. 2-3). Vol. 2 was printed in Sighet in 1926 by A. Kaufman & Sönne.

Approbations granted: #737, #781, #785, #812, #816; Asher Zelig Kramer, *ספר מעדנים* (Bilgoraj and Warsaw: B. Kronenberg and G. Piment, 5686/1926); Aaron Dobrzinsky, *ספר פרחי אהרן* (Piotrkow: Hanokh Henokh Follman, 5688/1927); Asher Zelig Kramer, *מאשר שמנה לחמו* (Piotrkow: Hanokh Henokh Follman and G. Piment of Warsaw, 5690/1930).
References: *AJYB* 7 (1905-6), 121; *AJYB* 38 (1936-7), 429; *BHB1*; Blondheim, 196; *CDAJB*, 1:241; *DA1*, 91; Gottlieb, 307; *JCR*, 292, 1187; Rephael, 1:440-1; *WWIAJ* (1926), 241; *WWIAJ* (1928), 292; *WWIAJ* (1938), 406.

609 ספר מנהגי בית יעקב

הוצאה שניה והוספות טעמים ומקורים על "סט" מנהגים אשר לא באו בהוצאה הראשונה

Author: [Isaac Zev {Wolf} Wendrowsky {Vendrovsky, Wendrawsky, Wendrofsky, Wendrovsky}] יצחק זאב וועגדראווסקי [וונדרובסקי]
Author's father: יעקב פרץ
140 pp. 8vo
New York, 5671 [1911]
Printer: Eliakum Zunser, 156 E. Broadway
Title page (p. 1): border; extended writing.
Includes: preface (13 Nov. 1910) (pp. 8-10); contents (p. 11-25); addenda (pp. 139-40); postscript (p. 140).
Approbations (pp. 2-8): Hayyim Jacob Widrewitz of New York (13 June 1906); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York 923 July 1906); R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (29 July 1906); Samuel Zevi Wein (12 July 1906); Abraham Jacob Gershon Lissa [Lesser] (14 Sept. 1906); R. David Mosowetzky (3 Sept. 1906); Aryeh Dov Wendrowsky (16 Jan. 1909).
BHB1; *KA* #502; Rappel (1993) #275; Rappel (1995) #ח26.
Copies: HAR; HUC; JNUL; *YGC.

This is the second edition of #598. It contains the origins of 327 customs, 69 more than in the first edition. For a reference to the "Land of Freedom," see p. 7. For a brief autobiography, see the preface. The second edition has an extra approbation (by R. Aryeh Dov Wendrowsky) and lacks the illustration that appeared in the first edition. It cost one dollar and almost sold out. Wendrowsky only had two hundred copies left as of February 1912 (adv. in *הדבורה*, no. 4, p. 13 [#922]). He hoped to publish his *לקט יצחק* (p. 10).

For biography, other works, approbations granted and references: see #598.

610 ספר קול יהודה

ספר ראשון על סדר זרעים כולל דרשות ובאורים על אגדות חז"ל פירושים יקרים נחמדים, ערבים דרושים לכל חפציהם, מפז ומפנינים יקרים ומתוקים

Author: [Judah Leib Lazarov] [לאזארוב] יהודה ליב לאזאראוו
Author's father: שמואל אייזיק
52 pp. 8vo
New York, 5671 [1911]
Printer: Joel Aronson, 127 East Broadway
Title page (p. 1): extended writing.
Includes: warning against duplication (p. 2); preface (pp. 3-4).
BHB1; *KA* #716.
Copies: HAR; JNUL; LUB; *YGC.

Lazarov was born in Varniai, Kovno Province, in 1875. He studied in Telz, Mir, Volozhin and Radun. He served as an itinerant preacher in Lithuania before immigrating to America in 5658 [1898] (#839, p. 3; 5660 [1900] according to secondary sources). He was hired as the preacher of New York's Bet Hamidrash Hayyei Adam Anshei Minsk (89 Henry St.) in 5663 [1903] (#735, p. 3) and he became the spiritual leader of Beth Hamidrash Hagadol some time after 5670 [1910]. In addition to being "among the Yiddish preachers of renown" (*EJ*), Lazarov also founded religious schools and authored many volumes in Yiddish and Hebrew. A lengthy Yiddish work remained in manuscript when he died in 1939 in Patterson, NJ. (Lazarov may be the same individual as R. Louis Lazarow, a rabbi in Brooklyn and a member of the Jewish Ministers' Association of America [*JCR*, 211, 1192]; though Lazarov specifically averred that he was not a *rov*, *i.e.*, a rabbi who was qualified to make judgments of Jewish law [#735, p. 3], the Jewish Ministers' Association did include preachers among its members.)

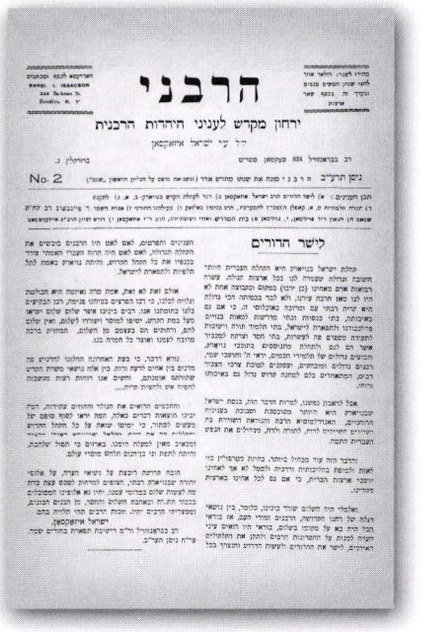
This work contains a commentary on the *aggadot* in Tractate Berakhot (not on all of Order Zera'im as announced in the title). Lazarov hoped to publish separate volumes on the *aggadot* of each order of the Talmud (p. 3), but no further works of this nature are recorded. For a commentary that Lazarov heard from R. Jacob Joseph, see p. 48. On the construction of synagogues in America on the Sabbath, see pp. 34-5. The front board is identical to the title page

Other works: #735, #758, #839. Also see *LFDNYL*.
Approbations granted: #744, #764.
References: *BHB1*; Caplan (2002), index; *DRS*, 6:41; *EJ* (s.v. "Preaching"); *LFDNYL*, 4:409-10.

611 הרבני

Author: I[srael]. Isaacson [אייזיקסאהן] ישראל איזאקסאן
Author's father: יצחק אייזיק
Brooklyn, 5672 [1912]
Publisher/printer: *s.n.*
Brody, 148; Brody-Zeldner, 222.
Copies: HUC; *LUB (no. 1); *YGC (no. 2; lacking pp. 7-8).

NO. 1
8 pp. 4to


הרבני

ירחון מקדש לעניני היחדות הרבנית

No. 2

לישר הדורים

Shevat 5672/Feb. 1912
Title page (p. 1): caption title; "הרבני ירחון בית ועד שבו יתועדו רבנים חכמים דרשנים וסופרים מגיני הדת הישראלית, וכל איש ירא וחרד לדבר ה'."
Includes: a.a. (334 Sackman St., Brownsville) (p. 1); contents (p. 1); advs. (p. 8).
Rashi type (p. 5).

NO. 2
8 pp. 4to
Nisan 5672/Mar. 1912
Title page (p. 1): caption title; "הרבני ירחון מקדש לעניני היהדות הרבנית".
Includes: a.a. (334 Sackman St., Brownsville) (p. 1); contents (p. 1).
Rashi type (p. 6).

Isaacson was born in זיקיבראק [Zikibrak?], a village near Mir (Lithuania) in 1851. In his youth he studied with R. Hayyim Leib Tiktinsky in the yeshivah of Mir, while at the same time reading the works of the Haskalah and learning Russian and German. Following his marriage at the age of twenty he lived in Byten for twelve years. Unwilling to earn a living as a rabbi, he became a real estate agent. He remarried in 5648 [1888] and he enrolled in the yeshivah of Volozhin the following year. Owing to an illness, Isaacson returned to his wife in סוחליץ [Sukhlitz?], a town near Kletsk. There he continued his religious studies privately, focusing particularly on the code of Maimonides. He moved to Dzerzhinsk, Minsk Province, in 5654 [1894]. Initially his wife ran a business, but in 5659 [1899] he dropped his objections to entering the rabbinate. To prepare for this profession, he moved to Kovno and studied for three years in the *kloiz* of R. Tz. [Zevi Hirsch] Neviazer. He also delivered lectures on the Talmud to the other members of the *kloiz*. In 5662 [1902] he received a recommendation from R. Zevi Hirsch Rabinowitz of Kovno that enabled him to succeed the recently-deceased R. Hillel David Hacohen Triwosch as the rabbi of Vilkija. "For various reasons," however, he returned to Dzerzhinsk within the year and was appointed the rabbi there. His tenure in Dzerzhinsk was apparently marred by conflict with one "R. Heller." Owing to this conflict, as well as the unrest in Russia, he immigrated to America in 5667 [1907]. Isaacson settled in New York and was hired as the rabbi of Kol Israel Anshei Polin (Anshei Suwalk) of New York. He delivered a daily lecture on Talmud between the afternoon and evening services and he was a founder of Hevrat Mahazikei Hadat. He became an instructor and *mashgi'ah* at RIETS ca. 1909 and an instructor at Yeshivat Tiferet Banim (later Rabbi Chaim Berlin) in 5672 [1912]. He later served as the rabbi of Agudath Achim Anshei New Lots, Brooklyn. Isaacson was a member of Agudath Harabbonim and the Board of Orthodox Rabbis of the Kehillah of New York. He died in 1922. Abraham Luria dedicated a stanza of #445 to Isaacson.

Isaacson attributed the decline of Orthodox Judaism to the fact that rabbis were no longer united as they had once been in Poland and Lithuania. He thus decided to publish הרבני, a Hebrew monthly, in an effort to strengthen American Judaism. It contains: local (including Brooklyn), national and international current events of Orthodox interest; rabbinic and homiletic contributions; obituaries (including for Shalom Aaronsohn of Boro Park and R. Jacob Goodman of Jersey City and Burlington); correspondence; and biographies. Contributors included Benjamin Balzak, Benzion Eisenstadt, Mordekhai Aaron Kaplan and R. Pfeferman [Feferman?] of East New York. For a list of "distinguished rabbis" in America and their addresses, see no. 1, p. 6. On the New York Kehillah, see no. 2, p. 2. For an open letter by Eisenstadt to "Even Shayish" (R. Solomon Isaac Scheinfeld) in response his call for various religious reforms in a controversial article in *השלח*, see no. 1, pp. 2-3; no. 2, pp. 4-5. The masthead of no. 1 reads Shevat instead of Adar (no. 2, p. 1). An English title appears in no. 1, p. 4; no. 2, p. 4 ("Harabony A Monthly Orthodox Magazine"). The copy of no. 1 in LUB contains a slip of text pasted in.

Approbations granted: #737, #812.
References: *AJYB* 25 (1923-4), 139; *CDAJB*, 1:289; *DA1*, 19-20; Gottlieb, 306; *JCR*, 292, 253; Landesman, 212; *SYSRO*, 145; Wiernik (1912), 408; autobiography in Eisenstadt, "לתולדות הרבנים בארצות הברית", 115-7.

612 ספר אהל שרה
כולל חובות הדת לבנות ישראל ... הוצאה שניה

Author: Abraham E[ver]. Hirschowitz [Hirshowitz] [הירשוביץ, הירשאוויץ [עבער] אברהם עבר
Author's father: [שלמה] שמואל
Author: [Sarah Levine] [שארה לעווין]
Author's father: Abraham Ever Hirschowitz
11, <[5], XXVI, 77> pp. 12mo
New York, 5672/1912
Publisher/printer: *s.n.*
Title page #1 (p. 1): extended writing.
Title page #2 (p. <[1]>): border; English; extended writing; "Yohale Sarah Containing Religious Duties of the Daughters of Israel and Moral Helps Compiled and revised from authoritative sources ... Second Edition."
Title page #3 (p. <1>): English; extended writing; "Religious Duties of the Daughter of Israel. The Three Most Important Duties viz. Niddah, Challah, Hadlakah."
Includes: list of subscribers (pp. 10-11); copyright, by author, 1902 (p. <[2]>); preface (pp. [<3-4>]); table of contents (pp. <[5]-I>); prohibition of *hassagat gevul* (p. <III>); preface (pp. <VI-IX>).
Approbations (pp. 3-8, <II-IV>): R. Aryeh Leib Roshkes of Snipiskes of Vilna; R. Hayyim Jacob Widrewitz of New York (12 May 1903); R. Moses Zebulun Margolies of New York [Ramaz] (2 May 1912); R. Samuel Zevi Wein of New York (4 May 1912); R. Abraham Jacob Gershon Lissa of Cincinnati (10 Feb. 1910); R. Bernard Drachman of New York (8 Sept. 1902); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (3 Sept. 1912); R. Ph[ilip]. Klein of New York (23 Sept. 1902).
Other languages: mostly English text.
BHB1; *KA* #20; Rappel (1993) #95; Rappel (1995) #H107; Wachs #854.
Copies: JNUL; *YGC.

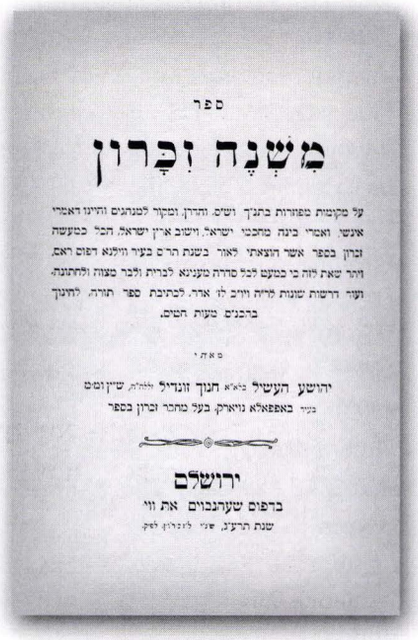
The core of this volume (pp. <1-77>) of laws, devotional exercises and moralistic exhortations for women was first published in 1902 [Wachs #619]. Aside from a few blessings, the main text is in English only. Hirschowitz attributed the English translation variously to his daughter Sara Levine (Hirschowitz, *שו"ת בית אברהם*, 2nd ed., p. [2]), as well as to his other daughters, Miriam and Hinda Hasa (#600, t.p.; Hirschowitz, *ספר בית מדרש שמואל*, p. 5). For a list of "women [who] have aided this important work and have kindly undertaken to spread it among our Jewish daughters," see p. <V>. *אהל שרה* was the first book of its type in the English language and it "supplied a want long felt in this country" (R. Philip Klein's approbation, p. <IV>). Hirschowitz recalled in the preface, "in 1902 when I considered the publication of this first edition of this work, I found great difficulty in obtaining a written statement admitting the advisability of putting this book on the market. The objection being of course, the Laws concerning Niddah ... That this book has been of practical value is proved by this necessity for a second edition, and what is even more gratifying to contemplate ... [is] that both our leading men, and the public" had a change of heart (pp. <[3-4]>). There was apparently still some opposition as late as 1912, since some copies of the second edition were printed without the section on menstruation (in copy 1 at JTSA, the leaf with p. <7> on the *recto* skips to p. <32> on the *verso*; Hirschowitz directed readers on p. <[5]>, "where 'Nidda' is not incluted [*sic*] see extra pamphlet"). Hirschowitz clarified why he printed the approbations: "as a safeguard against irresponsible persons who print unreliable books on the subjects in this work, the approbation of rabbinical authorities are reprinted here to remove any doubt as to the authoritative character of the provisions contained therein" (t.p.'s). Following a list of the members of the "Board of Rabbis of the Kehillah New York City," Hirschowitz noted, "each of the above named rabbis is competent to answer any religious question that may arise concerning the subject matter of this book" (p. 9). *אהל שרה* sheds light on contemporary conditions, *e.g.*, Sabbath desecration by husbands who must work (p. <VIII>), unscrupulous butchers (p. <IX>) and accusations that *shehitah* is cruel (p. <XIII>). Its publication was supported overwhelmingly by women (pp. 10-11, <V>). Hirschowitz also acknowledged the financial assistance

of Joseph and Rose Spektorsky (see #532 p. [2]). Hirschowitz later wrote that this work was highly praised by rabbis (see #600, t.p.; also see Hirschowitz, *שו"ת בית אברהם*, 2nd ed., p. [2]). Lesser, in his approbation, requested a copy for his granddaughter. The pagination skips from p. <44> to p. <47> (there is a divisional t.p. here in the 1902 ed.). The first edition cost one dollar (adv. in *בית ועד לחכמים*, no. 1, p. [4] [#591]). Other editions are: 1st, New York: Elyakum Zunser, 1902 [Wachs #619]; 3rd, 1917 [Wachs #985]; 4th, 1918 [Wachs #1016].

For biography, other works and references: see #531.

613 ספר משנה זכרון

על מקומות מפוזרות בתנ"ך וש"ס, והדרן, ומקור למנהגים והיינו דאמרי אינשי, ואמרי בינה מחכמי ישראל, וישוב ארץ ישראל, הכל כמעשה זכרון בספר אשר הוצאתי לאור בשנת תר"ס בעיר ווילנא דפוס ראם, ויתר שאת לזה כי כמעט לכל סדרה מענינא לברית ולבר מצוה ולחתונה, ועוד דרשות שונות לר"ה ויו"כ לז' אדר, לכתיבת ספר תורה, לחינוך בהכנ"ס, מעות חטים.


ספר

משנה זכרון

על מקומות מפוזרות בתנ"ך וש"ס, והדרן, ומקור למנהגים והיינו דאמרי אינשי, ואמרי בינה מחכמי ישראל, וישוב ארץ ישראל, הכל כמעשה זכרון בספר אשר הוצאתי לאור בשנת תר"ס בעיר ווילנא דפוס ראם, ויתר שאת לזה כי כמעט לכל סדרה מענינא לברית ולבר מצוה ולחתונה, ועוד דרשות שונות לר"ה ויו"כ לז' אדר, לכתיבת ספר תורה, לחינוך בהכנ"ס, מעות חטים.

מאת

יהושע העשיל בן"א חנוך זונדיל זצוקללה"ה שיץ ומט בעיר באאסא"א נויארק, בעל מחבר זכרון בספר

ירושלם

בדפוס שערנבוים את ווי

שנת תרע"ג, שני ליצירתו לפק

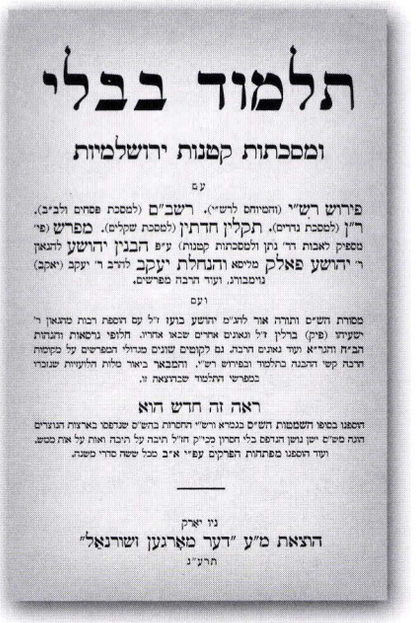
Author: [Harry {Joshua Heshil} Singer] יהושע העשיל [השל] סינגער
Author's father: חנוך זונדיל
214, [2] pp. (two cols. per page) 8vo
Jerusalem and St. Louis, 5673 [1913]
Printer: Shenbaum and Weiss (Jerusalem)
Printer (p. [2]): Moinester Printing Co., 1318 Carr St. (St. Louis)
Title page (p. 1): extended writing.
Includes: a.a. (169 William St., Buffalo) (p. 2); preface (5673 [1913]) (pp. 4-5); errata (p. [1]); postscript, in verse (p. [2]).
Approbation (p. 3): R. Elijah David Rabinowitz Teomim of Jerusalem (17 July 1903).
Rashi type.
BHB1 (pp. 1-136 only); *KA*, p. 150; Kaganoff (1976) #LXX.
Copies: JNUL (pp. 1-136 only); LUB; *YGC.

Singer was born in Panevezys, Kovno Province, in 1847 (or 1848). He served as a cantor for twenty years in Krapkowice, Poland, before immigrating to America. He was a cantor and preacher in Buffalo by the 1890s. "Singer knew not only the classical East-European chants, but had studied the western cantors, Sulzer, Lewandowski and others, and he thus was able to combine the old with the new" (Adler and Connolly, 190-1). He was also a choirmaster and the proprietor of a religious articles store. The store was "a Mecca for local scholars and Jewish savants who passed through the city ... [and it] remained an East Side landmark [in Buffalo] until the middle of the present century" (Adler and Connolly, 190-1). Singer retired from the cantorate ca. 1920 and he died in 1925.

ספר משנה זכרון contains Biblical homilies, Talmudic commentaries, a customnal and other miscellaneous writings. For an allegory by R. Israel Salanter [Lipkin] on the state of American Judaism, see p. 193. "Due to the war the printing in Jerusalem was stopped [at p. 136] and it was completed in the printing house of Moinester in the city of St. Louis, MO, in America" (p. [2]; the copy at JNUL only has the part printed in Jerusalem). On America, see p. 210 (no. 191).

Other works: *ספר זכרון בספר* (Vilna: Romm, 5660/1900).
References: Adler and Connolly, 190-1; *AJYB* 5 (1903-4), 100; *CDAJB*, 2:602; *HYBA*, 75; Kaganoff (1976), 256.

614 תלמוד בבלי


תלמוד בבלי

ומסכתות קטנות ירושלמיות

עם

פירוש רש"י (והפיוחם לרש"י), רשב"ם (למסכת פסחים ולב"ב), ר"ן (למסכת נדרים), תקלין חדתין (למסכת שקלים), מפרש (פי' מספיק לאבות דר' נתן ולמסכתות קטנות) ע"פ הבנין יהושע להגאון ר' יהושע פאלק מ"ס והנחלת יעקב להרב ר' יעקב (יאקב) נוימבורג, ועוד הרבה מפרשים.

ועם

מסורת הש"ס ותורה אור לנ"י יהושע בועז ז"ל עם הוספת רבות מהגאון ר' יעזעזקע (פוק) בערלין ז"ל ונאנים אחרים שבאו אחריו. חלופי גרסאות והגהות הב"ח והגר"א ועוד נאנים הרבה. גם לקוסים שונים מגדולי המפרשים על מקומות הרבה קשי ההבנה בהלמוד ובפירוש רש"י. והמבאר ביאר מלות הלועזיות שנזכרו בפרשי התלמוד שבהדפסה ז.

ראה זה חדש הוא

הוספנו בסוף השמטות הש"ם בכמ"א ורש"י התחרות בהש"ם שנדפסו בארצות הנוצרים הוגה מש"ם ישן נושן הנדפס בלי חסרון מכ"ק הו"ל הובה על הובה ואות על אות מסש. ועוד הוספנו מפתחות הפרקים ע"י א"ב בכל ששה סדרי משנה.

נוו יארק

הוצאת מ"ע "דער מאָרגען וושורנאַל"

תרע"ג

1 vol.

54, 1-112, 73, [1], 3-90, 20, 54, 36, 28, 22, 25, [1], 25, [1], 20, 16, 82, 70, 80, 34, 37, [1], 60, 58, 75, [1], 81, [1], 120, 97, [1], 17, [1], 32, 48, 12, 80, 74, 100, 41, [1], 24, 12, 24, 12, 51, [1], 89, [1], 10, 3 pp. 4to

New York, 5673 [1913]

Publisher (pp. 1, 2): Morgen Journal (Jewish Press Publishing Co.)

Title page (p. 1): extended writing.

Copies: HAR; LUB; *YGC.

First Complete Talmud in America.

This one-volume edition of the Babylonian Talmud contains the text of the Talmud, Rashi's commentary and other minor commentaries. It lacks the commentary of the Tosaphot. The layout is different than that of the standard Vilna edition, but notations at the top of each page provide cross-references with the pagination of the Vilna edition. "The volume ... was to contain a general introduction in English and translations of Pirke Aboth and the *Book of Jasher*, by Rabbi Edward B.N. Browne ... These are all lacking in the copies we have seen" (Kaganoff [1989-90], 50). Later editions are New York: Morgen Journal, 5677 [1917]; New York: Hebrew Publishing Co., 5697/1937.

615 ספר זכר חיים שאלות ותשובות

כולל פלפולים ישרים בש"ס ובפוסקים בסברות מחודשים בכמה הלכות למעשה ... הוצאה שניה

Secher Chaim ... Second Edition

Author: H. N. [Chayyim Nathan] Shohet [Shochet] חיים נתן שאכעט

Author's father: משה

149, [1] (two cols. per page) 4to

New York, 5673/1913

Printer: Hebrew Publishing Co., 83-85 Canal St.

Title page (p. 1): border; English; extended writing.

Includes: preface (pp. 5-6); contents (pp. 143-9); addenda (p. [1]).

Approbations (pp. 3-4): R. Mordekhai Feinstein of Pulawy (27 July 1886); R. Yehiel Mikhel Wolfson of Joniskis (20 Dec. 1887); R. Naphtali Zevi Judah Berlin of Volozhin (24 Feb. 1891); R. Elijah David Rabinowitz Teomim of Panevezys (16 Dec. 1887).

Rashi type.

BHB1.

Copies: HAR; JNUL; LUB; *YGC.

Shohet was born in 5613 [1853] in Vieksniai, Lithuania, and was ordained in 5633 [1873] by R. Joseph Zechariah of Siauliai. He served as a rabbi in Wera (?) (5637 [1877]), Shimantze (?) (5640 [1880]) and Obeliai, Kovno Province (5652 [1892]). He later immigrated to America (probably not earlier than 5660/1900, as his immigration is not mentioned in his biography in *DRS*, which was published that year). He became the rabbi of Portland, ME, ca. 1911 (see #653, p. 8). Shohet died in 1921 in Portland. His son, Moses, served as a rabbi in Bangor, ME, and Quincy, MA.

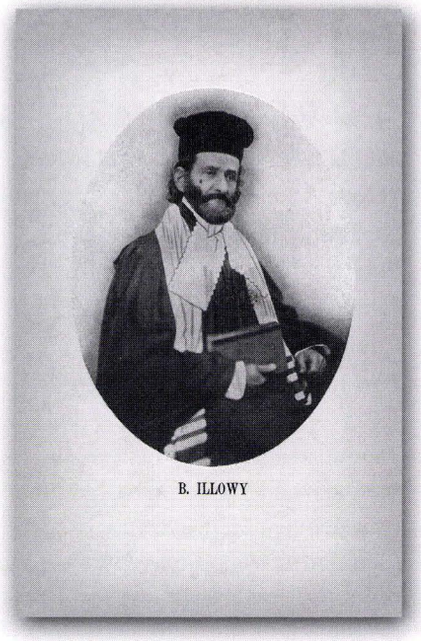
This volume of Shohet's responsa is an exact stereotype of the first edition (Warsaw: Nathan Schriftgiesser, 5655 [1895]); the second edition lacks the subscription list. For "Novellae by the Son of the Author," see pp. 129-42 (these were authored by Moses Shohet; see #653, p. 8; *SLTYBA*, 55).

Approbations granted: #679, #799.

References: Abramowitz, 19; *AJYB* 24 (1922-3), 103; *CDAJB*, 2:590; *DRS*, 2:49; *UJE*, 8:604.

616 ספר מלחמות אלהים

Being the Controversial Letters and the Casuistic Decisions of the Late Rabbi Bernard D. Illowy Ph.D. With a Short History of His Life and Activities



Author: Bernard Illowy [Illoway] [יששכר דוב איללאווי]
Author's father: יעקב ליב
Author: Henry Illoway [צבי הירש איללאווי]
Author's father: יששכר דוב
[1], VIII, 238, [2] pp. 8vo [E.p.]
Berlin, 1914
Publisher: M. Poppelauer (Berlin)
Printer (p. [2]): H. Fleischmann (Breslau)
Title page (p. I): English; extended writing.
Includes: dedication to mother (p. III); errata (p. V); table of contents (pp. VII-VIII); introduction (pp. 1-11).
Graphics: portrait of Illowy (p. [1]).
Other languages: English; German
KA #488.
Copies: HAR; HUC; *YGC.

Bernard Illowy was born in 1814 into a distinguished rabbinic family in Bohemia. He studied in Pressburg under R. Moses Sofer [Hatam Sofer], who ordained him. He continued his studies in the University of Budapest and he received a Ph.D. in languages and classics. He also studied for a short while at the modern rabbinical college in Padua. After teaching in gymnasia, he attempted to secure a position as a district rabbi. Unable to do so because of what was considered his support for the 1848 revolution, he immigrated to America in 1852. He served as a rabbi in New York, Philadelphia, St. Louis, Syracuse, Baltimore, New Orleans and Cincinnati before retiring in 1869. Illowy was a staunch defender of traditional Judaism and many communities turned to him as an authority on Jewish law. He died in 1871. His son was Henry Illoway.

Henry Illoway was born in Kolin, Bohemia, in 1848 and was brought to America in 1854. He studied medicine in Cincinnati and, as a pioneer in the field of gastroenterology and the author of various books, became well known in the medical community. He also wrote anti-Reform works and studies of Talmudic medicine. He died in 1932 in New York.

Henry Illoway edited this anthology of the writings of his father, Bernard Illowy, "to preserve to the coming generation of Rabbis, teachers in Israel, the history and record of a valiant soldier of the Lord, my father OBM, and to communicate to future historians whatever knowledge of the development of Judaism in this country I might possess" (p. 1). This volume contains: polemical letters against American Reform Judaism; responsa and legal rulings (including correspondence with R. Samson R. Hirsch and R. Nathan Alder); poems; and riddles. There are many references to American personalities and conditions. For responsa by Illowy and Jonas Bondi on using gas to light Hanukkah candelabras, see pp. 202-5, 209-27. For a biography of Illowy, see pp. 12-33. *KA* does not record the portrait.

Other works (Illowy): see *JA*; Sherman. Contributed Hebrew poetry and letters to #1192.
Other works (Illoway): contributed to #619. Also see *WWIAJ* (1928).
References (Illowy): *CDAJB*, 1:287; *DA1*, 29-30; W. Ehrlich, index; Ellenson; "Eminent," 144, 146 (portrait); *EJ*; Fein, 95-8, 115, 119; Grinstein, index; *JE*, 6:561; *New Era* 1.10 (July 1871), last page; *OT1*, [15] (portrait); *OY*, 1:274-6 (portrait); Rudolph, 198; Sharfman, index (portrait); Sherman, 101-3; Singer, "Rabbi of the Confederacy" (portrait); *UJE*, 5:539.
References (Illoway): *AJYB* 6 (1904-5), 122; *AJYB* 24 (1922-3), 158; *AJYB* 34 (1932-3), 111; *CDAJB*, 1:287; *DA1*, 30-1; *EJ*; *OY*, 1:276; *UJE*, 5:539; *WWIAJ* (1926), 285-6; *WWIAJ* (1928), 318-9; #923, no. 1, b.w.v.

617 שאלה בעד החיים אל המתים לפ"ק

Author: N[ehemiah]. Mosessohn [מוזסזון] נחמיה מאזעסזאהן
Author's father: משה
16 pp. 8vo
New York, 5675 [1915]
Chronogram: בעד החיים אל המתים
Printer: Lipshitz Press
Title page (p. 1): border; English.
Includes: preface (5675 [1915]) (p. 3).
BHB2; *KA* #764.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Mosessohn was born in 1853 in Feodosiya (Crimea). His father was the chief rabbi of Odessa. Mosessohn studied in the Zhitomir Rabbinical Seminary and the Universities of Odessa (LL.D.) and St. Petersburg (Ph.D., Semitic languages) and he served as a government rabbi in Russia. After a sojourn in Switzerland and Germany, he immigrated to America in 1886 (or 1887) and served as a rabbi in Philadelphia, Dallas and Portland (OR). He earned an LL.B. from the University of Oregon in 1902 and he moved to New York in 1908. An English-language publicist, Mosessohn edited Portland's *Jewish Tribune*. He was active in B'nai B'rith and on behalf of Denver's Jewish Consumptives Relief Society (JCRS) and other Jewish organizations. He was also known as a missionary-fighter. He died in 1926. For his impressions of the American rabbinate and an account of his experiences in Dallas, see *העברי*, vol. 6, no. 10 [#903].

The Yekara Deshikhba society was established ca. 1914 to lobby the JCRS to cease performing autopsies. It solicited assistance from American rabbis and among those who responded was R. Zevi Hirsch Album (see #621, p. 1). Following the Yekara Deshikhba's decision to urge donors to withhold contributions from the JCRS, Mosessohn authored a legal decision permitting Jewish doctors at the JCRS to perform autopsies on tuberculosis victims. (The two relevant issues are the permissibility of Jews performing autopsies and performing autopsies on Jews.) Mosessohn published his decision as *שאלה בעד החיים אל המתים*, which he addressed to American and European rabbis to solicit their responses. The preface is a letter of introduction to recipients and contains blank spaces to insert the date and the name of each recipient. The imprint date is recorded here based on the chronograms on the title page and p. 3. *KA* records it as "5677 [1917]?" and *BHB1* as 5674/1914. Though the preface is signed Portland, none of the secondary sources record Mosessohn's presence in that city at these late dates. On the JCRS, a sanitarium for indigent tuberculosis patients established in 1904 to provide services not offered by the National Jewish Hospital of Denver, see *EJ* (s.v. "charity"); Giese, chaps. 4, 8; *UJE*, 6:126.

The first response to Mosessohn's pamphlet appeared in *תשובה ע"ד חנוטת המתים*, 8-9 [#621]. Moses Aaron Lipshutz, in a responsum, concluded that autopsies are permissible under certain circumstances, but he refused to condone the practice in America (#646, pp. 123-33; Lipshutz refers to the title of *שאלה בעד החיים אל המתים* as "דברי נחמיה"). Mosessohn was also answered by R. Elozor Preil in *יגדיל תורה*, vol. 1, no. 1 [#619]. Subsequent issues of *יגדיל תורה* carried articles by other rabbis, as well as one doctor, on the subject—often focusing specifically on the issue of *cohanim* (priests) performing autopsies—and the debate eventually culminated in a running feud between Moses Tomashoff and J. D. Eisenstein (see #619). For a response by R. Abraham Yudelewitz to Album's *תשובה ע"ד חנוטת המתים* and to Preil's article, see #633, pp. 311-320. For an earlier debate on autopsies, see *Occident* 14.3 (June 1856), 131-6. See Kaganoff (1989-90), 57.

Other works: contributed to #230, #903; *JE*. Also see *JA*.
References: *AJYB* 24 (1922-3), 14; *AJYB* 29 (1927-8), 117; Berlin, no. 28; *BHB1*; *CDAJB*, 2:451; Sh. Goldman (1993-4), 187; Kabakoff (1966), 184n30; Kressel, 2:323; *LFDNYL*, 5:405-6; Morais (1894), 107-8, 198, 219; *NYT* (11 Dec. 1926), p. 17:4; *OZ*, 58 (portrait); *UJE*, 8:16; M. Whiteman, "Fiddlers," 83; *WWIAJ* (1926), 448.

618 A Volume of the Book of Precepts

Author: Hefes [Hefetz, Hefez] [חפץ]
Author's father: יצליח
Author: B[enzion]. Halper [בן ציון הלפר]
iv, 278 pp. 8vo [E.p.]
Philadelphia, 1915
Publisher: Dropsie College (Philadelphia)
Printer (p. ii): Oxford University Press (Oxford, England)
Title page (p. i): English only; extended writing.
Includes: table of contents (pp. iii-iv); errata (p. 278); footnotes.
Other languages: English; Arabic.
KA #409.
Copies: HAR; *YGC.

Hefetz, who lived ca. 1000, was a "Babylonian Talmudic scholar" (*EJ*).

Halper was born in Zhosly, Lithuania, in 1884 and he received a traditional education. He immigrated to Germany in 1901, shortly after which he moved to England. While studying in Jews' College he also earned B.A. and M.A. degrees in Semitics from the University of London. Halper traveled to Egypt in 1910 to pursue his research and he immigrated to America the following year. After first working on genizah fragments at JTSA, in 1912 he became a fellow at Dropsie College (Ph.D., 1914) and he later served as manuscript custodian and professor. Halper was appointed editor of JPS in 1916 and he published a number of important scholarly works. He died in 1924.

Hefetz's "*Sefer Hamitzvoth* (Book of Commandments [Precepts]), originally written in Arabic, deals with the 613 commands and prohibitions of the Torah, and gives the reasons for them. Until a great part of this work was discovered and published by B. Halper [as his Ph.D. dissertation], it was known only through citations ... This work was highly valued by the Spanish and Franco-German scholars, and had a certain influence on Maimonides' commentary on the Mishnah" (*UJE*). Halper's edition contains an English introduction (pp. 1-120), the original Arabic text (pp. 121-217) and a Hebrew translation (pp. 219-78). This volume was reprinted in 1912 in Jerusalem by Zion.

Other works (Halper): #841, #1048. Contributed to #930 (vol. 2), #932. Translated and vocalized #841. Also see *BHB1*; Kressel; *UJE*.
References (Hefetz): *EJ*; *UJE*, 5:290.
References (Halper): *AJYB* 24 (1922-3), 152; *AJYB* 26 (1924-5), 155, 459-71 (portrait); *CDAJB*, 1:247; *EJ*, 7:1202-3 (portrait); Kressel, 1:611; Orlinsky (1955), 400; Sarna (1989), 126, 137-8, 322n103, 323n107; *UJE*, 5:185 (portrait); Zausmer (1957), 112-5.

619 יגדיל תורה ...
מוקדש לתורה ולפלפולה, למשפט ולהוראה, להלכה ולאגדה ולכל עניני החיים המוסריים

Author: M[oses]. [Morris] B[enjamin]. Tomashoff [Tomashov] [מבי"ט] [טומאשוב] משה בנימין טאמאשאוו
Author's father: אלכסנדר יהושע
New York 5676/1915-5681 [1921]
BHB1; Brody, 151-2; Brody-Zeldner, 222; Brown, 176; *KA* #339; *KET*, 106-8.
Copies: JNUL; *LUB; *YGC (lacks vol. 4, nos. 2-3).

VOL. 1 (OLD SERIES 8) (13 nos.)
[3], 310, [6] pp. + wrappers 8vo
New York, Tevet 5676 [Dec. 1915]-Tevet 5677
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. [1]): border; extended writing.
Includes: preface (pp. [2-3]); table of contents (pp. [1-6]).

VOL. 2 (OLD SERIES 9) (12 nos.)
302 pp. + wrappers 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. 1): border; extended writing; English.
Includes: a.a. (609 Sackman St., Brooklyn) (f.w.v.'s); a.a. (639 Stone Ave., Brooklyn) (p. 1); table of contents (pp. 295-302).

VOL. 3 (OLD SERIES 10) (6 nos.)
371 pp. + wrappers 8vo
New York, Heshvan-Kislev 5679 [1918]-[Heshvan?] [5680 {1919}]
Printer: Rosenberg Printing Co., 176 Park Row
Includes: a.a. (609 Sackman St., Brooklyn) (f.w.v.'s); preface (no. 6, pp. 297-8).

VOL. 4 (OLD SERIES 11) (3 nos.)
212 pp. + wrappers 8vo
New York, Sivan/Tammuz [5680 {1920}]-Kislev/Tevet 5681 [1921]
Publisher/printer: *s.n.*
Includes: advs. (f.w.v.'s); adv. for *The Jewish Forum* (an English-language Orthodox journal), (b.w.r.'s).

Tomashoff was born in 1878 in Slutsk, Lithuania. He studied in the yeshivot of Slutsk and Slobodka and was ordained by R. Isser Zalman Meltzer. He operated a printing press in Slutsk (see Moses Shulman, *ספר פני חמה* [Slutsk: Moses Tomashoff, 5670/1910] until 1912, when, following medical treatment in Berlin, he immigrated to America. There he opened a printing press on Henry Street and served as the rabbi of Brownsville's Beth Israel for forty-six years. Tomashoff was on the executive board of the Vaad Harabonim of New York and Agudath Harabbonim. He was also active on behalf of charities in New York and Israel and was a member of Mizrahi. In addition to editing *יגדיל תורה*, he authored hundreds of responsa, commentaries and novellae and his manual for writing a *get* became a standard reference work. He died in 1960. Tomashoff's father lived in New York (vol. 3, no. 6, f.w.v.).

In 1909, while still in Slutsk, Tomashoff answered Meltzer's call to co-publish a rabbinic journal, *יגדיל תורה*. Though popular among rabbinic scholars in Lithuania, it ceased publication when Tomashoff left for

the West. In 1915 Tomashoff resumed publication in New York, where "it also earned a high place and was very well received by the rabbinic world and Torah scholars" (*KET*). יגדיל תורה contains responsa, homilies and novellae. On woman's suffrage, see no. 3, pp. 79-83. Among the contributors were Benjamin Aronowitz of RIETS, R. Jacob Bauman of Los Angeles, Judah David Bernstein, Elijah Meir Bloch (a student in the yeshivah of Telz), R. Isaac Isaac Braude of Denver, R. Aaron David Burak of Brooklyn, Ben Zion Eisenstadt of Brownsville, R. David Etrog of New York, Colchester and Safed, R. Simeon Isaac Finkelstein of Brownsville, R. Benjamin Fleischer of Brownsville, R. Tobias Geffen of Atlanta, R. Samuel Gerstenfeld of RIETS, R. David Ginsburg of Wilkes-Barre (PA), R. Samuel Zevi Glick of New York, Dr. Judah Elyakum Goldberg, R. Aaron Gordon of New York, R. Isaac Leib Gordon of Pittsburgh, R. Jacob Isaac Gorodsky of Winnipeg, R. Jacob Grossman of Philadelphia, R. Elhanan Zevi Guterman of Scranton, Saul Gedaliah Harkavy of Brooklyn, R. Zerah Horewitz of Worcester, R. Nathan Neta Horowitz of New York, R. Idelson of Savannah, Dr. Henry Illoway of New York, R. Shalom [Solomon] Israelson of Chicago, R. Meir Zevi Jung of London, R. Simeon Tuvia Hacohen Kaplan of Brownsville, R. Elijah Zev Kochin of Pittsburgh, R. Hayyim Kolodetzky of Patterson (NJ), R. Joseph b. Jacob of Salem, R. Joseph Konvitz of Elizabeth (NJ), R. Joseph Dov Halevi Levin of RIETS, R. Judah Leib Levin of Detroit, R. Jacob Levinson of Brownsville, Manasseh Margolis of New York, R. Moses Moinester of Brownsville, R. Eliezer Reuben Mushkin of Chicago, H[ayyim]. S[imeon]. Neuhausen, R. Jeremiah Neulander of Yonkers, R. Zevi Jacob Oppenheim of Kelme, R. Hayyim Zevi Papkin of Burlington, R. Ephraim Pelkowitz of Canton, R. Solomon Eliezer Peshin of Springfield, R. Solomon David Posner of Jersey City, R. Elozor Meir Preil of Trenton (NJ) and RIETS, R. Joshua Joseph Preil of Krakes, David Rackman of Albany, Dr. Dov [Bernard] Revel, R. Ze'ev Wolf Rogen of New York, R. Moses Rom of Syracuse, R. Israel Halevi Rosenberg of Patterson (NJ), Joshua Rosenberg of


יגדיל תורה

שנה ראשונה
לצאתו לאור באמעריקא

שנה שניונית
להתיסדותו ברוסיא

מאסף חדשי

נאסף מן חודש טבת תרע"ו עד חודש טבת תרע"ז

מוקדש לתורה ולפלפילה, למשפט ולהוראה,
להלכה ולאגדה ולכל עניני החיים המוסריים

נערך ע"י

הרב משה בנימין מאמאשאוו (מכים)

ניו יארק, תרע"ו - תרע"ז.

בדפוס א. ח. ראזענבערג, 130 הענרי סט., ניו יארק.

RIETS, R. Israel Zisel Rubinstein of Providence, R. Menahem Judah Sachs of New York, R. Abraham Shapira of Passaic, Abraham Duber Kahana Shapiro of Kovno, Prof. Dr. Israel Shapira of Washington, D.C., Solomon Sadowsky of Rochester, R. Abraham Nahman Schwartz of Baltimore, R. Isaac Halevi Segal of Bayonne (NJ), R. Elazar Silber of Harrisburg, R. Mordekhai Solomon Silber of Minneapolis, R. Moses Simeon Sivitz of Pittsburgh, R. Jacob Joseph Stein of Brownsville, R. Joseph Teomim of Detroit, Tomashoff, Simeon Vinograd of Jerusalem, R. Raphael Weiner of the Bronx, R. Lipa Weissblum of New York and R. Aaron David Zeldner of Superior (WI). Bernard Revel urged his faculty at RIETS to support יגדיל תורה and Tomashoff edited vols. 3-4 in conjunction with an unnamed RIETS faculty member. #791, pp. 66-7 originally appeared in vol. 8, no. 5 (Nisan 1916). Articles by Meir Aishiskin of Detroit were reprinted in #644. For guidelines to contributors, see vol. 2, p. 2. Each issue initially cost twenty cents and an annual subscription was one dollar (vol. 2, p. 1); the price was later raised to fifty cents an issue, or two dollars for an annual subscription (vol. 3, p. 1). By vol. 4 the price was advertised as fifty cents per issue or three dollars for an annual subscription; rabbis and religious functionaries could continue to subscribe at the old price of two dollars (b.w.v.'s). One source records that vol. 1, no. 1 was printed by Hoam (see העם 2.4 [21 Jan. 1916], 8 [#929]), though there is no internal evidence to support this. Each number was issued with wrappers containing advertisements for Hebrew books. *KA* does not catalogue vol. 4. An effort to resume publication under the title מגדל תורה [#671] was unsuccessful. See Rothkoff (1972), 55-6.

In response to R. Nehemiah Mosessohn's request for rabbis to consider the permissibility of Jewish doctors performing autopsies (see #617), R. Elozor Preil contributed an article on the subject to vol. 1, no. 1. Subsequently, a doctor (Judah Elyakum Goldberg) and a number of rabbis (*e.g.*, Horewitz, Levin, Revel and Tomashoff) submitted articles dealing specifically with the subject of *kohanim* (priests) per-

forming dissections. Revel's lenient position, discussed in a series of articles, was subsequently used by J. D. Eisenstein to permit autopsies in a controversial entry on the subject in his *אוצר דינים ומנהגים*, 453 [#240] (on Revel's position and Eisenstein's reliance on it, see Hoenig, 80-2 and Rothkoff [1972], 231; for a refutation, see Elijah Kochin, *ספר אדרת אליהו*, vol. 1 [#784]). Tomashoff subsequently accused Eisenstein of misrepresentation and permitting what was forbidden (vol. 2, nos. 5-6, pp. 146-7). Tomashoff refused to print Eisenstein's response on the grounds that *יגדיל תורה* was "not founded for literary debates and is dedicated to Torah matters and to essays pertaining to strengthening the religion and the holy Torah" (vol. 1, no. 7, p. 174). Instead he published a critical review of *אוצר דינים ומנהגים* in which he stated his fear that it would be utilized by self-proclaimed rabbis who were ignorant of Jewish law, a type that was prevalent in America. He further complained that the anthology was "edited not by well-known rabbinic experts, but by a scholar and an author, whose expertise is as a writer and an editor and who can't be relied upon for practical legal rulings." Tomashoff concluded with criticisms of specific entries (vol. 2, no. 7, pp. 172-3). Although Eisenstein usually ignored periodical reviews, he decided to respond to Tomashoff to defend the honor of those rabbis who subscribed to his anthology because some of them read *יגדיל תורה*. In #242, pp. A-E (rpt. in *OZ*, 376-80), Eisenstein published his original response to Tomashoff regarding the entry on autopsies and a point-by-point refutation of Tomashoff's later criticisms. Additionally, he accused Tomashoff of himself being a self-proclaimed rabbi, "for we known that he was never a rabbi in Russia nor in any other land, but rather a lowly printer. And in America too he has never served any congregation in a rabbinical capacity, and his claim to fame is as the *mashgi'ah* [kashruth supervisor] for the famous Wurst meat. And the way that a man like this tries to elevate himself among the guardians of the religion and the holy Torah, is this not an American bluff to which none other compares?" (the word "bluff" appears in Hebrew characters). Finally, Tomashoff's refusal to publish Eisenstein's initial response with the excuse that *יגדיל תורה* was founded for matters of Torah and not debate is printed on a slip pasted into the text of the journal. Eisenstein thus remarked, "and we will never know what is underneath, nor why he made this correction, for it is certainly a great error, since it is not dedicated to Torah, but is merely a commercial enterprise. Dr. [Henry] Illoway paid a great sum of money for his article [to be printed], as do most contributors, and he promised me not to oppose my book if I were to place an advertisement" (#242, p. B; a duplicate copy in YGC without the paste-over slip reveals nothing but a typesetter's error duplicating one line and omitting the next; Eisenstein actually did place an advertisement for *אוצר דינים ומנהגים* in vol. 2, no. 4, f.w.v.).

Other works: #671; *תיקון גיטין* (New York: Moinester Publishing Co., 5695 [1935]); *אבני שהם*, 4 vols. (New York, 5698 [1938]-5719 [1959]); *מעשה שבת* (New York: Moinester Publishing Co., 5702 [1942]). Edited #671. For contributions to other works, see *BHB1*; Rand; Sherman.

Approbations granted: #806; Meir Blumenfeld, *ספר תורת חיים* (New York: Twersky, 5711 [1951]); Uri Moinester, *ספר קרני ראי״ם*; Aaron Asher Wolinetz, *מסכת אבות עם פירוש אושר אבות* (New York: Spragraf Co., 5712 [1952]); Simhah Bunim, *ספר קול שמחה* ([New York], 5715/1955); Tuvia Aronson, *לקוטי מרגליות* (Brooklyn: Balshan, 5717 [1957]).

References: *BHB1*; *CDAJB*, 2:651; *DA1*, 163-4; Goldschlag, 476-7; *JCR*, 1188; Kaganoff (1990-1), 78; Landesman, 210; *NYT* (7 Jan. 1960), 29:3; Rand, 53 (portrait); Sherman, 212-3; *WWIAJ* (1926), 619, *WWIAJ* (1928), 713; *WWIAJ* (1938), 1079.

620 ספר לקוטי צבי

כשמו הוא לקוטים וציונים מגדולי האחרונים ז"ל על ש"ע או"ח ח"א וט"ז ומ"א מראה מקום אשר גדולי האחרונים ז"ל מפלפלים בדבריהם הק' ומעלים פנינים יקרים ונלוה אליו ספר קונטרס אחרון מעט מחדושי


בעזהי"ת.

ספר

לקוטי צבי

כשמו כן הוא לקוטים וציונים מגדולי האחרונים זיל

על

ש"ע או"ח ח"א וט"ז ומ"א

מראה מקום אשר גדולי האחרונים זיל
מפלפלים בחבריהם הק' ומעלים פנינים יקרים
ונלוה אליו ספר

קונטרס אחרון

בעם מחדושי אשר חננו ה' פנינים יקרים
ונחמדים

מאת הצעיר

צבי הירש גראדזענסקי הכה"ק אבאהא

בעל המחבר ספר מקוה ישראל

על ה' מקואות

שנת זרח ס' לקוטי צבי חלק הא'

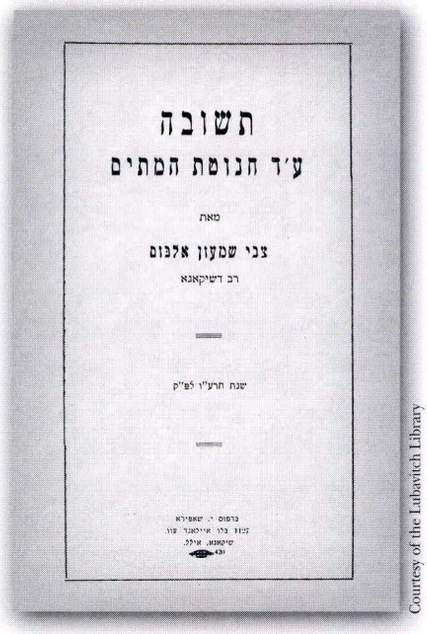
MOINESTER PRINTING CO.
1016 N. 13th St. St. Louis, Mo.

Author: [Zevi Hirsch {Henry} Grodzinsky {Gradzinsky, Grodzensky}] צבי הירש גראדזענסקי [גרודזנסקי, גראדזינסקי]
Author's father: מאיר
[2], 8, [10], 113, 72 pp. 8vo
St. Louis, 5676 [1916]
Chronogram: זרח ס' לקוטי צבי חלק הא'
Printer: Moinester Printing Co., 1016 N. 13th St. (Benjamin Moinester of Jerusalem)
Title page (p. [1]): English; extended writing; *shaar.*
Includes: copyright, by author, 1916 (p. [2]); a.a. (2637 Davenport St., Omaha) (p. [2]); preface (pp. 1-8); bibliography (pp. [1-9]); note from printer (p. [10]); errata (p. 72).
Rashi type.
BHB1.
Copies: HAR; JNUL; JNUL; *YGC.

ספר לקוטי צבי lists and classifies all references to the *Shulhan Arukh* (*Orah Hayyim*) and its commentaries found in more than two hundred books authored by later rabbis. For the key to the notations for classification, see p. [1]. Grodzinsky generally abstained from publishing his own novellae and responsa so as not to burden himself financially, or burden others to purchase his work, but he nonetheless did include some novellae on pp. 1-72. He planned to publish additional volumes of this title (p. 8), but none are recorded. The printer, Benjamin Moinester of Jerusalem, boasted that his establishment was closed on the Sabbath and that he produced high quality work (p. [10]). See Rosenbaum and Wakschlag, 283, 285.

For biography, other works and references: see #580.

621 תשובה ע"ד חנוטת המתים


תשובה

ע'ד חנוטת המתים

מאת

צבי שמעון אלבום

רב דשיקאגא

שנת תרע"ו לפ"ק

Courtesy of the Lubavitch Library

Author: [Zevi Simeon {Hirsch} Album] צבי שמעון [הירש] אלבום
Author's father: נפתלי הירץ
[2], 8, [1] pp.
Chicago, 5676 [1916]
Printer: Y. Shapiro, 1127 Blue Ave.
Title page (p. [1]): border.
Includes: a.a. (1253 Halsted St.) (p. [2]).
BHB1.
Copies: *JNUL; LUB.

This responsum forbids autopsies. "The Yekara Deshikhba society of Denver (CO) decided to request ... from the leading rabbis in America to inform them of God's word, *i.e.*, whether Jewish law permits performing autopsies in the hospital for tuberculosis victims [*i.e.*, the Jewish Consumptives Relief Society of Denver] ... About one month ago I was in Denver and we all had a meeting together: the heads of the Yekara Deshikhba society and expert doctors from the hospital. After discussing the matter at great length, I told them that my opinion is that according to the religion of our holy Torah, this is forbidden in terms of both Jewish law and righteousness. I promised them that I would print this opinion in order to explain my reasoning and that I would send it to all the leading rabbis in America in order to hear their holy opinions in this matter. And now I decided to fulfill my obligation ... (I have already printed my opinion in the periodical אידישער רעקארד of Chicago)" (p. 1). For Album's response to #617, which Nehemiah Mosessohn had issued to permit doctors in Denver to perform autopsies, see pp. 8-[1]. Album concluded, "And I hereby request from the honorable leading rabbis to respond with their opinions in this matter. For the expert doctors (Dr. Spivak, Dr. Hilkowitz, Dr. Asher and Dr. Zederbaum) promised me that they will not send forth a hand, nor will they do anything, until they hear the opinions of all the leading Orthodox rabbis in America" (p. [1]). For a response by R. Abraham Yudelewitz, see #633, pp. 311-320.

For biography, other works, approbations granted and references: see #1129.

622 אוצר כל מנהגי ישורון המשוכלל (מהדורא תליתאה)

Author: Abraham L. [Eliezer] Hirshovitz [הירשוביץ] אברהם אליעזר הירשאוויץ
Author's father: יצחק אייזיק
[27] ff; [15]-306, [2] pp. 8vo
St. Louis, 5677 [1917]
Printer: Moinester Printing Co., 1318 Carr St.
Chronogram: שנת הבה לנו "**עזרת**" מצר
Title page (f. [1a]): English; extended writing; *shaar.*
Includes: a.a. (54 Hooper St., Pittsburgh) (f. [1b]); copyright, 1918, by author (f. [1b]); memorial to parents (f. [3a]); index (ff. [6a-22a]); bibliography (ff. [25a-b]); preface to the 3rd ed. (ff. [25a-27b]); errata (pp. 300-[2]); footnotes.
Approbations (ff. [4-5]): R. Isaac Elhanan Spektor of Kovno; R. Meir Noah Levin of Vilna; R. Solomon Hacohen of Vilna; R. Alexander Moses Lapidot of Raseiniai; R. Judah Leib [Leibele Hasid] of Kelme; R. Hayyim b. Abraham Segal Rotzker of Jonava; R. Hillel David Hacohen Triwosch of Vilkija; R. Samuel Zanvil Klepfish of Warsaw; Kalman Schulman of Vilna; R. Zadoc Kahn of Paris; R. Mordecai [Markus] Weismann-Chajes of Vienna.
Graphics: portrait of author (f. [2a]).
BHB1; *KA* #26.
Copies: HAR; HUC; JNUL (see below); LUB; *YGC.

This anthology of the origins of about five hundred customs is an expanded edition of #583. On the lack of knowledge exhibited by bar mitzvah celebrants in America, see pp. 28-9. For an "Essay on the Authority of Customs," by Moses Simeon Hacohen Antokolaki of Vilna, see ff. [23a-24b]. Pp. 242-255 are misbound. The volume is copyrighted 1918, though 1918 is later than the 5677 imprint date. The approbations were reprinted from the first edition. *BHB1* records two variant copies with imprints identical to the YGC copy but with different collations (portrait, [48], [15]-309, [2] pp. and portrait, [57], [15]-306, [2] pp.). See Brisman (1987), 423n8.

For biography, other works and references: see #583.

623 ספר שלחן הטהור המזוקק

כולל קצורי דינים משו"ע א"ח ויו"ד כדעת הב"י ז"ל ... ועתה הוספנו מנהגי ישראל הנהוגים ברוב הקהלות

Author: [Joseph Pardo] יוסף פארדו
Author's father: דוד
214 pp. + wrappers 32mo
New York, 5677 [1917]
Publisher: S. Druckerman, 50 Canal St.
Front wrapper: English; *shaar*, by Louis Greif; "שלחן ערוך של כיס קצורי דינים ומנהגים הנצרכים לכל אדם מישראל בכל עת ומקום".
Title page (p. 1): extended writing.
Includes: copyright, by publisher, 1917 (f.w.r.); table of contents (pp. 3-5); approbations (pp. 6-12); adv. for publisher (b.w.v.).
Graphics: illustration (b.w.v.).
BHB1; *KA* #811.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Pardo served as a rabbi in Amsterdam and as the *hazzan* of the Spanish and Portuguese synagogue of London. He died in Amsterdam in 1677.

This digest of Jewish law was composed "with the maximum of brevity. It was published a number of times, first by his son David Pardo in 1686 in London [Amsterdam, according to *BHB1* and Vinograd (1995)]; in 1689 it was published with a Spanish translation. Apparently it lost its popularity with scholars in the course of time because of its excessive brevity" (*EJ*). The American edition is based on the fifth Vilna, 1880 edition (*BHB1*; *KA*) and it contains the original European approbations; a section on customs was added (*KA*). The front board is titled "שלחן ערוך של כיס קצורי דינים ומנהגים הנצרכים לכל אדם מישראל בכל עת ומקום." *BHB1* records the printer as Druckerman, although he is only listed in this work as the publisher. Even his advertisements identify him as a "publisher & importer of Hebrew, German & English books," but never as a printer (b.w.v.; *BHB1* makes this error a number of times, *e.g.*, see #360, #437). See *BHB1* for other editions. An edition with an English translation by Hyman Elias Goldin was published as *שלחן ערוך של כיס* (*קיצור שלחן ערוך*) (New York: Hebrew Publishing Co., 1928).

References: *EJ*, 13:94; *JE* 9:525; Kaganoff (1990-1), 85; Kayserling, 107.

624 ספר מנחת אהרן

Author: [Aaron Gordon] אהרן גארדאן [גורדון]
Author's father: מאיר
[2], 110, 18 pp. 8vo
New York, 5678 [1918]
Printer: Rosenberg Printing Co., Inc., 217-219 Center St.
Title page (p. [1]): border; extended writing.
Includes: preface (p. [2]); bibliography (p. [2]); errata (pp. 109-10); subscribers (p. 1); dedication to family (p. 1); addenda (pp. 17-8).
Rashi type (pp. 1-110).
BHB1; *KA* #505.
Copies: HAR; LUB; *YGC.


בעזרת השם קדוש וברוך

ס פ ר

מנחת אהרן

חלק ראשון

חלק שני

אהרן ב"ר מאיר זלל"ה גארדאן, רב ומ"ץ בפפה גוא יארק.

גוא יארק, תרע"ח

Gordon was born in Miadziol, Vilna Province, in 5605 [1845] and was known as the "Miadziol *illuy*." Following his ordination by R. Solomon Hacohen of Vilna and R. Moses Danishevsky of Svir in 1870, he served as a rabbi in Vishnevo. He immigrated to America in 5650 [1890] (5653 [1893] according to Gottlieb) and became a rabbi in Rochester. He moved to New York in 5660 [1900] (5662 [1902] according to Gottlieb) and conducted a rabbinical court on the Lower East Side (adv. in *אספקלריא*, no. 2, p. 70 [#918]; his address was listed as 131 Henry St. in an advertisement in *יגדיל תורה*, vol. 2, nos. 8-9, b.w.v. [#619]). Gordon was one of the early members of Agudath Harabbonim and he headed its committee on family purity. He was also a member of the Board of Orthodox Rabbis New York. He died in 1922. His brother was Judah Loeb Gordon (see #153) and his son-in-law was R. Samuel [Shalom] Rabinowitz of Brooklyn.

This work on how names should be spelled in *gittin* contains special appendices listing Sephardic and English names (pp. 3-14). This is the earliest work on the orthography of English names in *gittin*. For responses to the questions of R. Tobias Geffen of Atlanta and R. Abraham Idelson of Savannah regarding *gittin* in *יגדיל תורה* [#619], see pp. 105-7, 2. The title page lists two parts to this work, but the second part was printed separately as *ספר מנחת אהרן חלק שני* (Jerusalem: Sh. Zuckerman, 5680 [1920]). Part one cost $1.50 (adv. in *יגדיל תורה*, vol. 2, nos. 8-9, b.w.v. [#619]). For another work on the orthography of names common in America, see Gordon's *ספר אבן מאיר*.

Other works: *ספר אבן מאיר* (Piotrkow: Mordekhai Zederbaum, 5669/1909); *ספר תשובות מלאת אבן לספרי אבן מאיר* (Piotrkow: Mordekhai Zederbaum, 5672/1912); *ספר שערי דעת* (Jerusalem: S. Zuckerman, 5681 [1921]). Contributed to #619. Glosses in #759.
References: *AJYB* 25 (1923-4), 139; *BHB1*; *CDAJB*, 2:221; Gottlieb, 307; *HYBA*, 27; *JCR*, 213, 292, 797, 1187 (may be a different person); *SYSRO*, 137.

625 ספר משביי"ח
חלק שני תקונים משביחים בירושלמי המפוזרים על פני הש"ס כולו
THE BOOK MASHBIACH

Author: M[oses]. S[imeon]. Sivitz [Siwitz] [זיוויטץ] משה שמעון זיוויץ
Author's father: יחזקאל
[19], 224, [4] pp. (two cols. per page) 4to
St. Louis, 5678 [1918]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. [19]): English; extended writing; *shaar*.
Includes: dedication (p. [2]); preface (16 July 1917) (pp. [4-19]); errata and omissions (pp. [3-4]); postscript (p. [4]).
Approbations (p. [3]): Israel Meir Hacohen [Hafez Hayyim] of Radun.
Rashi type.
BHB1; *KA* #550.
Copies: HAR; JNUL; LUB; *YGC.


זה השער לה' צדיקים יבואו בו
ספר
משביי"ח
חלק שני
תקונים משביחים בירושלמי
המפוזרים על פני הש"ס כולו
אשר חבר ויסד ויצר אותו
משה שמעון זיוויץ בן לאדמו"ר אבי המשולח ר' יחזקאל זצ"ל
מסביר
ספר משביי"ח על ירושלמי ברכות וספר חקר דעת שני חלקים
ספר בית פנא וספר פרי יחזקאל
וספר מנחת אהרן
הרב לקהל היראים בפישסבורג
ארץ פענסילוועניא במדינת אמעריקא
נדפס
פה סט. לואיס, מא.
בדפוס ר' בנימין מוינעשמער מיינעשטער
שנת תרע"ח לפ"ק
THE BOOK MASHBIACH
EDITED BY RABBI M. S. SIVITZ, PITTSBURGH Pa.
MOINESTER PRINTING CO.
1318 Carr Street St. Louis, Mo.

Sivitz was born in Tytuvenai, Kovno Province, ca. 1853-61. He studied in Telz and Kovno and was ordained by R. Isaac Elhanan Spektor and R. Eliezer Gordon. He became the rabbi of Pikeliai, Lithuania, in 1885 and he immigrated to America in 1886. He served as a rabbi in Baltimore, Cleveland and Toledo for a short while before settling in Pittsburgh. Many in the community objected to his appointment because of his relatively young age, but in the end they accepted him and he remained there for more than forty years. Sivitz was well regarded as a scholar and he regularly corresponded with European rabbis. He was especially known for his interests in the Jerusalem Talmud and his commentaries on it were "highly esteemed by his colleagues" (Sherman, 201). He was a member of the advisory committee that published the first complete Talmud in America [#635]. Sivitz was very active in communal affairs. He established charitable organizations, helped found Pittsburgh's first communal Hebrew school and was the treasurer of a local Zionist society. Sivitz was a vocal opponent of Jewish anarchists and Reform Judaism. (For an account of how he survived an assassination attempt on his life by anarchists, see Feldman, 95.) Sivitz died in 1937.

"It appears that Sivitz consulted manuscripts and scientific editions when writing this commentary [on the Jerusalem Talmud]" (Caplan [1998], 198). Among those who contributed to its publication was Cyrus Adler, president of JTSA (p. [4]). Vol. 1 was published in Jerusalem by Samuel Halevi Zuckerman in 5673 [1913] and vol. 2 was published in St. Louis in 5678 [1918] [#625]. Moinester reprinted vol. 1 in 5680 [1920]. A third, revised and corrected edition of vols. 1-2 was published in Jerusalem by Judah Aaron Weiss in 5689 [1929]. Sivitz published supplements in 5691 [1931] in St. Louis (printed by Moinester) and in 1933 in Kedainiai. Glosses on *ספר משבי"ח* appear in Zev Wolf Rabinowitz, *שערי תורת ארץ־ישראל* (Jerusalem, 5700 [1940]).

Other works: #1198. Contributed to #619, #900, #1207; *ספר חקר דעת* (Jerusalem: Salomon Brothers, 5658 [1898]-5662 [1902]); *ספר בית פגע* (Jerusalem: D. & T. Salomon, 5664 [1904]); *ספר פרי יחזקאל* (Jerusalem: Salomon Brothers, 5668 [1908]). Also see *BHB1*; Sherman.

Approbations granted: #719, #815, #1103; *אהל תורה* (Cracow: M. Deitscher, 5688-5692 [1928-32]).

References: *AJYB* 5 (1903-4), 100; *AJYB* 39 (1937-8), 597; American Jewish Archives; *BHB1*; Caplan (1993); Caplan (1998); Caplan (2002), 328, 332-3, index (portrait); *CDAJB*, 2:603; Engelman, 38 (portrait); Feldman, index; Gottlieb, 312; *HYBA*, 45-6; Kotlar, 90; *OT1*, [18] (portrait); *OT2*, 18 (portrait); Rand, 48 (portrait); Selevan (1974), 140-1; Sherman, 200-1; Wiernik (1912), 282, 407; *WWIAJ* (1926), 577; *WWIAJ* (1928), 661-2.

626 ספר פרפראות לחכמה

על ספר בראשית חלק ראשון הגיונות ומאמרים, ובאורים בתורה ומדרשי חז"ל ע"ד הדרוש והמחקר בטוב טעם דת ודעת וגופי הלכות בסופו הלכות ובאורים בגפ"ת, שו"ת בכמה ענינים הנחוצים מאוד והמתרחשים בחיי עמנו באה"ב בפרט מאת הרב שלמה בהרי"ל סאדאווסקי רב לאגוה"ר דק"ג בית ישראל, ביהכ"נ החדש, א"א, נוסח אר"י ונוסח ספרד אנשי וואלין בראטשעסטער, ניו יארק.

Author: [Solomon Sadowsky] [סאדובסקי, סדבסקי] שלמה סאדאווסקי
Author: יהודה ליב יעקב
64 pp. 8vo
New York, 5678 [1918]
Printer: Rosenberg Printing Co., 217-19 Center St.
Front board: half title; border.
Title page (p. 1): border; extended writing.
Includes: preface (p. 3); memorial to parents (p. 4); list of subscribers (pp. 5-6).
Other languages: Yiddish (pp. 7-10).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Sadowsky was born in 1879 (or 1880) in Russia and he studied in yeshivot in Kovno and Lubavichi. He was also in Rogachev, Byelorussia, when he was twelve years old (see pp. 61-3). Sadowsky immigrated to America via Copenhagen in 1904 (*EID*; not 1902, as in other sources). He served as a rabbi in Albany as early as 5666 [1906] (p. 50) and he was invited by many of Rochester's Orthodox synagogues to be their chief rabbi in 1911. He was the founder and president of the Up-State New York Region of the Mizrahi Organization and a founder of the Orthodox Orphan Home of Rochester and the Rochester Hebrew Dietary Association (kashruth board). Sadowsky authored a number of English works on Jewish subjects and he contributed to the secular and English-language Jewish press. He remained "a moving spirit in the Orthodox community until his death in 1946" (Rosenberg, 166). For a Moses Sadowsky, who served as a *mohel* and *shohet* in Savannah and San Antonio, TX, see advs. in *העברי* 3.3 (15 Jan. 1893), p. 8; 3.33 (18 Aug. 1893), p. 8 [#903].

ספר פרפראות לחכמה contains: commentaries on Genesis; the first sermon that Sadowsky preached in Rochester (pp. 47-50; *cf.* Rosenberg, 165-6); novellae from his youth (pp. 61-3); and responsa dealing with conditions in Albany and Rochester. On the difficulties encountered by his kashruth board, see pp. 50-3, 56-7 (*cf.* Caplan [2002], 170n20; Rosenberg, 166-7). On intermarriage and conversion, see pp. 50-3, 63-4. On inter-ethnic tensions with Italians and the question of selling a synagogue building for conversion to a church, see pp. 53-4. On burial practices, see pp. 54-5. On the orthography of American place-names in Jewish legal documents, see pp. 55-6. Some of the responsa were authored by R. Moses Danishevsky of Slobodka and R. Gavriel Zev Margolis of Boston. *ספר פרפראות לחכמה* cost one dollar (p. 1). If it were well received by the public, Sadowsky planned to publish a second volume containing his commentary on Exodus and Leviticus (p. 46).

Other works: *דרוש עשרת הדברות* (New York: Pardes, 5688/1928). Contributed to #619. Also see *WWIAJ*.
References: *AJYB* 49 (1947-8), 617; Caplan, (2002), 170; *CDAJB*, 2:549; *EID* (Sadowsky, 12/27/1904, Oscar II); *NYT* (1 Nov. 1946), p. 23:4; Rosenberg, 166, 168, 171, 172, 182, 236; *UJE*, 9:178; *WWIAJ* (1928), 601.

627 ספר קרן צבי

והוא כולל קרן אחת ממנהגי בית הכנסת בעניני התפלות, וקריאת התורה, והנהגת השליח צבור. הנצרכים לכל ישראל לדעת כל דין ודין כראוי השייכים לבתי כנסיות מנהגי השנה עם כמה דברים נאים הנדרשים בעתם.

Author: [Meyer H. {Zevi} Cohen] [כהן] מאיר צבי קאהן
Author's father: דוד הכהן
[6], 89 pp. + wrappers 8vo
New York, 5678 [1918]
Printer: Rosenberg Printing Co., Inc., 217-219 Center St.
Front wrapper: border; extended writing.
Title page (p. [1]): identical to f.w.
Includes: memorial to parents and wife (p. [2]); warning against duplication (p. [2]); errata and omissions (pp. [5-6]).
Approbations (pp. [3-4]): R. Shalom [Solomon] Elhanan Jaffe of New York (19 June 1917); R. Dr. Hillel Hacohen Klein of New York (20 June 1917); R. Gavriel Zev Margolis of New York (27 Nov. 1917); R. Barukh Cohen of the Bronx (27 Nov. 1917); R. Liber Cohon of New York (27 Nov. 1917); R. Menahem Judah [Mandel Leon?] Guzik of New York (26 Nov. 1917).
BHB2.
Copies: JNUL; LUB; *YGC.

Cohen's parents were born in Tiktin, Poland, and they died in Lomza. He was in New York by Tabernacles 1914, when his wife died (p. [3]), and he was living at 1379 45th St., Boro Park, Brooklyn, in 5683 [1923] (#658, p. 1).

ספר קרן צבי, a customnal arranged according to the annual cycle, lists the liturgical and lectionary practices for various holidays and other occasions. It was completed in 5677 [1917] (p. [1]). Other editions were published in 5681 [1921] and 5683 [1923] [#658]. "The third edition ... [also contains] an extensive commentary on the tractate Aboth. The last page of *Keren Tsevi* and the title page of the commentary entitled *Tiferet Tsevi* are on the opposite sides of the same page, although the pagination does not continue. In the final paragraph of the earlier book the author states that he insisted that the last page of his earlier book and the title page of his latter one be on two sides of the same leaf because he wants readers to realize that ethical actions and procedures in the synagogue service are intimately related" (Kaganoff [1990-1], 85).

Other works: #658
References: Kaganoff (1990-1), 85.

628 ספר שאלות ותשובות בית אב תליתאי

חלק דעת אברהם על יורה דעה כולל תשובות להלכה למעשה וביאורים לכמה סוגיות עמוקות בבבלי וירושלמי, והרבה חידושי שיטות ודינים על פי יסודות רבותינו הראשונים והדברים כנים, דשנים ורעננים ולא שערום האחרונים.


ספר
שאלות ותשובות
בית אב תליתאי
חלק דעת אברהם על יורה דעה
ניויארק תרע"ח

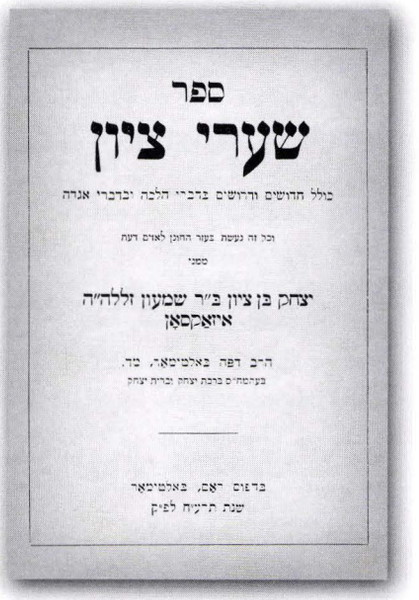
Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}] אברהם אהרן [יודעלעוויץ, יודלביץ, יודעלעויטש] יודעלאוויץ
Author's father: בנימין בונם
4, 281 pp. (two cols. per page) Fo.
New York, 5678 [1918]
Printer: Rosenberg Printing, Co., 176 Park Row
Title page (p. 1): border; extended writing.
Includes: preface (pp. 2-4); abstracts (pp. 241-81).
Rashi type.
BHB1; *KA* #768.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is vol. 3 of ***בית אב***, Yudelewitz's collection of responsa that he authored while serving as a rabbi in various American and European cities. Vol. 3 deals with matters pertaining to *shehitah*. Among his correspondents were well-known rabbis. For other volumes of ***בית אב***, see #634.

For biography, other works, approbations granted and references: see #607.

629 ספר שערי ציון

כולל חדושים ודרושים בדברי הלכה ובדברי אגדה וכל זה נעשה בעזר החונן לאדם דעת ממני יצחק בן ציון ב״ר שמעון זללה״ה איזאקסאן הרב דפה באלטימאר, מד.


ספר
שערי ציון
כולל חדושים ודרושים בדברי הלכה ובדברי אגדה
וכל זה נעשה בעזר החונן לאדם דעת
ממני
יצחק בן ציון ב״ר שמעון זללה״ה
איזאקסאן
הרב דפה באלטימאר, מד.
בעה״מח״ס ברכת יצחק וברית יצחק
בדפוס ראב, באלטימאר
שנת תרע״ח לפ״ק

Author: Isaac Ben-Zion Isaacson [Isaaksohn] יצחק בן ציון איזאקסאן [איזקסון]
Author's father: שמעון
56 pp. + wrappers (two cols. per page) 8vo
Baltimore, 5678/1918
Printer: Romm Press
Front wrapper: border; extended writing.
Back wrapper: border; English only; "Shaarei Zion' (The Gates of Zion) Treatises in Jewish Law and Lore."
Title page (p. 1): border; extended writing.
Includes: preface (pp. 3-4); omissions (pp. 51-6); a.a. (209 S. High Street, Baltimore) (p. [1]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Isaacson was born in Birzai, Kovno Province, and he served there as a rabbi and *dayyan.* He was the rabbi of Baltimore's Beth Hamidrash Hagadol (Mahazike Lomdei Hatorah) by 5678/1918 (p. 4). He was also a member of Agudath Harabbonim. He died in 1931.

ספר שערי ציון contains novellae and sermons.

Other works: ***ספר ברכת יצחק*** (Vilna: Abraham Zevi Katzenellenbogen, 5652/1892); ***ברית יצחק*** (Vilna: Abraham Zevi Katzenellenbogen, 5662/1902).
References: *AJYB* 34 (1932-3), 111; *BHB1*; *CDAJB*, 1:289; *DA1*, 19; *SYSRO*, 162.

630 ספר ברכת שאול

על מס׳ מגילה וקידושין


בעזהי׳,
ספר
ברכת שאול
על מס׳ מגילה וקידושין
יכלכל בתוכו חידושים נחמדים בנויים
על אדני השכל הישר ולבאר כמה
מאמרים מירושלמי אשר לכאורא הם
בנגד התלמוד בבלי והשוותי שלא
יהא שום פלוגתא ביניהם.
כל אלה חוצרו ממני הצעיר
שאול ידידיה שאחעט
החונה בבית הכנסת בית אהרן מעיר שיגאגא
ובעל המחבר ספר תפארת שאול על כל הש״ס
בשלשה חלקים וכן׳ בית ידידיה על שאלות
ותשובות ועל גמ״ת בשני חלקים וספר אהבת
שאול על התורה בשלשה חלקים.
בן לאא״ו מו״ר הרב המאור הגי׳ החו״ב ור״א כש״ת
מה׳ ר אברהם חיים שאחעמן זצ״ל בעל המחבר
ספר תפארת חיים על כל הש״ס מואגער ישן, רודי
זכני הרב הגאון המפורסם אלה׳ ר׳ אליהו מדעלא׳
מוגץ זצ״ל בעל המחבר ספר שני אליהו על אבות
דר׳ נתן הנקרא בפי כל אליה בעל שם.
בדפוס ר׳ בנימין מרינגשפעער מירושלים
מה מאנט לואים, מסו.
שנת עמו״ת לפ״ק
MOINESTER PRINTING CO.
1318 Carr Street St. Louis, Mo.

Author: [S{aul}. L. {Yedidyah} Shochet] שאול ידידיה שאחעט [שוחט]
Author's father: אברהם חיים
[6], 116 pp. (two cols. per page) 8vo
St. Louis, 5679 [1919]
Chronogram: עטר״ת
Printer: Benjamin Moinester of Jerusalem (Moinester Printing Co., 1318 Carr Street)
Title page (p. [1]): English; extended writing; *shaar.*
Includes: a.a. (1821 Evergreen Ave.) (p. [2]); preface (10 Oct. 1918) (pp. [3-6]); omissions (p. 83); subscribers (pp. 110-6); purchasers of #667 (p. 116).
BHB1; *KA* #104.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Shochet was born in Old Zagare, Kovno Province, in 1860 (#654, p. 4; however, he writes there in 1921 that he was sixty years old; *cf. SLTYBA*, which records his birthday as 5622 [1862]). He was ordained by R. Isaac Elhanan Spektor, R. Moses Danishevsky and R. Moses Bezalel Lurie. He served as a rabbi for fourteen years in a number of Russian communities before immigrating to Hull, England, in 5665 [1905]. After serving as a rabbi there for one year, he proceeded to America and occupied pulpits in Perth Amboy (NJ), Kansas City (MO), Louisville and finally, in 5676 [1916], Chicago.

This volume contains novellae on Talmud Tractates Megillah (pp. 1-69) and Kiddushin (pp. 85-109), a compendium of laws based on Tractate Megillah (pp. 69-83) and a *siyyum*. Shochet's original plan to include sixty-six responsa on the *Shulhan Arukh* and novellae on fifteen tractates was altered due to a lack of money, but he hoped to publish these at a later date (p. [5-6]; p. 3). A sample of the novellae appeared earlier in his *אהבת שאול*, vol. 3 [#805]. For Shochet's illustrious pedigree and an acknowledgment of the assistance offered by his congregation, Beth Aaron of Chicago, see pp. [5-6]. Shochet sold more than half of the printing by 1920 (#638, p. 5).

Other works: #638, #639, #654, #765, #774, #805; *ספר תפארת שאול ... על כל הש"ס*, 3 vols. (Piotrkow: Elijah Peinsky, 5659-5660/1898-1900); *ספר בית ידידיה ... שאלות ותשובות ... על ארבעה חלקי שלחן ערוך*, 2 vols. (Piotrkow: Mordekhai Zederbaum, 5664-7/1903-6). Shochet claimed that his European works were so popular that two editions were sold out (see #638, p. 5; #765, p. 3), but *BHB1* does not record any 2nd eds.
References: Caplan (2002), 201, 289-90; *CDAJB*, 2:590; Gottlieb, 313; J. Schultz, 34, 44; *SLTYBA*, 56; #630, p. [6].

631 ספר מקוה יהודה

בו יבואר איך שיש ביכולת לעשות בכל בית מקוה קטן כשר לטבילה

Author: [Judah Yudel {Yodel} Rosenberg {Rozenberga}] יהודה יודל ראזענבערג [רוזנברג]
Author's father: ישראל יצחק
31, [1] pp. + wrappers 8vo
Toronto, [5679 {1919}?]
Printer (b.w.v.): Beaver
Front wrapper: border; extended writing; Yiddish.
Title page (p. 1): identical to f.w.
Includes: warning against reproduction (p. 2).
Approbations (p. 2): R. Pethahiah Horenblas of Warsaw (29 Mar. 1913).
Other languages: Yiddish (pp. 24-[1]).
Graphics: facs. of approbation in ms. (p. 2).
BHB1; *KA* #532.
Copies: HAR; HUC; JNUL; LUB; *YGC.
First Hebrew book published in Toronto.


ספר
מקוה יהודה
בו יבואר איך שיש ביכולת לעשות בכל בית מקוה קטן כשר לטבילה. אם אך מימי נהר נדול יומשך לתוכו על ידי סילונות המנתנים בארץ. ותתנה נדולה נשנה כאן להציל נפשות רבות מעונש כרת ח"ל. כי ישהרו במים שהורים.
חובר ע"י הרה"ג המפורסם וכו' מוה"ר
יהודה יודל ראזענבערג
במהרי"ד ישראל יצחק ז"ל, יליד מדינת פוילין, מלפנים רב בעיר טארלא, ווארשא, לאדז, ובעת ראב"ד בעיר טאראנטא מדינת קאנאדא. מחבר הספרים: ידות נדרים. שערי זהר תורה, שהוא העתקת הזוהר הקדוש על לשון קודש. יקום אלהו הנביא. ספר רפאל המלאך, הקריאה הקדושה, ועוד כמה ספרים מפורסמים.
באמערקנונ. צום סוף ספר איז נעשטעלט נעווארטן אויף ישראלנאן אלע נויטיגע ידיעות, דער פלאן ווי אזוי אזא הויד־מקוה'לע דארף נעמאכט ווערטן, מיט אלע נויטיגע דינים פון דעם.

Rosenberg was born in 1859 in Skaryszew, Russian Poland, to a hasidic family. Recognized as a child prodigy, he later became a disciple of R. Mordekhai Zev of Skaryszew. He was ordained by R. Shneour Zalman of Lublin, R. Meir Yehiel of Ostrowiec Swietokrzyski and R. Zanvel Klepfish of Warsaw. He was also able to secure recognition as a government-accredited rabbi due to his command of Russian. After serving as a rabbi in Tarlow, Rosenberg attempted, unsuccessfully, to become a *dayyan* in Lublin. In 1892 he was appointed as a rabbi in Warsaw. In 1910 he moved to Lodz, became a *dayyan* and established a hasidic court, styling himself the Tarlow Rebbe. He also practiced homeopathic medicine. He immigrated to Canada in 1913 for financial reasons. He served as a rabbi in Toronto—he was known as the "Poilesher Rebbe"—and he established the forerunner of Toronto's Yeshiva Etz Chaim. After a dispute with the local Vaad Hakashrut in 1919, he moved to Montreal and was appointed the rabbi of Adath Israel. There too he became embroiled in kashruth disputes. Rosenberg was involved in Knesset Harabbonim. He published a journal (*קול תורה*) and authored more than thirty works on *halakhah, aggadah, pilpul*, medicine, etc. in Yiddish and Hebrew—among them some forgeries. His golem legends are "the best-known contribution of twentieth-century Hebrew literature to world literature" (Joseph Dan, qtd. in I. Robinson [1998], 54n4). Rosenberg died in 1935. His son, Mayer Joshua, served as a rabbi in Holyoke (MA), New Jersey and Connecticut.

Responding to local apathy regarding family purity (p. 3), Rosenberg authored this work dealing with the construction of a *mikvah* in a modern city (*e.g.*, with electricity and modern plumbing). Appended is a description, in Yiddish, of how to build a private *mikvah.* The imprint place is listed on the back wrapper. The imprint year is recorded as 1919 since the title page refers to Rosenberg as a rabbi in Toronto, which he left in 1919, and as the author of #632, which was published in 5679 [1919]. *ספר מקוה יהודה* was the first Hebrew book published in Toronto. For earlier Yiddish works and an earlier work with Hebrew characters printed in Toronto, see Freimann; Rosenfeld. (Freimann and Rosenfeld do not record that the first book printed in Toronto containing a few words with Hebrew type is *The Autobiography of the Rev. Charles Freshman* [Toronto: Samuel Rose, Wesleyan Book Room, 1868] [YGC], which was "printed at the Wesleyan Printing Establishment, King St." [p. iv]). No more Hebrew books were printed in Toronto after *ספר מקוה יהודה* until 1940 (*BHB1*).

Other works: #632, #661, #873; *ספר דרשה צמר ופשתים* (Piotrkow and Lodz: Isaac Shlyamowitz, 5672/1912). Published *סדר הקפת* (Montreal: Kanader Adler, 5679 [1919]) [LUB]. Also see *BHB1*; Dan and Liebes, index; *LFDNYL*; Sherman. Approbations granted: Israel Isser Rosenberg, *ספר זמירות ישראל* (Warsaw: Benjamin Lipshitz, 5670/1910); Judah Leib Mendelsohn, *עדיות בחירתא* (Warsaw: Pospiech, 5695/1935).
References: *DA1*, 319-20; *EJ* (s.v. "Zohar"); Kaganoff (1990-1), 78-9, 84; Kressel, 2:841-2; Leiman (2002); *LFDNYL*, 8:333-4; Rand, 125 (portrait); Rejzen (1926), 4:114-7 (portrait); I. Robinson (Winter 1991); I. Robinson (Fall 1991); I. Robinson (1992); I. Robinson (1998); Ira Robinson, *A Kabbalist in Montreal: The Life and Times of Rabbi Yudel Rosenberg* (forthcoming); Sherman, 178-80, 500, 5050-12 (portrait); http://www.rabbiyehudahyudelrosenberg.com.

632 ספר קריאה הקדושה

הוא שלחן ערוך על הלכות ומנהגים של קריאת התורה בו נקבצו ובאו כל דינים הנחוצים וכל המנהגים מעת הוצאת הספר תורה לקרות בה עד שמכניסים אותה אל היכלה. וחלקתי הספר הזה על שלשה חלקים ...

Author: [Judah] Yodel [Yudel] Rosenberg [Rozenberga] [רוזנברג] יהודה יודל ראזענבערג
Author's father: ישראל יצחק
126, [2] pp. 8vo
New York, 5679 [1919]
Printer: Rosenberg Printing Co., 176 Park Row

Title page (p. 1): border; extended writing.
Includes: memorial to son (p. 2); preface (pp. 3-5); contents (p. 6); contents (p. 104); preface (pp. 107-8); preface 109-10 (in Yiddish); warning against duplication (p. [2]).
Other languages: Yiddish translation (pp. 24-6, 41-103).
Rashi type (pp. 41-103).
Pointed text (pp. 6-22, 38).
BHB1; *KA* #731.
Copies: HAR; JNUL; LUB; *YGC.


ספר
קריאה הקדושה
הנא שלחן ערוך על הלכות ומנהגים של קריאת התורה
בו נקבצו ובאו כל דינים הנהוגים וכל המנהגים מעת הוצאת הספר
תורה לקרות בה עד שמכניסים אותה אל ההיכלה. וחלקתי
הספר הזה על שלשה חלקים:
חלק א. כל התפלות של הוצאת ספר תורה לכל הזמנים. פלוסט מן הרבה
ספרים וסידורים ישנים. כל כינוי מי שבירך. חומר שמוסרים
לחתן בשבת קודם החתונה. ברכה המגיע עם כל הלוחות. ציוני
הקריאות לכל ימות השנה. וראה זה דבר חדש. ציוני הפסקות
שאפשר לעשות בהם הוספות אם יש הרבה חיובים לפליות.
חלק ב. כל הלכות קריאת התורה כסדר שנרשם בפרשיות בלות הספתחות
שבסוף הספר.
חלק ג. כל כינוי שמות אנשים. הנהוגים בפרינות הפמורסמות. עם פקורם
מן השפות הפרשים. למען דעת ולהבין איך לקרות את השולה
לתורה עם שם הפודש שלו.
חבור על ידי הרב הפשורסם וכו' פוה"ר יהודה יודל ראזענבערג
בהר"ר ישראל יצחק ז"ל. יליד מדינת פולין. חומר מגוע
רבנו יהודה החסיד זצוק"ל.
לפנים רב בערי פולין: פארלא. וואַרשא. לאדז. ובעת ראב"ד בעיר
מאראַנצא פדינת שאַנגאַא. מחבר הספרים הפפורסמים: יהודה נדרים.
פערי זהר תורה (שהוא השלמה תורה הפרש על שפה עבר). ספר
אליהו הנביא. אור צח. ספר רשאל הפלאך. נפלאות פהר"ל פפראַג.
תשובות פהר"ל פשפאַלא. דברי היפים לשלפה הפלך. דרשה צבר
ושפחים (על איפור שעפנו). פקות יהודה (הפורה איך לעשות פיפה
פפן בכל בית).
גוידרק. תרע"פ.
פדפוס ראזענבערג. פריזענג קא. 176 פארק רא. נויארק.

633 ספר שאלות ותשובות בית אב חמישאי

חלק דעת אברהם על יורה דעה כולל תשובות להלכה למעשה וביאורים לכמה סוגיות עמוקות בבבלי וירושלמי, והרבה חידושי שיטות ודינים על פי יסודות רבותינו הראשונים והדברים כנים, דשנים ורעננים ולא שערום האחרונים.

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}] אברהם אהרן יודעלאוויץ [יודעלעוויץ, יודלביץ, יודעלעוויטש]
Author's father: בנימין בונם
[4], 348 pp. (two cols. per page) Fo.
New York, 5679 [1919]
Printer: Rosenberg Printing, Co., 176 Park Row
Title page (p. 1): border; extended writing.
Includes: preface (pp. 2-4); errata (p.[4]); abstracts (pp. 325-48).
Rashi type.
BHB1; *KA* #769.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is vol. 5 of Yudelewitz's *בית אב*. It contains responsa that he authored while serving as a rabbi in various American and European cities. Among his correspondents were well-known rabbis. On pseudo-rabbis in America, see p. [4]. For other volumes of *בית אב*, see #634.

For biography, other works, approbations granted and references: see #607.

634 ספר שאלות ותשובות בית אב תנינא

והוא קונטרס כרם אב יותר ממאה ועשר פסקים לדינא רובם ככולם בדיני עירובין כולל תשובות להלכה למעשה ובאיורים לכמה סוגיות עמוקות בבבלי וירושלמי, והרבה חידושי שיטות ודינים על פי יסודות רבותינו הראשונים והדברים כנים, דשנים ורעננים ולא שערום האחרונים.

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}] אברהם אהרן יודעלאוויץ [יודעלעוויץ, יודלביץ, יודעלעוויטש]
Author's father: בנימין בונם
[4], 164 pp. (two cols. per page) Fo.
New York, 5679 [1919]
Printer: Rosenberg Printing, Co., 176 Park Row
Title page (p. [1]): border; extended writing.
Includes: preface (pp. [2-4]).
Rashi type.
BHB1; *KA* #767.
Copies: HAR; HUC; JNUL; LUB; *YGC (with ms. marginalia of R. Zevi Hirsch Friedman on pp. 33-4).

This is vol. 2 of בית אב, Yudelewitz's collection of responsa that he authored while serving as a rabbi in various American and European cities. Vol. 2 deals with matters pertaining to *eruvin* in England and America. Among his correspondents were well-known rabbis. Yudelewitz published seven volumes of responsa under the title of בית אב. Vol. 1 was originally published in Warsaw in 1896. It was reprinted in Satu Mare in 5689/1929 by Meir Leib Hirsch (see the circular adv. by the publishers, R. Isaac Sodden of Brooklyn and R. Mordekhai Zelig Hirsch of Brooklyn [YGC]), and again in Brooklyn in 5760 [2000] by S. T. Director. It was also included in *שו"ת בעניני ערובין בארצות הברית* ([Brooklyn], *s.n.*, [2004?]). For other volumes, see #628 (vol. 3), #633 (vol. 5) and #641 (vol. 7). See Kaganoff (1990-1), 77.

For biography, other works, approbations granted and references: see #607.

635 תלמוד בבלי

עם כל המפרשים כאשר נדפס מקדם ועם הוספות חדשות כמבואר בשער השני



18 vols. Fo.
New York, 5679/1919
Chronogram: עטרת
Publisher: Union of Orthodox Rabbis of the United States and Canada [Ha-Talmud Publication Society] (New York)
Printer: Eagle Publishing Co., Ltd., H. Wolofsky, President (Montreal)
Title page #1 (f. [1a]): color; English; *shaar.*
Title page #2 (f. 1a): extended writing.
Includes: dedications and acknowledgments of aid in each volume on ff. [1b], 1b.
BHB1; Habermann and Rabbinowicz, 188; *KA* #891.
Copies: LUB; *YGC.
First complete Talmud with commentaries in America.

Among the casualties of World War I were the important Hebrew printing presses of Eastern Europe, which resulted in a sharp decline in the supply of Talmud sets throughout the Jewish world. To fill this gap, Agudath Harabbonim and R. Bernard [Dov] Revel of RIETS agreed in 1918 to collaborate to publish the first American edition of the Talmud with traditional commentaries, to be based on the standard Vilna edition. Although it was a photo-reproduction of the Vilna (Romm) edition, the American publishers never secured permission to use it (Habermann and Rabbinowicz; see mss. letters from the Romm Press to R. Hayyim Ozer Grodzinski in YGC). The American editions lacks the commentaries included at the end of each volume in the Vilna edition.

R. Israel Rosenberg of Agudath Harabbonim was selected to be the chairman of the Joint Publication Committee (referred to as the Ha-Talmud Publication Society in advs. and later official documents) and Revel the honorary chairman. One third of the stock was controlled by Agudath Harabbonim, another third was controlled by RIETS and the final third was controlled by R. Isaac Siegal, R. Israel Rosenberg, R. Joseph Konvitz, R. Hirsch Cohen and R. Louis [Eliezer?] Silver. The advisory committee for the project consisted of R. Moses Zebulun Margolies [Ramaz], R. Shalom Elhanan Jaffe, R. Bernard Louis Levinthal, R. Philip Hillel Hacohen Klein, R. Elazar Meir Preil and R. Moses Simeon Sivitz (see typescript contract, 30 Aug. 1918). Many RIETS partisans were more than happy to support the project, but RIETS eventually withdrew its participation because of complaints that it was not dignified for a yeshivah to partake in a business venture and because of gossip that certain rabbis stood to reap significant profits. Agudath Harabbonim assumed complete control of the project and RIETS received thirty sets in return for its initial investment of three thousand dollars.

The first volume (Tractate Berakhot and Order Zera'im) was published ca. March 1919 and additional volumes were expected to appear at a rate of one per month. Standard sets cost $105 and deluxe sets cost $250. Deluxe sets were printed on "regal" paper, three quarters bound in leather and had the owner's name embossed in gold on the boards. The publishers proudly stated, "the printing of the Talmud in our country is an important historic event in the development of America as the center of Judaism, and every faithful Jew is obligated to bless this fine event, that finally we have merited to print a Talmud here in the United States" (advs. in העברי 9.13 [28 Mar. 1919], p. 16; 9.14 [4 Apr. 1919], p. 16 [#928]). "Hundreds of sets of the Talmud were sent free of charge to various yeshivot in the cities of Lithuania, Poland and the Land of Israel, and also to rabbis and Torah scholars whose libraries were burned and lost during the upheavals of the war ... When the terrible war was over and it became known to Agudath Harabbonim that the printing houses of Europe were still standing and operating ... Agudath Harabbonim ceased its publishing labor. Agudath Harabbonim lost a great deal of money in printing the Talmud. But the fact of the matter remains, the printing of the Talmud in America and the distribution of hundreds of sets throughout the dispersion of Israel at no cost remains a golden page in the history of Agudath Harabbonim" (*SYSRO*, 66). "After all the strife and gossip the venture was a financial failure, however, and the *Agudat Harabanim* lost much money. But it did alleviate the pressing demands for the Talmud throughout the Jewish world" (Rothkoff, 61).

The Society had initially contracted with the Eagle Publishing Co. (publisher of *Kanader Adler*, Montreal's Yiddish daily) to print two thousand sets of the Talmud "from photo-engraved plates" for $130,000 (see the contract between Society and Eagle, signed by Rosenberg and Wolofsky, 9 Aug. 1918; *OZ*, 139). At the same time, the Society contracted with Wolofsky, president of Eagle, obligating him to supply one-third of the required capital and to stock, market and sell the sets for not more than $105 to pre-publication subscribers and not more than $100 to post-publication purchasers (there was no limit on deluxe sets or sets sold on installment plans). Additionally, for each set he sold he was to remit eighty dollars (plus an additional five dollars for deluxe sets) to the Society. For his original investment, Wolofsky was to receive one-third of the profit of fifteen dollars on each set (the cost price was sixty-five dollars), as well as a one-third interest in the printing plates and matrices (see the typescript contract between Society and Wolofsky, signed by Rosenberg and Wolofsky, 9 Aug. 1918). Also, R. Isaac Siegal, R. Israel Rosenberg, R. Joseph Konvitz, R. Hirsch Cohen and R. Louis [Eliezer?] Silver were charged with "endeavor[ing] by all means in their power to raise by subscrption [*sic*] the amount which [the Society] ... has agreed to furnish under its contract with the said Eagle Publishing Co." (see typescript contract, 30 Aug. 1918; also see this contract on the division of profits).

While the final product of this great publishing endeavor was a monumental achievement on the part of America Jewry, the entire process was fraught with difficulties. First, the contract stipulated that vol. 1 should be ready by 18 Nov. 1918 (see the typescript contract between Society and Wolofsky, signed by Rosenberg and

Wolofsky, 9 Aug. 1918). However, the first volume was not advertised for sale until March 1919 (adv. in העברי 9.13 [28 Mar. 1919], p. 16 [#928]) and, instead of issuing one volume per month as contracted and advertised, only four volumes were printed and bound through the summer of 1919 (see the arbitration document, 17 Sept. 1919). Additionally, a new contract had to be drawn up between the Society and Eagle in Jan. 1919 (contract between Society and Eagle, signed by Rosenberg, Wolofsky and H. Hirsch, secretary and treasurer of Eagle, 9 Aug. 1918). Among the changes were that Eagle was permitted to print an additional three hundred deluxe sets to sell for its own benefit and R. H. [Zevi Hirsch] Cohen was to supervise the project for the Society on site in Montreal; the revised contract also contains many more clauses pertaining to quality and workmanship.

By the end of the summer of 1919 relations between Eagle and the Society deteriorated to the extent that an arbitration panel, composed of J. Cohen and Judah David Eisenstein, convened to consider the grievances of the Society. The Society "demanded a rebate of $20,000 claiming that they were over-charged on the total price of the work ... alleging that such work could have ben performed at a lower figure, and also seeing that the contract allows ... Eagle ... to print for its own profit 300 sets of a de luxe edition ... [the] Society also claimed damages of $5,000 suffered by them as a result of the defective plates and imperfect printing" (arbitration document, 21 Aug. 1919). These matters, as well as others, were finally settled by Meir Berlin [Bar-Ilan] of New York and Lyon Cohen of Montreal, "friendly mediators" (witnessed by Gerald Goldwater) (see the arbitration document, 17 Sept. 1919). According to Rothkoff, the printing was completed in 1920; he misrecords that the set consists of twenty volumes (Rothkoff, 60-1).

On 7 Dec. 1928, Moses Rosenberg wrote to R. Hayyim Ozer Grodzinski of Vilna on behalf of the Romm publishing house. He accused Agudath Harabbonim of reproducing the Romm edition without permission and requested that Agudath Harabbonim be summoned to a rabbinical court. Rosenberg demanded that Agudath Harabbonim remit ten dollars for every set it sold and that the organization cease selling any more sets. On 5 Feb. 1930, Rosenberg once again wrote to Grodzinski on the matter. He complained that Agudath Harabbonim was advertising in newspapers that its edition was cheaper and better than the Romm edition. He charged that Agudath Harabbonim felt it could act with impunity because there was a great distance between America and Vilna and there was therefore no possibility for a civil lawsuit. He further marveled that such an organization represented the rabbinic leadership of America (see ms. letters in YGC; Grodzinski's responses are not extant).

On the American Talmud, see Kaganoff (1990-1), 73; *OZ*, 139; Rothkoff (1972), 60-1; Sherman, 234-5; *SYSRO*, 85-6; ledger books of the Ha-Talmud Publication Society in YGC; and contracts and other legal documents in YGC. For an American initiative to publish the Talmud after the printing houses of Europe were destroyed during World War II, see Korman.

636 ספר דברי שלום

כולל שאלות ותשובות, ובאורים בש"ס ובספר הי"ד להרמב"ם ובספר החינוך

Author: [Shalom {Solomon} Israelson] שלום [שלמה?] איזראעלזאן [איזראעלסאן, איזראלסון]
Author's father: אשר
13, 259, [1] pp. (two cols. per page) 8vo
St. Louis, 5680 [1920]
Printer: Moinester Printing Co., 1318 Carr St.
Title page #1 (p. 1): color (blue ink); *shaar.*
Title page #2 (p. 129): extended writing; "ספר דברי שלום חלק שני כולל חדושים על ספר החינוך ... וחדושים מלוקטים על הש"ס ועל ספר הי"ד להרמב"ם".
Title page #3 (p. 187): extended writing; "ספר דברי שלום חלק שלישי כולל פילפולים אחדים לסיומא של מסכתות שבת, ערובין, בב"ק, והדרן על הש"ס. ושני פרקים ספרותים ועוד דברים מקוטעים".
Includes: preface (10 June 1920) (pp. 3-13); note to reader (pp. 130, 158-60, 188-9, 227, 244-5); addenda (pp. 181-4); postscript (pp. 254-8); errata (pp. 258-9, [1]); subscribers (p. [1]).
Approbation (p. 10): R. Elijah David Teomim Rabinowitz.
BHB1; *KA* #142.
Copies: HUC; JNUL; *YGC.

ספר דברי שלום contains: responsa; correspondence with rabbis in Jerusalem and America (*e.g.*, R. Samuel Rappaport of Springfield, MA, R. Moses Alberts of St. Louis, R. Naphtali Hertz Zeichik of Des Moines, R. Gabriel Zev Margolis of New York, R. M. Sh. [Mordekhai Solomon?] Silber of Minneapolis, R. Jacob Bauman of Los Angeles, R. [?] of New Orleans and Dr. Alexander Blumenthal of Chicago); Talmudic *hadranim*; novellae on Maimonides, *Sefer ha-Hinukh* and *Levush Mordekhai* (pp. 178-81); a homily (pp. 184-6); miscellaneous writings; and two chapters of his "תורת האדם" manuscript (pp. 227-45). Pp. 43-5, which he sent to R. Mordekhai Schiff, were reprinted in Schiff's ספר עטרת מרדכי [#664]. Israelson considered it a "miracle among miracles" for such a work as ספר דברי שלום to be published by an American rabbi (p. 3). It contains many references to America. For autobiographical comments, see pp. 254-8. Israelson had planned to publish the novellae on *Sefer ha-Hinukh* as early as 1900 (#586, p. [2]), and only a few appear in ספר דברי שלום because he lost the manuscript (p. 158; on more lost mss., see p. 130). He included the chapters from his "תורת האדם" manuscript even though "they are of a different genre than that which is appropriate for a Talmudic author, and are really literary essays that are more appropriate for a Hebrew author ... it was my desire to append them to this volume so they too will see light. I have many mss. on the subject of Hebrew literature, but I know for sure they will never see light, and will surely be lost since I am now in my old age and have not yet merited to disseminate them among Israel. When I submitted this work to the publisher, I decided to rescue a little bit from destruction" (p. 226). Half of the copies of ספר דברי שלום remained unsold as of 5686 [1926] (#677, p. 9). For Israelson's response to the criticisms of R. Jacob Rabinowitz of Jerusalem, his sister's son-in-law (or bridegroom?), see #677, pp. 23-7. The YGC copy of ספר דברי שלום contains a *pro forma* presentation slip tipped in to the front; Israelson's address is stamped on the slip as 1868 S. Central Park Avenue.

For biography, other works, approbations granted and references: see #586.

637 [תלמוד בבלי]

New York, 5680 [1920]
Publisher: Yeshivat Rabbi Jacob Joseph (New York)
Printer: Saphro Publishing Co. (Boston)
BHB1 (Gittin).
Copies: JNUL (Gittin); LUB (Bava Mezia, Bava Kamma); *YGC (Gittin, Bava Mezia, Bava Kamma).



GITTIN
[5], 3-182 pp. Fo.
Title page #1 (p. [1]): extended writing; *shaar*; "מסכת גיטין מן תלמוד בבלי עם כל המפרשים כאשר נדפס מקדם ועם הוספות חדשות כמבואר בשער השני".
Title page #2 (p. [3]): extended writing; "מסכת גיטין מן תלמוד בבלי ... עם פירוש".
Includes: dedication by the administrator of Yeshivat Rabbi Jacob

Joseph to Samuel Isaac Andron (אנדראן; the founder of the yeshivah), Zevi Hirsch Green, Ozer Simon, Jacob Leib Andron, Heris [Harris?] Goldman and Shalom Kobalinsky (p. [2]); list of donors (pp. [4-5]).

BAVA MEZIA

[5], 3-312, 52, 40, 14 pp. Fo.

Title page #1 (p. [1]): extended writing; *shaar*; "מסכת בבא מציעא מן תלמוד בבלי עם כל המפרשים כאשר נדפס מקדם ועם הוספות חדשות כמבואר בשער השני".

Title page #2 (p. [5]): extended writing; "... מסכת בבא מציעא מן תלמוד בבלי עם פירוש".

Includes: list of donors (pp. [2-3]); list of donors from Cong. Shomrei Emunah of Boro Park, Brooklyn (p. [4]); additional commentaries (pp. 238-312, 1-52, 1-40, 1-14).

BAVA KAMMA

[5], 3-286, 60 pp. Fo.

Title page #1 (p. [1]): extended writing; *shaar*; "מסכת בבא קמא מן תלמוד בבלי עם כל המפרשים כאשר נדפס מקדם ועם הוספות חדשות כמבואר בשער השני".

Title page #2 (p. [5]): extended writing; "... מסכת בבא קמא מן תלמוד בבלי עם פירוש".

Includes: dedication by the administrator of Yeshivat Rabbi Jacob Joseph to Samuel Isaac Andron (אנדראן; the founder of the yeshivah), Zevi Hirsch Green, Ozer Simon, Jacob Leib Andron, Heris [Harris?] Goldman and Shalom Kobalinsky (p. [2]); list of donors (pp. [3-4]); additional commentaries (pp. 239-68, 1-60).

In 1920 Saphro Publishing Co. of Boston began to publish the Babylonian Talmud for Yeshivat Rabbi Jacob Joseph of New York. It contains the standard commentaries and is a reproduction of the Vilna edition. Only Tractates Gittin, Bava Kamma and Bava Mezia appeared. A variant copy of Tractate Bava Mezia [YGC] lists Saphro as both the printer and the publisher; it lacks the lists of donors. A variant copy of Tractate Bava Kamma [YGC] has [4], 3-286 pp.; was published by Agudat Hayeshivot of Boston (אגודת הישיבות דבאסטאן) and printed by Saphro; has only one title page (p. [1]; "מסכת בבא קמא מן תלמוד בבלי נדפס כתבנית השס הגדול מווילנא"); lacks the additional commentaries; and contains a dedication by the "principals of the yeshivot of Boston" to Shalom b. Aryeh Kobelinsky (p. [2]), a dedication to other donors (p. [3]) and a list of donors (p. [4]). A second variant copy of Tractate Bava Kamma [JTSA]: contains [2], 3-286, 60 pp.; was published and printed by Saphro in Boston; has two title pages (pp. [1-2]); and lacks the dedications and the list of donors. The dedication to Shalom b. Aryeh Kobelinsky (קאבאלינסקי or קאבעלינסקי) in the variant copy of Tractate Bava Kamma in YGC reads: "His name should be blessed for the great effort he expended to execute this great and holy labor. He founded a magnificent printing house wherein a whole line of *gemarot* are being printed for students under the title 'תלמוד בי־רב' and they are: Berakhot, Bezah-Hagigah, Bava Kamma, Bava Mezia, Gittin, Kedushin, Hullin, and other holy books. [And he should be blessed] for spending a great deal of his own money, which is necessary for the printing of important books such as these."

638 ספר תפארת ידידיה
כולל בתוכו שאלות ותשובות בנוים על אדני השכל הישר על ארבעה חלקי שלחן ערוך

Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
178, [1] pp. (two cols. per page) 4to
St. Louis, 5680 [1920]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): border; extended writing.
Includes: preface (27 Aug. 1919) (pp. 5-8); summary of contents (pp. 157-68); list of subscribers (pp. 169-78); errata (p. [1]).
Approbations (p. 3): R. Jacob David [Willowsky] [Ridbaz] of Slutsk (16 Feb. 1903); R. Abraham Isaac Hacohen Kook of Bauska (27 Jan. 1902); R. Samuel Jacob Rabinowitz of Ylakiai (10 May 1903).
BHB1; *KA* #900.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume contains responsa on the "Even ha-Ezer" section of the *Shulhan Arukh*. Shochet issued them between 12 June 1905 and 12 Feb. 1920 while serving as a rabbi in England, Kansas City (MO), Louisville and Chicago. Most deal with matters of divorce. Some were issued in response to conditions in the various communities in which he served. Others are addressed to Russian, German, British, Belgian and American rabbis. Among the American correspondents are R. Zevi Hirsch Grodzinsky of Omaha, R. Dov Baer [Bernard] Abramowitz of St. Louis, R. Joseph Zechariah Rosenfeld of St. Louis, R. Tobias Geffen of Atlanta and R. Mordekhai Solomon Silber of Minneapolis. The approbations are for Shochet's *ספר בית ידידיה* (Piotrkow: Mordekhai Zederbaum, 5664-7/1903-6). Shochet could not include his responsa on the other sections of the *Shulhan Arukh* due to prohibitive printing costs and he planned to issue them in a separate volume (p. 8). See #639 for vol. 2. For correspondence in response to his rulings, see #654, pp. 59-63, 70-9.

For biography, other works and references: see #630.

639 ספר תפארת ידידיה
כולל בתוכו שאלות ותשובות בנוים על אדני השכל הישר על ארבעה חלקי שלחן ערוך

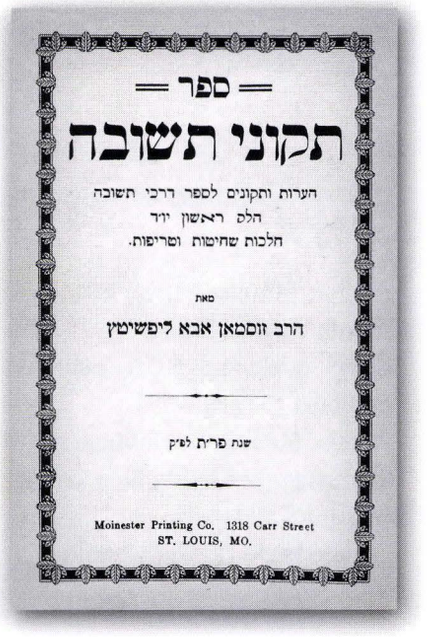
Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
203 pp. 4to
St. Louis, 5680 [1920]
Printer: Benjamin Moinester, Moinester Publishing Co., 807 N. 8th St.
Title page (p. 1): border; English; extended writing.
Includes: preface (8 Sept. 1920) (pp. 5-7); table of contents (pp. 185-203); list of subscribers (pp. 195-203).
Approbations (p. 3): R. Jacob David [Willowsky] [Ridbaz] of Slutsk (16 Feb. 1903); R. Abraham Isaac Hacohen Kook of Bauska (27 Jan. 1902); R. Samuel Jacob Rabinowitz of Ylakiai (10 May 1903).
BHB1; *KA* #901.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Shochet authored the responsa in this collection between 24 Oct. 1893 and 10 July 1921 while in Russia, Glasgow, Louisville, Perth Amboy, Kansas City (MO) and Chicago. Many were issued in Shochet's capacity as a communal rabbi and one was solicited by R. Ben Zion Eisenstadt of Brooklyn. The approbations are for Shochet's *ספר בית ידידיה* (Piotrkow: Mordekhai Zederbaum, 5664-7/1903-6). The imprint date is 5680 [1920], but three responsa are dated 1921 (pp. 118, 143, 188). For vol. 1, see #638. For correspondence in response to his rulings, see #654, pp. 59-63, 70-9.

For biography, other works and references: see #630.

640 ספר תקוני תשובה

הערות ותקונים לספר דרכי תשובה חלק ראשון יו"ד הלכות שחיטות וטריפות. מאת הרב זוסמאן אבא ליפשיטץ


ספר

תקוני תשובה

הערות ותקונים לספר דרכי תשובה
חלק ראשון יו"ד
הלכות שחיטות וטריפות.

מאת

הרב זוסמאן אבא ליפשיטץ

שנת פרית לפ"ק

Moinester Printing Co. 1318 Carr Street
ST. LOUIS, MO.

Author: [Zusman Abba Lipshitz?] [ליפשיץ] זוסמאן אבא ליפשיטץ
Author's father: יהושע יצחק
103, [3] pp. + wrappers 8vo
St. Louis, 5680 [1920]
Chronogram: פרת
Printer: Moinester Printing Co., 1318 Carr St.
Front wrapper: border; English; extended writing.
Title page (p. 1): identical to f.w.
Includes: warning against duplication (p. 2); note on references to gentiles (p. 2); preface (pp. 5-6); omission (p. 98); errata (p. [3]).
Approbations (pp. 3-4): R. Isaac Dov Widrewitz of Nezhin (29 June 1911); R. Menahem Mendel Hen of Nezhin (29 June 1911); R. Judah Leib Twersky of Makeyevka (13 June 1912).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Lipshitz, a native of Kamen, Vitebsk Province, was a *shohet* in Makeyevka, Chernigov Province (p. 6). He immigrated to America in December 1912 (p. 103).

ספר תקוני תשובה contains Lipshitz's glosses on Zevi Hirsch Shapira, *דרכי תשובה*, vol. 1 (Vilna, 5653 [1893]). For errata to *דרכי תשובה*, see p. [1-2]. For glosses on Mordekhai Zev Klas, *ספר טוב לזכרון* (Vilna: Judah Leib Metz, 1896), see pp. 99-102. Lipshitz completed *ספר תקוני תשובה* on 13 Dec. 1910 (p. 96). For "Measurements Used in the Land of the free (America)," a conversion table, see p. 103. Lipshitz had other manuscripts (p. 3).

Other works: #828. For his mss., see #828, p. 3.

641 בית אב שביעאי ספר שאלות ותשובות

חלק עזרת אברהם על אבן העזר חלק ראשון כולל תשובות להלכה למעשה וביאורים לכמה סוגיות עמוקות בבבלי וירושלמי, והרבה חידושי שיטות ודינים על פי יסודות רבותינו הראשונים והדברים כנים, דשנים ורעננים ולא שערום האחרונים.

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}],אברהם אהרן יודעלאוויץ [יודעלעוויץ, יודלביץ יודעלעוויטש]
Author's father: בנימין בונם
[4], 112 pp. (two cols. per page) Fo.
New York, 5680 [1920]
Printer: Rosenberg Printing, Co., 176 Park Row
Title page (p. 1): border; extended writing.
Includes: preface (pp. 2-4); errata (p. 112).
Rashi type.
BHB1; *KA* #770.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is vol. 7 of Yudelewitz's *בית אב*. It contains responsa dealing with marriage and divorce that he authored while serving as a rabbi in various American and European cities. Among his correspondents were well-known rabbis. For a sermon, see pp. 109-12. For other volumes of *בית אב*, see #634.

For biography, other works, approbations granted and references: see #607.

642 קונטרס תמידים כסדרם

Author: [Abraham Behr {Dob} Goldenson] [גולדנסון, גאלדענזאהן] גאלדענסאן [בר, דוב] אברהם בער
Author's father: מנחם
21 pp. (two cols. per page) 8vo
St. Louis, [5680/1920?]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): extended writing.
BHB1; *KA* #898.
Copies: HAR; *JNUL; LUB.

Goldenson was born in 1871. He served as a rabbi in Chicago by 1915 (see #239, p. 183) and he moved to St. Louis in 1918 at the behest of the Lubavitcher *rebbe* to become the rabbi of the Nusach Hari congregation (W. Ehrlich, 2:33). Goldenson was a member of Agudath Harabbonim. On his involvement in a local kashruth dispute, see #1183. He died in St. Louis in 1931 (W. Ehrlich records 1935).

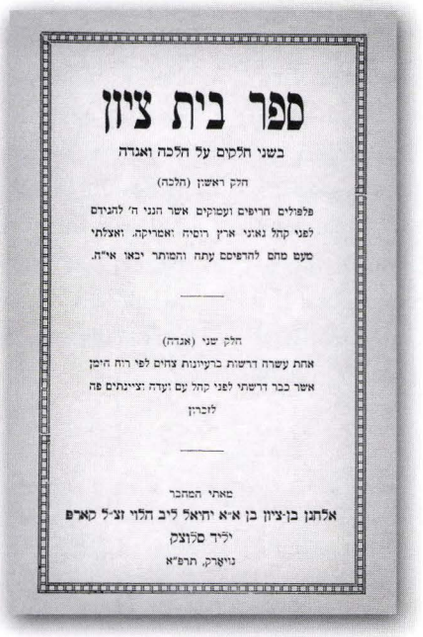
קונטרס תמידים כסדרם contains sample novellae from the daily lectures that Goldenson delivered. He planned to publish all of his writings if this work were well received (p. 1; they never appeared). The imprint date recorded is based on the fact that one of the lectures was dated 14 Feb. 1920.

Other works: *הגיוני א״ב* (Warsaw: Joseph Levensohn, 5659/1898). Contributed to #239 pp. 180-3. On the possibility that Goldenson was the author of "קונטרס דבר בעתו" (ca. 1924), a pamphlet attacking R. Jacob Joseph Grodsky, see #1183.
References: *AJYB* 33 (1931-3), 126; *BHB1*; *CDAJB*, 1:208; W. Ehrlich, 2:33-4, 41n19, 45, 159; *SYSRO*, 159; *שערי־ציון* (5691), nos. 4-6, p. 78.

643 ספר בית ציון

בשני חלקים על הלכה ואגדה חלק ראשון (הלכה) פלפולים חריפים ועמוקים אשר חנני ה׳ להגידם לפני קהל גאוני ארץ רוסיה ואמריקה, ואצלתי מעט מהם להדפיסם עתה והמותר יבאו אי״ה. חלק שני (אגדה) אחת עשרה דרשות ברעיונות צחים לפי רוח הזמן אשר כבר דרשתי לפני קהל עם ועדה וציינתים פה לזכרון מאתי המחבר אלחנן בן־ציון בן א״א יחיאל ליב הלוי זצ״ל קארפ יליד סלוצק

Author: B. [Elhanan Ben Zion] Karp אלחנן בן־ציון קארפ
Author's father: יחיאל ליב הלוי
3-120 pp. + wrappers 8vo
New York, 5681 [1921]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Includes: preface (pp. 8-10); dedications and memorials (pp. 9-10); a.a. (1284 S. Boulevard, Bronx) (p. 120).
Approbations (pp. 3-7): R. Shalom [Solomon] Elhanan Jaffe of New York in the *Tageblatt* (25 Aug. 1920); R. Isaac Leib Epstein in the *Morgen Journal* (20 Aug. 1920); R. Hayyim Ozer Grodzinski of Vilna (10 May 1920); R. Joseph b. Meir Feimer of Slutsk (20 Mar. 1920); R. Hayyim b. Shemaryahu Grodzinski of Bobruysk (15 Mar. 1920).
Other languages: Yiddish (pp. 3-4).
BHB1.
Copies: JNUL; *YGC.


ספר בית ציון
בשני חלקים על הלכה ואגדה
חלק ראשון (הלכה)
פלפולים חריפים ועמוקים אשר חנני ה׳ להגידם
לפני קהל גאוני ארץ רוסיה ואמריקה, ואצלתי
מעט מהם להדפיסם עתה והמותר יבאו אי״ה.
חלק שני (אגדה)
אחת עשרה דרשות ברעיונות צחים לפי רוח הזמן
אשר כבר דרשתי לפני קהל עם ועדה וציינתים פה
לזכרון
מאתי המחבר
אלחנן בן־ציון בן א״א יחיאל ליב הלוי זצ״ל קאר״פ
יליד סלוצק
ניויארק, תרפ״א

A native of Slutsk, Karp studied in the study hall of Hayyim Boaz Rabinowitz in 5651 [1891]. He was later placed by R. Isaac Elhanan Spektor of Kovno in a *kloiz* in Vilna. Karp spurned making a living as a rabbi and instead became a merchant. Nonetheless, he preached in Bobruysk, Byelorussia, where he resided, and he gave financial assistance to scholars. All of Karp's possessions were plundered by the Poles during World War I and he, his wife and six children were left impoverished. After the war he feared that his family would fall prey to Polish anti-Semites who were then ravaging the Jewish population. Karp had once been in America, where he became a citizen and a member of Agudath Harabbonim, and he now decided to settle there permanently. He set out for America without his family so that he could prepare the way for them (pp. 8-9). He lived in the Bronx by 5681 [1921] (p. 120).

The first section of ***ספר בית ציון*** contains novellae from lectures that Karp delivered in the study hall of Hayyim Boaz Rabinowitz in 5651 [1891] and in the *kloiz* in Vilna (p. 8; the t.p. adds America). The second section contains eleven sermons. This work was published with the assistance of Karp's half-brother, Nahum Isaiah Karp (p. 10). Karp hoped to use the revenues from sales to bring his family to America. A portion of text on p. 73 was pasted over with corrected (?) text. The preface contains autobiographical information.

644 ספר דבר יחזקאל

קובץ דרשות ופלפולים, לשבתות ולרגלים ונאומים שונים, לעתים מזומנים ושאלות ותשובות, בכמה ענינים להלכה ולמעשה, המה מכוונים.

Dvar Ezekiel

Author: Ezekiel Aishiskin [אשישקין] יחזקאל אייישקין
Author's father: מאיר
86, [2] pp. 4to
Detroit, 5681 [1921]
Printer (p. 2): Congress Press, 314-16 West Congress St.
Title page (p. 1): border; extended writing.
Includes: memorial to parents (p. 2); table of contents (pp. 2-3); preface (pp. 6-9); errata (p. [1]); a.a. (917 Farnsworth St., Detroit) (p. [2]); footnotes.
BHB1; *KA* #121.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Aishiskin was born in Eisiskes (or Jasiunai, Vilna Province [*BHB1*]) in 1863 (or 5624 [1864] or 5626 [1866]). He studied with R. Eliezer b. Joshua Dov Turetzer of Eisiskes and, after his marriage, in Volozhin and Kovno. He was ordained by R. Naphtali Zevi Judah Berlin [Netziv] and R. Isaac Elhanan Spektor. He was appointed the rabbi of Jasiunai in 5654 [1894] and he remained there for four years. He immigrated to New York ca. 5663 [1903] and he was appointed the rabbi of Nahal Yizhak (*DRS*). He moved to Detroit the following year and served as the rabbi of various synagogues, including B'nai David, Beth Moses, Nusach Hoari and Tifereth Israel. (Aishiskin records [p. 8] that he was in Detroit by 5664 [1904]; Rockaway records that he arrived in 1901). Aishiskin was involved in educational endeavors and he was active in Mizrahi and Agudath Harabbonim. He died in 1935.

ספר דבר יחזקאל contains sermons for Sabbath lections and holidays, eulogies (for Turetzer and Herzl), halakhic novellae and responsa. Pp. 66-70, 72-3 appeared previously in *יגדיל תורה* [#619] and pp. 18-9, 21-9, 34-6, 40-52, 54-66 in *המאסף* (Jerusalem). Among the latter are Aishiskin's correspondence with R. Meir Zacks of New York's Sha'arei Torah and R. Yekutiel Zalman Ratner. Aishiskin thanked the members of his congregations in Detroit in the preface (p. 8). On nullifying the marriage of an *agunah* (abandoned wife) because the witnesses for the wedding "desecrate the Sabbath in public as is common among Americans," see pp. 68-9. On intermarriage in America, see pp. 72-3. On vernacular languages (in America?), see pp. 62-3.

Other works: *ספר מראה יחזקאל דרושים וחדושים* (Vilna: Abraham Zevi Katzenellenbogen, 5655/1895) (probably by Aishiskin; author recorded by *BHB1* as Ezekiel b. Meir of Jasiunai, with no surname; not in Friedberg). Contributed to #619; *המאסף* (Jerusalem).
Approbations granted: William [Ze'ev Aryeh] Schostak, *The Golden Book, two thousand selected passages from our sacred literature … compiled and translated into Yiddish Hebrew and English* *ספר הזהב בפניני התלמוד בחרוזים חלק ראשון* (New York: Oriom Press, 5687/1927).
References: *AJYB* 38 (1936-7), 424; *BHB1*; *CDAJB*, 1:12; *DRS*, 6:12; Fine, 49 (portrait); Rephael, 1:92-3 (portrait); Rockaway, 74 (portrait), 94n47; *SYSRO*, 151.

645 ספר דרושי מהרשי"ם

נחלק לשני חלקים חלק הלכה הנקרא בשם "בינת יוסף" חלק הדרוש הנקרא בשם "דברי ישעיהו"

Author: J. J. [Isaiah Joseph] Margolin [מרגלין, מארגולין] ישעיהו יוסף מארגאלין
Author's father: נח
128 pp. (two cols. per page) 8vo
New York, 5681 [1921]
Publisher/printer: *s.n.*
Title page #1 (p. 1): border; English; extended writing; general title.
Title page #2 (p. 59): divisional title; "חלק שני 'דברי ישעיהו' דרושים לאגדות וסיפורי חכמינו ז"ל ודרשות לימים נוראים, לחינוך ביה"כ, לבר מצוה, לנשואין, הספד, הקמת מצבה, ועוד הוספנו איזה שו"ת".
Includes: a.a. (204 Henry St.) (p. 1); contents (p. 2); preface (pp. 7-10); acknowledgments (p. 11-2); subscribers (p. 128).
Approbations (pp. 3-6): R. Abraham Aaron Yudelewitz of New York; R. Moses Hayyim Rabinowitz of Brownsville (30 May 1921).
Rashi type.
BHB1; *KA* #180.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Margolin was born in Priluki, Poltava Province (Ukraine), in 1878 and he studied in the yeshivot of Mir and ניעזשען [Niezschen?], Chernigov Province. He began preaching at the age of eighteen and he served as a rabbi in Poland, Germany, England and Canada. He immigrated to New York in 5669 [1909] and, as a rabbi and preacher, became well known for his sermons. Margolin was ordained by R. Abraham Aaron Yudelewitz, R. Nahum Pfeferman [Feferman?] and R. Samuel Zevi Wein and in 5672 [1912] he began a two-year tenure as a rabbi in Syracuse, NY, where he established societies for studying Talmud and Mishnah. He then returned to New York City, where he occupied the pulpit in various congregations in Manhattan, Brooklyn and the Bronx (for dates and locations, see the contents of his *ספר דרושי מהרשי"ם*). Margolin was a member of the Jewish Ministers' Association of America and a vice president of the Assembly of Hebrew Orthodox Rabbis. Many of his journal articles were reprinted in *ספר תפארת מהרשי"ם*. He died in 1943.

"It is the custom in the larger synagogues of New York that the rabbi is obligated to lecture every day. (An exception is when I was the rabbi and head of the religious court in Syracuse and I only lectured once a month.) I have chosen to lecture every day on *halakhah* and *aggadah*. And the reason is simple. There are those in my synagogue that are learned in Torah, who requested of me to lecture every day on *halakhah*. But the masses are hungry for *aggadah*. So I attempted to fulfill my obligation to both groups every day ... The last few years have been years of wealth in our country and money is easy to come by. Now people really long to hear words of *halakhah* ... Whoever speaks from the pulpit in a holy place must be careful to teach the people of Israel the godly way according to *aggadah* and what he must do according to the *halakhah* ... I have chosen to print [some of my sermons] in this volume. I call the section of *halakhah* 'בינת יוסף' and the section of *aggadah* 'דברי ישעיהו'. I have also added some responsa [addressed to R. Eliezer Kramer, R. Israel Fineberg of Buffalo and an unnamed New York rabbi; the latter two deal with local matters]. This work is an introduction to my 'המעשה והמדרש'. I hope that my rabbinical peers will find in it things that are worthy to say in public" (pp. 7-9). On Margolin's family, see p. 9. For a list of female subscribers from Congs. Shomrei Shabbat (New York) and Yehudah Veyisrael (the Bronx), see p. 12.

Other works: *ספר תפארת מהרשי"ם* (Satu Mare: Bet Va'ad Lahahmim, 5686 [1926]); *ספר המעשה והמדרש על חמשה חומשי תורה* (Jerusalem: Eretz Yisrael, 5697 [1937]). Contributed to #926. Edited *אהל תורה ירחון תורני ספרותי* (Cracow: M. Deitscher, 5688-92 [1927-31]); *בית ועד לחכמים קובץ לתורה ולדרוש ולעניני היהדות והספרות ... והמטיפים באמריקה בהוצאת אגודת הרבנים* (Brooklyn: Moinester Pub. Co., 5700-1 [1940-1]).
Approbations granted: #782, #804.
References: *AJYB* 45 (1943-4), 390; *BHB1*; *CDAJB*, 2:418; *DA1*, 243; *JCR*, 1192; *NYT* (14 Feb. 1943), p. 48:4.

646 ספר ידי משה


ספר
ידי משה
ממני המחבר הצעיר לבית לוי
משה אהרן
בן פנחס הלוי
ליפשוטץ
תום"ק שיקאגא, אילל.
שנת תרפ"א לפ"ק
מוינעשמטער פרינטינג קא. סט. לואיס, מיזזורי

Author: [Moses Aaron Lipshutz] משה אהרן ליפשוטץ
Author's father: פנחס הלוי
3-193, [1] pp. + wrappers (two cols. per page) 8vo
St. Louis, 5681 [1921]
Printer: Moinester Printing Co.
Front wrapper: border.
Title page #1 (p. 3): extended writing; "ספר ידי משה חלק ראשון חידושים וביאורים לתרץ הצ"ע של גליוני הש"ס מר"ע איגר על סדר מועד, וגם על משניות סדר טהרות ביאורים לישב קושית התוי"ט. חלק שני על שאלות ותשובות ... ספר ידי משה".
Title page #2 (p. 101): divisional title; extended writing; "חלק שני על שאלות ותשובות... וגם דרושים אחדים".
Includes: a.a. (4148 Oakdale Ave., Chicago) (p. 4); preface (pp. 5-8, 103-6); a.a. (7712 Essex Ave., Chicago) (p. [1]).
KA #342.
Copies: HUC; LUB; *YGC.

Lipshutz served as a rabbi in Batakiai, Lithuania, as early as 7 June 1900 and as late as 4 Dec. 1905, and in Chicago by 14 Sept. 1913 (pp. 108, 174, 183).

Vol. 1 of *ספר ידי משה* contains novellae on R. Akiva Eger's *Gilyon ha-Shas* (Order Mo'ed) and commentaries on Mishnah (Order Taharot). Vol. 2 contains responsa and sermons. "[When I wanted to publish this book I was asked] 'what do you need this despised livelihood for ... [to worry] whether they will buy your book? Especially in the New World, they will look at you like a turkey among people. For who comes here and is interested in Torah?' ... Concerning this I will tell you the truth, that you envy me for that which I do not have—for it is a curse for a man to rely on the livelihood of his wife. Therefore I will do everything I can so that I will be able to subsist from the labor of my own hands ... Furthermore, there is an additional reason. As is known ... the purpose of parents is [to raise] children. But in the [evil land?] America, it is possible to say with confidence that I have labored for naught and have expended my efforts for nothing. For who are they and what are these children? Who will place their hands on my eyes when my time is up? ... Thus I have authored this work, which is beloved to me like children; that which one who is engaged in Torah study produces with his own hand is truly considered as offspring" (p. 8). Lipshutz compared his book, with its various genres, to a "downtown department store" where a person can find all that he desires (p. 105). Among his correspondents were R. Zevi Hirsch Rabinowitz of Kovno (pp. 107-116), R. Abraham Mordekhai Wernikowsky of Columbus, OH (pp. 121-3), R. Shalom Israelson (pp. 162-4) and R. Pinehas Zissman of Madison, WI (pp. 183-6). For a responsum involving an immigrant in America that Lipshutz authored while still in Batakiai, see pp. 107-10. For a sermon against mixed-seating synagogues, see pp. 189-90. On messengers who delivered a *get* from a husband in Russia to his wife in America, see pp. 170-3. For a responsum on autopsies, see pp. 123-33 (on this responsum, see #617). Despite the preoccupation with materialistic concerns that prevailed in America, Lipshutz hoped that his book would be received well, "particularly in this time when ... yeshivot full of wisdom have been established, *e.g.*, in the metropolis of New York the glorious and splendid Rabbi Isaac Elhanan Theological Seminary, and in Chicago Yeshivat Etz Hayyim Hebrew Theological College, where young eminent scholars born in America study. Who in the previous century would have believed, or even have conceived of the notion, that in this impure land one would ever find great rabbis authoring scholarly works" (p. 7). The front wrapper and the divisional title page to vol. #1 bear imprint dates of 5681 [1921], and the divisional title page to vol. 2 (t.p. #2) bears an imprint date of 5676 [1916]. Some responsa are dated as late as 14 Dec. and 30 Dec. 1924 (pp. 183, 185). The two divisional title pages record different addresses for the author.

647 ספר "הדרנים"
פרי עץ הדר מהאדרת והאמונה ח"ב [וחלק שלישי]

Author: [Judah Loeb {Leib} Levin] [לוין] יהודה ליב לעווין
Author's father: נחום פינחס
St. Louis, 5682 [1922]
Printer: Moinester Printing Co.
[4], 224 pp. 8vo
Title page #1 (p. [1]): extended writing.
Title page #2 (p. 162): extended writing; "ספר האדרת והאמונה חלק שלישי".
Includes: dedication to wife, sister and brother-in-law (pp. [2], 163); note to reader (p. [4]); table of contents (pp. 227-23); lectionary index (p. 224).
Approbations (p. [3]): R. Jacob David Ridbaz [Willowsky] OBM of Safed; R. Moses Zebulun Margolies [Ramaz] of New York.
BHB1; *KA* #251.
Copies: HUC; JNUL; LUB; *YGC.

Levin, the son of a religious farmer, was born in Traby, Vilna Province, ca. 1862. He studied in Volozhin and Kovno and was ordained by R. Naphtali Zevi Yehudah Berlin [Netziv], R. Isaac Elhanan Spektor, R. Isaac Meir of Slobodka, R. Solomon Hacohen of Vilna and R. Isaac Blaser. He was appointed the rabbi of Liskiava, Suwalki Province, at the age of twenty-four and he immigrated to America five years later. He served as a rabbi in Rochester for one and a half years and then returned to Russia. He served as a rabbi in Krevo, but remained there only for half a year before coming back to America. After four years as a rabbi in New Haven's Congregation Bikur Cholim, in 1897 he was invited by three Orthodox synagogues of Detroit to serve as their rabbi. Levin remained there for the rest of his life and he helped support the needs of the community during a period when it was experiencing tremendous growth. He founded the United Orthodox Hebrew Congregations to strengthen his synagogues and he established schools, asylums and kashruth organizations. He was also a founder of Mizrahi and Agudath Harabbonim. Levin was an inventor by avocation and he secured patents for a calculating machine, a model of which was placed on permanent exhibit at the Smithsonian Institute. He died in 1926, leaving many unpublished manuscripts.

This work is vols. 2-3 of *ספר האדרת והאמונה* [#833]. Vol. 2 contains Talmudic novellae, correspondence with R. Moses Kiliers of Tiberias and Talmudic and Mishnaic *hadranim*. Vol. 3 contains sermons for the lections of Genesis, a eulogy for R. Hayyim Soloveichik and miscellaneous writings. The approbations are from vol. 1. It is not clear if vols. 2 and 3 were issued separately or together. The title pages to each record the imprint information and vol. 3 has its own dedication page, but both volumes have a continuous collation and approbations appear only in vol. 2.

Other works: #833. Contributed to #619; *שערי ציון*.
Approbations granted: #679.
References: *AJYB* 5 (1903-4), 74; *BHB1*; Caplan (2002), index, 328, 345-6; (portrait); *CDAJB*, 2:372; *EJ* (s.v. "Detroit"); Fine, 47-8; Gottlieb, 299; *HYBA*, 65-6; Rephael, 3:125-6; Rockaway, 80-1, 86-7 (portraits); Sherman, 133-4; *SYSRO*, 141; *UJE*, 6:629-30.

648 ספר זכרון אליהו
והוא חדושים ובאורים על מסכת שבת

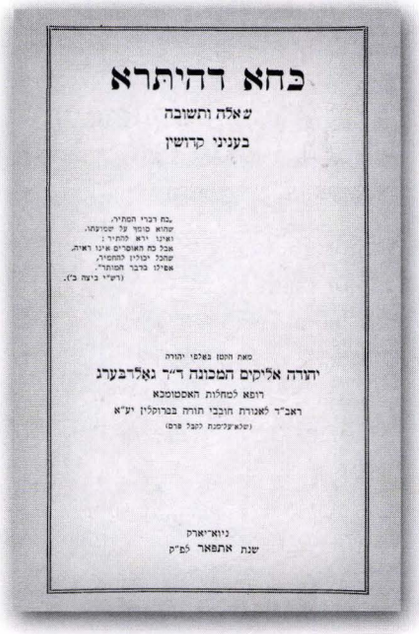
Author: [Elijah Abramsky] אליהו אבראמסקי
104 pp. 4to (two cols. per page)
St. Louis, 5682 [1922]
Publisher: Gedaliah Silverstone
Printer: Moinester Printing Co.
Title page (p. 1): border; extended writing.
Includes: publisher's preface (5682 [1922]) (pp. 3-4).
BHB1; *KA* #277.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Abramsky was a rabbi in Jasionowka and Berzniki, Poland. He was the maternal grandfather of R. Gedaliah Silverstone of Washington, D.C.

Abramsky wrote the manuscript of this commentary on the Babylonian Talmud Tractate Shabbat ca. 1852 and his son, R. Aryeh Leib Abramsky, took it with him when he emigrated from Bialystok (he was a rabbi in New York). Silverstone published the manuscript with the aid of his brother, R. Joshua Silverstone of Manchester, and his brother's son, R. Elijah Eliezer Silverstone. Silverstone inserted his own comments into the text (pp. 3-4).

References: *DA2*, 2.

649 כחא דהיתרא
שאלה ותשובה בענין קדושין


כחא דהיתרא
שאלה ותשובה
בעניני קדושין
יהודה אליקים המכונה ד"ר גאלדבערג
ראב"ד לאגודת חובבי תורה בברוקלין יע"א
ניו־יארק
שנת אתפאר לפ"ק

Author: L. G. [Joshua Judah Elyakim] Goldberg אליקים [ליב] יהודה [יהושע] גאלדבערג [געציל] [גולדברג]
Author's father: יעקב
88 pp. + wrappers 8vo
New York, 5682 [1922]
Chronogram: אתפאר
Printer (b.w.v.): Alpha Press, 138-40 Second St.
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 3): half title.
Includes: a.a. (848 Eastern Parkway, Brooklyn) (p. 4); *pro forma* inscription page (p. 4).
BHB1; *KA* #367.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Goldberg was born in Kelme, Kovno Province, in 1855. Recognized as a child prodigy, he was nicknamed "the *illuy* of Kelme" and the "little Sha'agat Aryeh." He was brought to Kovno at the age of eight and he became the study partner of the son of R. Isaac Elhanan Spektor and the young R. Jacob Joseph (*DA2*; none of the secondary sources record that Joseph studied in Kovno.) He was ordained at the age of seventeen by Spektor and R. Joseph Dov Ber Halevi of Slutsk. Scornful of making a living from the rabbinate, Goldberg began to study secular subjects, including philosophy and mathematics. Because of strict quotas, he had to leave for Koenigsberg to enroll in a university. There he was befriended by R. Israel Salant [Lipkin].

After Salant's death, R. Azriel Hildesheimer persuaded him to continue his studies at the University of Berlin. Goldberg eventually earned a medical degree from the University of Heidelberg and he moved to the Land of Israel at the request of Baron Rothschild to supervise the doctors in his colony (Zikhron Ya'akov). Owing to a dispute with Rothschild, he left the colony and immigrated to America around December 1888 (*העברי* 1.11 [14 Dec. 1888], p. 6 [#899]). Goldberg opened a practice on New York's Lower East Side. He treated the poor free of charge (adv. in *העברי* 1.1 [14 Dec. 1888], p. 8 [#899]) and became a well-known stomach doctor. Goldberg was very active in Jewish communal affairs, especially those associated with R. Jacob Joseph. He was also a member of Agudath Harabbonim. Goldberg later moved to Crown Heights (Brooklyn), where he served as the rabbi of Hovevei Torah of Eastern Parkway without accepting remuneration. He contributed to a number of periodicals, including *יגדיל תורה* [#619] and *המסדרונה*.

This responsum deals with a woman (Hannah b. Barukh Hershinow) whose impotent husband (Ezekiel Eisenberg) refused to issue her a *get*. Considering that she never would have married him had she been aware of his impotency, Goldberg ruled that their wedding was a *mekah ta'ut* (purchase in error) and thus automatically annulled. Goldberg distributed this work as a gift and he personally inscribed each copy (p. 4). For rebuttals, see #656, pp. 152-5; #666 (contains much of the original text with his critical glosses); #1180, p. 21. The names of the couple are identified in *דאס אידישע ליכט*. Eisenberg first placed an advertisement to deny his wife's claim that he had granted her a *get*; he also mentioned that she had since remarried (1.21 [27 July 1923], p. 5). The editors of *דאס אידישע ליכט* subsequently notified the public that she had received a civil divorce, as well as a *get* issued by R. [Israel] Rosenberg of New York, R. [Eliezer] Silver of Harrisburg and Goldberg ([1.24?] [Aug. 1923?], p. 10). See Kaganoff (1990-1), 78.

Other works: contributed to #619. Broadside letter (undated) concerning prayers in response to "a plague, raging in New York, that makes children handicapped" in JTSA (DR 41-L31 [NS]A5, A6).
Approbations granted: #847.
References: *DA2*, 35-40; *JCR*, 1187; *SLTYBA*, 12; *SYSRO*, 158.

650 ספר קיצור שולחן ערוך...

גם הוספנו פרוש פאת השלחן מהגאון המחבר ז"ל בעצמו בתוספת מרובה על העיקר המו"ל יעקב אליעזר עדעלשטיין מביאליסטאק

Author: [Solomon Ganzfried] שלמה גאנצפריד
Author's father: יוסף
[1], 260 pp. 8vo
New York, 5682 [1922]
Publisher: Hebrew Publishing Company, 50-52 Eldridge St.
Title page (p. [1]): extended writing.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Ganzfried (1804-1886) was one of most famous Hungarian rabbinic scholars of his time. He was never in America.

This edition of Ganzfried's *קיצור שולחן ערוך* with his "פאת השלחן" commentary is a stereotype of the Vilna, 5662 [1902] edition (*BHB1*). Originally published in 1864, this abridged code of daily Jewish law was widely accepted by Ashkenazic Jews. It has been published at least eighty times (*BHB1*) and remains an important text for observant Jews until today. An English translation first appeared in 1928.

Other works: see *BHB1*.
References: *EJ*; Kaganoff (1990-1), 85.

651 ספר דבר בעתו

דיני ומנהגי ערב פסח שחל בשבת, בצירוף אחדות תשובות המתיחסות לשאלות חשובות אשר מן הראוי שיתעסקו בהם כל משכיל וחרד לדבר ה׳.

Author: [Hayyim Hausdorff] [הויזדארף] חיים הויזדורף
Author's father: עזריאל זליג
12 pp. 8vo
St. Louis, [1923?]
Printer: Moinester Printing Co.
Title page (p. 1): extended writing.
Approbations (p. 2): R. Abraham Isaac Hacohen Kook of Jerusalem (29 Mar. 1923).
BHB1.
Copies: HAR; *JNUL; LUB.

Hausdorff was born in 1864 in Jerusalem to one of the leaders of the old *yishuv*. He studied in Yeshivat Etz Hayyim and was ordained as a rabbi and licensed as a *shohet*. Hausdorff was attracted to the Haskalah when it reached Jerusalem. He associated with local *maskilim* and he contributed to the local and European Hebrew press. He also edited a Yiddish periodical. Hausdorff visited Germany and America in the early 1890s to raise funds for the Sephardic *kollelim*. While in America he contributed to the Yiddish press. Unwilling to earn a living as a rabbi, he helped found the colony of Petah Tikvah and became a farmer. Unsuccessful in this vocation, he studied pharmacology (in America?) and worked in the Lebanon, Sha'arei Zedek and Rothschild hospitals of Jerusalem (see adv. in *התרן* 5.4 [27 Mar. 1918], b.w.r. [#924]). Hausdorff lived in America during World War I and had a pharmacy in Harlem (see adv. in *התרן*). He returned to the Land of Israel after the war as a member of the American Zionist Medical Unit (Hadassah). He practiced pharmacy in Tel Aviv-Jaffa (see the stamp on the JNUL copy of the Tel Aviv edition of *ספר דבר בעתו*) and in his old age he was compelled to return to America. He died in New York in 1936 (obituary in *הדאר*; not 1940, as in all other sources). Among Hausdorff's publications are a biography of his father that contains material on the old *yishuv* (*זעליג הויזדארף*), a eulogy for R. Samson Raphael Hirsch (*שער יקרא דחיים*) and a critique of leniencies regarding the sabbatical year (*קדושת ארץ ישראל בזמן הזה*). His father, Ezriel Zelig, visited America in 1868-9 to raise funds for the Jews of Jerusalem (Baron, 218, 615; *EJ*; Rephael, 2:15-7; Tidhar, 5:2354-5; Weiss, index; Yaari [1951], 807).

ספר דבר בעתו contains the laws pertaining to Passover eve coinciding with the Sabbath. The imprint date is recorded based on the approbation. The volume originally appeared as *Vorschriften fuer Erew Pesach am Schabbath הלכות ומנהגי ערב פסח שחל להיות בשבת מלוקט מש״ע ואחרונים* (Jerusalem: Isaac Goshtsinni, 5643 [1883]) [Sh. Halevi #416]; it includes "מכירת החמץ ונוסח שטר המכירה" (pp. 13-5, Yiddish), which is not in the other editions. Another edition was printed by Ahdut in Tel Aviv; it contains letters (pp. 13-6) from R. Samuel Rapaport of Springfield, MA. The Tel Aviv edition is *s.a.* and the imprint date is generally recorded as 5676 [1916] because one letter from Rapaport is dated 30 Dec. 1915. It can't, however, be earlier than 1918 because the title page identifies Hausdorff as a member of the American Zionist Medical Unit, which was not organized until 1918. Most likely it was published in 1923, when Passover eve coincided with the Sabbath. The letters from Rapaport, one of which deals with the kashruth of ice cream made by gentiles, are not in the St. Louis edition.

Other works: *קונטרס קדושת ארץ ישראל בזמן הזה* (Jerusalem: M. Lilienthal, 1889); *ספר שער יקרא דחיים* (Jerusalem: Zuckerman, 1889); *זעליג הויזדארף* (Jerusalem: *s.n.*, [ca. 1905]). Published Moses Wertman, *ספר שבחי ארץ הקדושה* (Jerusalem: Isaac Goshtsinni and Partners, 5638 [1878]); Simhah Has, *דורש ציון* (Jerusalem: Isaac Goshtsinni, [5647/1887]).
References: *BHB1*; Kressel, 1:572; Tidhar, 6:2555-6 (portrait); *הדאר* 13.18 (9 Mar. 1943), p. 346.

652 ספר דברי זאב

Author: [Zev Wolf Biednowitz] זאב [וואלף] ביעדנאוויץ [בידנוביץ, ביידנוביץ]
Author's father: ישׁשכר
St. Louis and New York, 5683 [1923]-5686 [1926]
BHB1; *KA* #129 (vols. 10, 13).
Copies: HAR; HUC (vol. 13); JNUL; LUB ; *YGC.

VOL. 10
24 pp. 8vo
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Title page (p. 1): border; extended writing; "ספר דברי זאב כולל חדושים ובאורים והערות בגמרא ופוסקים וספרים חדשים וישנים".
Includes: acknowledgment (p. 24).
Approbations (p. 2): R. Abraham Isaac Hacohen Kook of Jerusalem (4 Jan. 1920); Judah Leib Gordon of Chicago; Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (18 Mar. 1923).

VOL. 11
24 pp. 8vo
New York, 5684 [1924]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing; "ספר דברי זאב כולל חידושים וביאורי ספיקות בהלכה וגם דרשות אחדות כפי אשר חנני ה' ברחמיו המרובים. ברוך ה' הנותן ליעף כח ולאין אונים עצמה ירבה הק' זאב ביעדנאוויץ בהר"ר ישׁשכר ז"ל מעה"ק ירושלם תו"ב המתגורר כעת באמעריקא ומקוה לשוב לירושלים עה"ק תו"ב בקרוב מקום מושבי הקודם. חלק אחד עשר ואבקש מכל קורא בס' זה לבלי לסמוך עלי בשום דבר למעשה כי לא כתבתי כ"א להעיר המעיינים. גם אודיע לכל קונה ספרי חלק זה או הקודמים שבאם ישלח לי הערות בד"ת על ספרי יזכר שמו בחלק השנים עשר אי"ה.".
Approbations (p. 2): R. Dov Aryeh (Bernard Louis) Levinthal of Philadelphia (1 Apr. 1923); R. Shalom [Solomon] Elhanan Jaffe of New York (9 Mar. 1922); R. Judah Leib Gordon of Chicago (5 Feb. 1924).

VOL. 13
31 pp. 8vo
St. Louis, 5686 [1926]
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Title page (p. 1): border; English; extended writing; "ספר דברי זאב כולל חדושים ומחקרים וביאורי ספיקות בהלכה, וגם איזה דרושים".
Includes: acknowledgment (p. 2).
Approbations (p. 2): R. Abraham Isaac Hacohen Kook of Jerusalem (4 Jan. 1920); Judah Leib Gordon of Chicago (11 Oct. 1923); Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (18 Mar. 1923).

Biednowitz lived in Wysokie Mazowieckie and Jedwabne, Poland, (see t.p. to *ספר דברי זאב*, vol. 1) before moving to Jerusalem, where he was a preacher (see approbations in *ספר דברי זאב*, vol. 11). He resided with R. Jacob Joseph Grodsky in St. Louis in 5683 [1923] while vol. 10 of *ספר דברי זאב* was being published (vol. 10, p. 24). The following year he wrote, "[I] am currently a sojourner in America and I hope to return shortly to Jerusalem" (vol. 11, p. 1). However, in 5686 [1926] he was once again living with Grodsky while vol. 13 of *ספר דברי זאב* was being published (vol. 13, p. 2). In addition to twenty-two volumes of *ספר דברי זאב*, Biednowitz also published annotated editions of medieval rabbinic manuscripts.

Biednowitz published twenty-two volumes of *ספר דברי זאב* (Vac, Alexandria [Egypt], St. Louis, New

York and Jerusalem, 5673 [1913]-5704 [1944]), containing halakhic novellae and homilies. "I ask of all readers of this book not to rely on me for practical instruction in any matter, for I wrote only to arouse the interested" (t.p. to vols. 10, 11, 13). There are references to contemporary situations (including American ones) and technology. On the use of telephones, hot water and electricity on the Sabbath, see vol. 10, pp. 8-9 and vol. 13, pp. 8, 16. On female political candidates in the Land of Israel, see vol. 10, pp. 5-6. On the permissibility of counting Sabbath desecrators as part of a *minyan* (prayer quorum) in America, where "sometimes the majority [of worshippers] publicly desecrate the Sabbath," see vol. 11, pp. 15-6. On the kashruth of American oils, chocolate and butter, see pp. vol. 13, pp. 17, 18. For a criticism of the "*shabbos goy*" in American synagogues, see vol. 13, p. 18. For comments on S. Finkelstein's *ספר בית יצחק* [#867], see vol. 13, p. 5. On Eisenstein's *אוצר דינים ומנהגים* [#240], see vol. 10, p. 8; vol. 13, p. 4. On #673, see vol. 13, pp. 3, 4, 5-6. Biednowitz promised to publish reader feedback in future volumes (t.p.'s), but we did not see any such feedback.

Other works: *ספר שולחן הטהור ... ונתוסף בו ע"י ... ר' צבי פרעמסלא ... גם הגהות הרמ"א ... ואח"כ נתוסף בו עוד ע"י ...* ר' *אברהם ב"ר בנימין ... ועתה נתוסף ... הגהות והערות ... גם ... חר"ת ... לפלפולא ... ממני ... ביעדנאוויץ* (Jerusalem, ca. 5674 [1914]); *ספר תוספות רי"ד ... נערך ונסדר והוגה ... ואיזה הגהות ותקונים אחר תשלום הספר וכן הערות ... על ידי ביעדנאוויץ ...* (Jerusalem: Hayyim J. Zuckerman, ca. 5691 [1931]) ... *שו"ת הרי"ף ... מכ"י שכטר* [*עם*] *הגהות והערות ומראה מקומות* ... (Bilgoraj: N. Kronenberg, 5695/1935); ... *ספר ... חוט המשולש כולל שלשה העתקות כת"י* ... [*מאת*] *זאב ביעדנאוויץ* ... (Brooklyn: Poster Printing [5700/1940]); *ספר ל"ו שערים מאת ... ר' ישראל איסרלין ... עם הגהות ... ע"פ שני כת"י הנמצאים בגנזי* [*מאת*] *רבנו יהודה החסיד ... הריטב"א* [*ו*]*מרב מרדכי ...* [*עם*] *הגהות ומראה מקומות והערות ... ביעדנאוויץ ...* (Jerusalem: Hayyim Jacob Zuckerman, [5700/1940]); *ספר פסקי ריא"ז על הלכות נדה ... עם הגהות ומראה מקומות ...* [*מאת*] *ביעדנאוויץ* (New York: Moinester Publishing Co., 5701 [1941]); *כלי הרואים הוא קונטרוס כת"י ...* [*מאת*] *דוד אופענהיים עם הגהות ומ"מ ... והערות.* [*מאת*] *זאב ביעדנאוויץ* (Brooklyn: Poster Printing Corp., [5703/1943].

References: *DA2*, 27-8; Kaganoff (1990-1), 78.

653 הד משה

ספר כולל באורים ישרים ופלפולים נכונים ועמוקים בסוגיות הש"ס והפוסקים, וישובים בכמה דברי הרמב"ם, שו"ת להלכה ולמעשה על פי הגיון הישר ועמק המושג.


ספר

הד משה

כולל

באורים ישרים ופלפולים נכונים ועמוקים בסוגיות הש"ס והפוסקים,
וישובים בכמה דברי הרמב"ם, שו"ת להלכה ולמעשה
על פי הגיון הישר ועמק המושג.

בעזרת התורן לאורם ונתן, מאחי ומציר כשלחני והידה

משה שאכעט

בן לא"א הגאון הגדול המפורסם חיים זצ"ל

יליד העיר סודזית ליטא, ובעת רב בשערשאגר, סטען,
ומקום רב בבענגאר, סטען, ועוד עירים.

שנת נוראים תרפ"ג

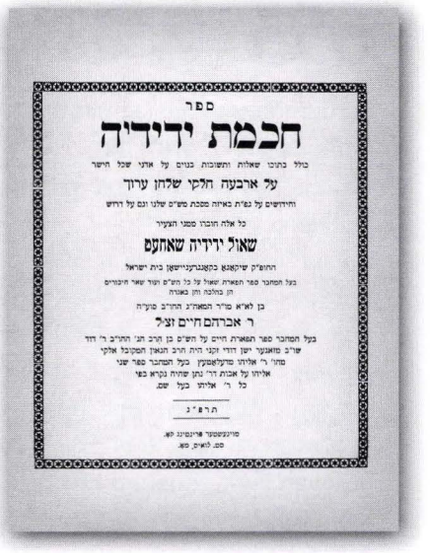
Author: [Moses Shohet {Shochet, Shochat}] משה שאכעט
Author's father: חיים נתן
[1], 72 pp. + wrappers (two cols. per page) 4to
New York, 5683 [1923]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 7-8).
Approbations (pp. 3-6): R. Moses Bezalel Luria of Suwalki (4 May 1909); R. Gavriel Zev Margolis of New York (11 Mar. 1924); R. Judah Leib Jaffe of לאדזייא, Suwalki Province (23 Apr. 1909); R. Shalom Benzion Feldman of Old Zagare (12 Oct. 1909).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Shohet was born in 1875 in Vieksniai, Lithuania, and he studied in the yeshivot of Siauliai, Slobodka, Seredzius, Volozhin and Telz. He was ordained by R. Samuel Moses Shapira of Kursenai, R. Mordekhai Feinstein of Zarasai, R. Leib Shalom of Kupiskis, R. Rif of Zoner and R. Moses Bezalel Luria. He immigrated to America in 5671 [1911] and served as a rabbi in Bangor, ME. Upon the death of his father, Hayyim Nathan, he succeeded him as the rabbi of Portland, ME. Shohet then occupied a pulpit in Quincy, MA, before immigrating to the Land of Israel in the 1930s. He returned to Portland in the 1940s, and then moved back to the Land of Israel.

ספר הד משה contains novellae. Shohet began to collect approbations for it as early as 1909 and the manuscript was already decades old when he finally published it (pp. 3, 5, 8). Margolis's approbation is dated later than the imprint date. On Shohet's parents and his congregations, see pp. 7-8.

Other works: *ספר אהל משה* (Jerusalem: Zion, 5693 [1933]).
References: Abramowitz, 19 (portrait); *SLTYBA*, 55; *UJE*, 9:46.

654 ספר חכמת ידידיה ...
שאלות ותשובות ... על ארבעה חלקי שלחן ערוך וחידושים על גפ"ת


ספר
חכמת ידידיה
כולל בתוכו שאלות ותשובות, בנוגע על אותי שכל חישר
על ארבעה חלקי שלחן ערוך
וחידושים על גפ"ת באיזה מסכת מש"ס שלנו וגם על רמב"ם
כל אלה חוברו ממני העני
שאול ידידיה שאחטע
רחוב"ק שיקאגא בקאנגרעגיישאן בית ישראל
בעל המחבר ספר המאורת שאול על כל הש"ס ועוד שאר חיבורים
הן בהלכה והן באגדה
בן הג"א מוה"ר המאחז"ב הת"ר מוה"ר
ר' אברהם חיים זצ"ל
בעל המחבר ספר המאורת חיים על הש"ס בן הרב הג' הת"ר ר' חזר
שרב מאנגער ישן דודי וקני הוית הרב הגאון המקובל אלקי
מוהו"ר אלחנן סירקעלעסקען, בעל המחבר ספר שני
אלחנן על אבנת ד"ר נתן שלוח בקרא בפי
כל ר' אלחנן בעל עסק.
תרפ"ג
מינעסטער פרינטינג קא.
סט. לואיס, מא.

Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
102, [2], 145, [1] pp. (two cols. per page) 4to
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Front board: border; extended writing.
Title page #1 (p. 1): identical to f.b.
Title page #2 (p. [2]): "חכמת ידידיה חלק שני חידושים על ש"ס בגפ"ת"; border; extended writing.
Title page #3 (p. 76): "חכמת ידידיה חלק שלישי ... דרושים יקרים על כל פרשיות התורה"; border; extended writing.
Includes: a.a. (917 South Winchester Ave., Chicago) (p. [2]); preface (25 Aug. 1921) (pp. 1-6); contents (pp. 94-102); preface (16 Aug. 1923) (p. 2); postscript (12 Dec. 1923) (p. 75); errata (pp. 134-6); list of subscribers (pp. 137-41); postscript (p. [1]).
BHB1; *KA* #312.
Copies: HUC; JNUL; LUB; *YGC.

חכמת ידידיה contains responsa (authored in Chicago between 8 Aug. 1920 and 25 Jan. 1923), Talmudic novellae, sermons on the lections of the books of Genesis to Leviticus and eulogies. Among the responsa are twelve to American rabbis (R. Meir Zevi Hirsch of San Francisco, R. Yehiel Mikhel Leiter of New York, R. Simeon Tarashow [?] and R. Nisson Markel of Buffalo). On religious indifference in America, see p. 79. For autobiographical information, see pp. 4-5. For correspondence in response to his rulings in #638 and #639, see pp. 59-63, 70-9. "It has happened more than once that a kingdom was great until it began to cause troubles for its Jews and [instigate] pogroms. Then, within decades, the kingdom declines until it becomes

the smallest in the world. This we have seen with our [own] eyes with the great kingdom of Russia, because it caused troubles for our brethren of Israel ... What an end befell its Czar and its minister—like Haman received in his time. Ten years ago, a Jew who came to St. Petersburg or Moscow was immediately expelled. Today, the majority of the high ministers who rule Russia are Jews, and, at present, one of our brethren sits on the seat of Czar. Though it is known that they are not from our Orthodox brethren, nonetheless, it is known from the dicta of our sages (Sanhedrin f. 44) that a Jew who sins remains a Jew" (p. 2). The imprint date on each title page is 5683 [1923], but the postscript to part three is dated 5684 [1924]. All three parts were published together (the t.p. of part three is on the *verso* of the last page of part two). Shochet hoped to publish the sermons that he omitted from this volume due to illness and financial limitations (pp. 75, [1]), but he never published any more volumes.

For biography, other works and references: see #630.

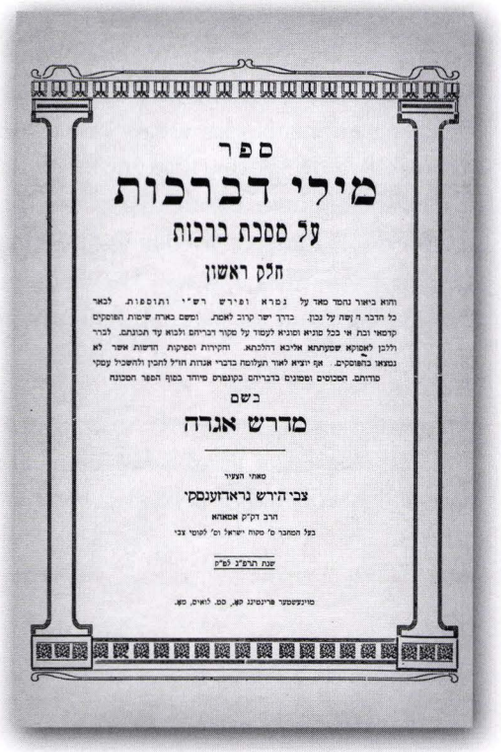
655 ספר מטעי מאיר
הוא חדושים ובאורים על ש״ס בבלי וירושלמי

Author: Meyer Freeman מאיר פריימאן
Author's father: זאב וואלף
[1], 214, [4] pp. (two cols. per page) 8vo
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Title page #1 (p. [1]): color (green, red, yellow); English; extended writing; *shaar.*
Title page #2 (p. 1): border; English; extended writing.
Includes: a.a. (305 East 50th St., New York) (p. [1]); memorial to family members (p. 2); acknowledgments (p. 4); preface (pp. 5-10); postscript (pp. [3-4]).
Approbations (pp. 3, [1-2]): R. Abraham Duber Kahana Shapiro of Kovno (27 Feb. 1921); R. Samuel Zevi Wein of Borough Park, Brooklyn (10 Oct. 1916); R. Gabriel Zev Margolis of New York.
Rashi type.
BHB1; *KA* #479.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר מטעי מאיר contains novellae on the Babylonian and Jerusalem Talmuds and Maimonides, sermons (mostly for family affairs, *e.g.*, his golden wedding anniversary) and correspondence (with Eliezer Weinberg of Baltimore and R. Abraham Duber Kahana Shapiro of Kovno). The earliest contents are dated 1913 and the volume was completed in Bradley Beach, NJ, on 8 June 1923 (p. [3]). See Kaganoff (1990-1), 73.

For biography, other works and references: see #596.

656 ספר מילי דברכות
על מסכת ברכות חלק ראשון


ספר
מילי דברכות
על מסכת ברכות
חלק ראשון
מדרש אגדה
צבי הירש נראדזענסקי

Author: H[enry]. [Zevi Hirsch] Gradzinsky [Grodzensky, Grodzinsky] [גרודזנסקי, גראדזינסקי] צבי הירש גראדזענסקי
Author's father: מאיר
[4], 188 pp. (two cols. per page) Fo.
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Title page (p. [1]): extended writing; *shaar.*
Includes: a.a. (2639 Davenport St., Omaha) (p. [2]); preface (pp. [3-4]).
Rashi type.
BHB1; *KA* #481.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This commentary on part of Tractate Berakhot of the Babylonian Talmud also includes a responsum to Joshua [Judah Elyakim] Goldberg concerning his *כחא דהיתרא* [#649] (pp. 152-5). Five hundred copies were printed (p. [4]). "The price for individuals is 2 R.T. [Reichsthaler?]. Scholars who are unable to pay this price can have it for free after they send 25 cents to cover the postage costs" (adv. in *דאס אידישע ליכט* [1.24?] [Aug. 1923?], p. 10). Grodzinsky planned to publish the rest of his commentary on Tractate Berakhot, as well as on other tractates (p. 151). "A second volume appeared in 1945. Together, they provide an extensive commentary on the first thirty-four folio pages of the first tractate of the Babylonian Talmud" (Rosenbaum and Wakschlag, 283).

For biography, other works and references: see #580.

657 ספר פרחים בהלכה ואגדה
והוא ספר חדושי תורה בפלפול ודרוש

Author: [Moses {Marcus, Mark} Aaron Tobenkin] [טובנקין] משה אהרן טאבענקין
Author's father: יהודה
48 pp. + wrappers 8vo
New York, 5683 [1923]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-4); preface (Yiddish) (Av 1923) (pp. 5-6).
BHB1; *KA* #680.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Tobenkin was born ca. 1854 in Kopyl, Byelorussia, and he received a traditional education from his uncle. He tried his hand at "one hundred" ways of earning a living, but was always unsuccessful. He lived in Slutsk (where his son Elias was born in 1882) and England before immigrating to America (pp. 3-4; #668, pp. 40, [6-7]). Tobenkin lived in Oakland in 1923 (p. 1). His eldest son, Elias, was well known as an expert on Russian affairs and for his contributions to the general American press; he immigrated to America in 1899 (see *CDAJB*). (Tobenkin's English name is recorded as Marcus and Mark in *BEOAJ*, 554; *WWIAJ* [1926], 619).

ספר פרחים בהלכה ואגדה contains short novellae on Jewish laws and customs and brief selections from various Jewish works. Tobenkin hoped to publish more of his novellae (p. 48). He referred with pride to the popularity of his son's writings (p. 3).

Other works: #668; *ספר תולדות יהודה* (Satu Mare: Bet Va'ad la-Hahamim, 5686 [1926]); *שושן עמק לקוטי מאמרים וחדושי תורה* (Satu-Mare: Bet Va'ad la-Hahamim, 5688 [1928]); *ספר בן פורת יוסף הערות והגהות על ספר חכמת אדם*, 3 vols. (Satu Mare and Izbica, 5687-9 [1927-9]); *אהל משה לקוטי מאמרים וחדושי תורה* (Satu-Mare: Jeremiah Halevi Horowitz, 5689 [1929]).

658 ספר קרן צבי

והוא קרן אחת ממנהגי בית הכנסת למצוא כל איש חפצו בעניני התפלות, וקריאת התורה, והנהגת השליח צבור והחזט המשולש לא במהרה ינתק הנצרכים לכל ישראל לדעת כל דין ודין כראוי השייכים לבתי כנסיות מנהגי השנה כסדר החדשים עם כמה דברים נאים הנדרשים בעתם ... ויצא פעם שלישית לאור עולם, עם הרבה הוספות ותקונים מכל השבושים והחסרונות שנחסרו בו עד כה, ובהוצאה החדשה הזאת הוספתי בסוף הספר באור על פרקי אבות הנקרא תפארת צבי

Author: Meyer H. [Zevi] Cohen [כהן] מאיר צבי קאהן
Author's father: דוד הכהן
121, 2-155 pp. 8vo
New York, 5683 [1923]
Printer: "Ner Tamid" Press, 54-58 Canal St.
Title page #1 (p. 1): border; English; extended writing.
Title page #2 (p. 2): border; "ספר תפארת צבי באור חדש על מסכת אבות לבאר כל דברי חכמינו ז"ל בדרך ישרה".
Includes: memorial to parents and wife (p. 6); acknowledgments (p. 7); warning against duplication (p. 7); preface 5683 [1923]) (p. 8); preface (pp. 3-4); memorial to wife (p. 155).
Approbations (pp. 3-5): R. Shalom [Solomon] Elhanan Jaffe of New York (19 June 1917); R. Dr. Hillel Hacohen Klein of New York (20 June 1917); R. Gavriel Zev Margolis of New York (27 Nov. 1917); R. Barukh Cohen of the Bronx (27 Nov. 1917); R. Liber Cohon of New York (27 Nov. 1917); R. Menahem Judah [Mandel Leib?] Guzik of New York (26 Nov. 1917); R. Moses Zebulun Margolies [Ramaz] (5 Dec. 1920); R. Abraham Aaron Yudelewitz (23 May 1923).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Cohen published a third edition of *ספר קרן צבי* in 5683 [1923] because the previous two editions had sold out and there was still a demand for it (p. 1). The third edition was corrected and expanded, and contains a commentary on Tractate Avot (*Pirkei Avot/Ethics of the Fathers*). The printing was completed in Iyyar 1924 (p. 154), though the imprint date on the title page is 5683 [1923]. Most of the approbations are from the original edition. For the first edition, see #627.

For biography, other works and references: #627.

659 ספר לבוש מרדכי

כולל חידושים וביאורים על סוגיות ממסכתא בבא קמא אשר פלפלתי עם חברים המקשיבים לקולי בגפ"ת ובדברי הפוסקים בעניני מס' הנ"ל, וביותר חדושים וביאורים וחילוקים בדברי הרמב"ם בהמקומות אשר תמהו עליו הראב"ד ושאר נושאי כליו ... תוצאה שניה

Author: [Moses Mordekhai Epstein] משה מרדכי עפשטיין
Author's father: צבי חיים
15, 168-174, 178 pp. + wrappers (two cols. per page) 4to
New York, 5684 [1924]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-6); contents (pp. 168-174); errata (p. 178).
Rashi type.
BHB1.
Copies: HAR; JNUL; LUB; *YGC.

Epstein was born in 1866 in Bakshty, Lithuania. He was recognized as the "Bakshter *illuy*" and was one of the leading students at the yeshivah in Volozhin. In 1891 he helped establish the colony of Hadera in the Land of Israel and a few years later he was appointed the dean of the yeshivah in Slobodka. In 1924 he transferred the student body to the branch in Hebron. Following Arab riots in 1929, he reestablished the yeshivah in Jerusalem. "His method of studying Jewish law was to seek an understanding of the structure of individual laws as a means of comprehending the system of talmudic law in general. To this end he made a special study of Maimonides, whose method of halakhic commentary he sought to elucidate. In his teaching, likewise, he stressed the understanding of the underlying principles of individual laws more than expertise in wider areas. Epstein's method was adopted in numerous yeshivot" (*EJ*). Epstein visited America in 1924 and 1926 to raise funds for the Central Relief Committee and his yeshivah in Hebron (the date of the second visit is based on his approbation to #685). He died in 1933.

This volume of novellae on Tractate Bava Kamma of the Talmud is a stereotype of an earlier edition (Warsaw: Jacob Zevi Unterhendler, 5661 [1901]). A third edition is Jerusalem: Hasekhel, 5717 [1957]. For a responsum from Epstein's father, see pp. 167-78. Additional volumes of Epstein's novellae and responsa were published in Jerusalem under the same title: Bava Mezia (5689 [1929]); Zevahim and Menahot (1936); responsa (5706 [1946]); Gittin and Yevamot (5708 [1948]); Bava Batra (5617 [1957]); Shabbat, Ketubbot and Bava Kamma (5718 [1958]).

Other works: see above.
Approbations granted: #592, #685, #797, #870, #891, #1055; also see #677.
References: *EJ*; Kaganoff (1990-1), 74-5; Rand, 93 (portrait); *SYSRO*, 12, 102.

660 ספר לב יוסף

כולל שני חלקים חלק אחד מערכות אחדות והדרנים על איזה מסכתות ופלפולים לשבת הגדול, וחלק שני דרשות לשבתות ומועדים לפי רוח העת והזמן


ספר

לב יוסף

כולל שני חלקים

חלק אחד מערכות אחדות והדרנים על איזה מסכתות
ופלפולים לשבת הגדול, וחלק שני דרשות לשבתות
ומועדים לפי רוח העת והזמן

מאת

טובי' גפן

רב באסלאנטא רואדזיא ולפנים בעיר קענטאן אהיא
ובביהכ"נ אנשי לעבנראוט בעיר ניו יארק

שנת תרפ"ד לפ"ק

מוניעשטער פרינטינג קא.
סט. לואים, מא.

Author: J. [Tobias] Geffen טובי[ה] גפן
Author's father: יוסף
[1], 7, 239 pp. 8vo
St. Louis, 5684 [1924]
Printer: Moinester Printing Co.
Title page (p. [1]): extended writing; border.
Includes: a.a. (284 E. Hunter St., Atlanta) (p. 1); preface (pp. 3-6); table of contents (p. 7); table of contents (p. 176).
Graphics: portrait of author (p. 2).
BHB1; *KA* #392.
Copies: HAR; HUC; JNUL; LUB; *YGC.


הרב טובי' גפן
חוף"ק אטלאנטא, גא.

Geffen was born ca. 1870-4 in Kovno and he studied there under R. Zevi Hirsch Rabinowitz and later in Slobodka. He was ordained in 1903 by Rabinowitz, R. Moses Danishevsky and R. Jacob David Willowsky [Ridbaz]. He immigrated to America that same year following the outbreak of pogroms. He worked for a few months in his brother-in-law's sweatshop in New York before becoming a rabbi on the Lower East Side. After being advised by a doctor that New York's congestion was detrimental to his health, he accepted a call in 1907 from the Kollel Perushim of Kovno to travel as an itinerant fund-raiser on its behalf. During a layover in Canton, OH, the Jewish community invited him to remain as its rabbi. While in Canton he pursued secular studies so that he could be more effective as an American rabbi. In search of a warmer climate, he moved to Atlanta in 1910 to serve as the rabbi of Shearith Israel, the smaller of the city's two Orthodox congregations. In Atlanta he revitalized both his own congregation and the community at large. Geffen, who served as the chairman of the Southern branch of Agudath Harabbonim and supervised the kashruth of Coca-Cola (responsum printed in Ziff), was often consulted by Southern rabbis for legal guidance. He was also involved in Zionist organizations. He delivered an invocation at the graduating commencement of JTSA in 1965. Geffen was still active in Shearith Israel as rabbi emeritus when he died in 1970.

ספר לב יוסף contains Talmudic *hadranim*, halakhic novellae and sermons and *pilpul* for various occasions. Some of the sermons refer to contemporary American conditions, *e.g.*, religious laxity (p. 183), Reform (p. 209) and restrictive immigration quotas (p. 221). Geffen had more works in manuscript that he hoped to publish (p. 5). *BHB1* and *KA* do not record the portrait. For an English translation of the introduction, see Ziff, 98-101. See Kaganoff (1990-1), 73.

Other works: *Karnei Hahod Rays of Glory* ספר קרני ההוד (St. Louis: Salz-Gellman, 5695/1935); *Memory in Script* זכרון בספר ... הספד (Atlanta: Shulsinger Bros., 5700 [1940]); *Hadras Yosef* הדרת יוסף (New York: Moinester Publishing Co., 5702/1942). Contributed to #234, #1207. Correspondence in #638. See bibliography in Ziff, 212-5.
References: *AJYB* 72 (1971), 540; Caplan (2002), index; *CDAJB*, 1:192l; *EJ*; Feldberg, 104-6; D. Geffen (1979); D. Geffen (1992), 72, 94 (portrait); Gottlieb, 314; Hertzberg, 92-3, 132; Kaganoff (1983), 56-70; *NYT* (12 Feb. 1970), p. 37:3; Rand, 21 (portrait); Sherman, 73-4; *SLTYBA*, 24-5; *SYSRO*, 159; *WWIAJ* (1926), 191-2; Ziff (portrait); http://www.ourfamilystory.net/geffen/geffenpages/ANCESTRA/Rabbi.htm.

661 מאור החשמל
שאלה ותשובה על דבר מאור האלעקטרין בשבת ויום טוב

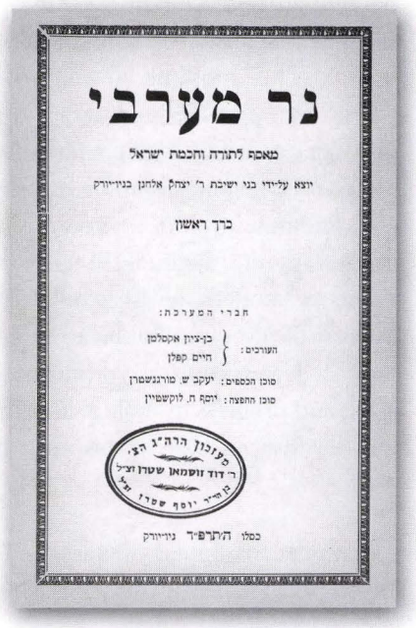
Author: [Judah] Yodel [Yudel] Rosenberg [Rozenberga] [רוזנברג] יהודה יודל ראזענבערג
Author's father: ישראל יצחק
16 pp. 8vo
Montreal, 5684 [1924]
Chronogram: תגאל מהרה
Printer: Rapid Printing Co.
Title page: English; extended writing.
BHB1; *KA* #334.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This responsum permits turning electric lights on and off on the holidays. For a ruling forbidding the consumption of bread baked on the Sabbath, see pp. 13-15. For a warning to *shohatim* not to pluck the feathers of a chicken immediately after slaughtering it, see p. 16. *BHB1* collates 16, [1] pp. A revised edition, containing only the responsum on electricity, appeared as a supplement to שערי ציון (1929).

For biography, other works, approbations granted and references: see #631.

662 נר מערבי
מאסף לתורה וחכמת ישראל

Publisher: Students of the Rabbi Isaac Elhanan Theological Seminary, 301 East Broadway
New York 5684 [1924]-5685 [1925]
BHB1; Brody, 159; Brody-Zeldner, 122; Brown, 177; *KET*, 207-8; *KA* #585.
Copies: HUC; JNUL; LUB; *YGC.


נר מערבי

מאסף לתורה וחכמת ישראל

יוצא על-ידי בני ישיבת ר' יצחק אלחנן בניו-יורק

כרך ראשון

חברי המערכת:

העורכים: בן-ציון אקסלמן, חיים קפלן

סוכן הכספים: יעקב ש. מורגנשטרן

סוכן החצאה: יוסף ת. לוקשטיין

VOL. 1
Author: Benjamin [Ben Zion] Axelman אקסלמן [בנימן] בן־ציון
Author: Hyman Kaplan חיים קפלן
92, [1], <3-31, [1]> pp. + wrappers 8vo

New York, Kislev 5684 [1924]
Printer: Levant Press, 138 2nd St.
Front wrapper: border.
Back wrapper: border; English only; "Ner Maarovi A Magazine Dedicated to Studies in All Branches of Jewish Research Vol. 1."
Title page #1 (p. 1): border.
Title page #2 (p. <3>): border; English only.
Includes: dedication to R. Dr. Dov [Bernard] Revel (p. 3); table of contents (p. 4); preface, by Kaplan (p. 5); list of graduates in 1923 (p. [1]); dedication to R. Bernard [Dov] Revel (p. <5>); table of contents (p. <7>); preface (p. <9>); acknowledgments (p. <[1]>); footnotes.
Other languages: English (pp. <3-31>).

VOL. 2
Author: [Hyman Kaplan] חיים קפלן
147, [1] pp. + wrappers 8vo
New York, Tevet 5685 [1925]
Printer: Complete Printery, 54-58 Canal St.
Title page (p. 1): border.
Includes: acknowledgments (p. 3); table of contents (p. 4); preface, by Kaplan (p. 5); dedication to R. Jeremiah Cohen (p. [1]); footnotes.

Axelman graduated in 1919 from the RIETS-affiliated high school, the Talmudical Academy, and he continued his studies at RIETS.

Kaplan was a graduate of RIETS and he became an instructor in the RIETS-affiliated Teachers Institute. He was the brother of Julius Kaplan.

This rabbinic journal contains articles on Jewish law, *aggadah*, literature and history. "The most pressing need of intellectual Jewry to-day is a more complete and systematic re-union of secular Jewish learning with Rabbinic wisdom ... Recently ... a renaissance of interest in the Talmud seems to have pervaded the minds of modern Jewish youth. This, and a growing interest of our great Rabbis in the need and the problems of Jewish research, promises to introduce a new spirit and progress in Biblical and Talmudical studies. It was our wish to share in this work and act our humble part in promoting this spirit that prompted us to undertake the publication of the "נר המערבי" and dedicate it to תורה and חכמת ישראל ... As a matter of respect to the graduating class we are publishing the Talmudic theses of some of them, partly at the expense of our English department. We are sorry that, for financial reasons, we have been forced to limit the size of the נר המערבי" (vol. 1, p. <9>). On the decline of Judaism and the fact that American Jews no longer admired RIETS, see vol. 1, p. 5. Contributors included Axelman, R. Meir Berlin, Pinkhos Churgin, R. Mordekhai Halpern, Kaplan, R. Yehiel [Julius] Kaplan, R. Solomon Polachek, Revel, R. Israel Rosenberg, Solomon Zeitlin and others. Vol. 2 contains no English articles. The business manager was Jacob S. Morgenstern and the circulation manager Joseph H. Lookstein (vol. 1, p. <3>).

References (Axelman): Klaperman (1969), 142.
References (Kaplan): Gurock (1988), 80-1.

663 ספר סוכת שלום חלק א׳ וב׳
והוא דרושים ובאורים על מסכת סוכה ונלוה אליו חלק שני על דרושים

Author: G[edaliah]. [George?] Silverstone [גדלי׳[ה] סילוועראשטאן [סילוועראשטאן, סילבראסטון, זילבראשטיין
Author's father: ישעיה מאיר
48 pp. + wrappers 8vo
St. Louis, 5684 [1924]
Printer: Moinester Printing Co.
Front wrapper: border; English; extended writing.
Title page #1 (p. 1): border; English; extended writing; "ספר סוכת שלום חלק א׳ והוא חדושים ובאורים על מסכת סוכה ונלוה אליו חלק שני על דרושים".
Title page #2 (p. 33): border; English; extended writing; "ספר סוכת שלום חלק שני".
Includes: a.a. (1725 Euclid Street, Washington, D.C.) (p. 2, b.w.v.); preface (pp. 7-8).
Approbations (pp. 3-6): R. Abraham Isaac Hacohen Kook of Jerusalem (8 Oct. 1923); R. Solomon Hacohen Aronson of Jaffa (16 Oct. 1923); R. Jacob Goldman, Israel Perilkwart and Gerson Grodintzik of Jaffa (14 Oct. 1923).
Graphics: illustration (p. 34).
BHB1; *KA* #598.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר סוכת שלום contains novellae on Tractate Sukkah and sermons. The novellae were the results of his studies during his stay in Jaffa during the High Holiday season of 1923. On Reform Judaism in America, see pp. 46-7. For a responsum by R. Selig Reuben Bengis, Silverstone's uncle, see p. 31. The illustration of the Western Wall on p. 34 is commonly found in Land of Israel imprints. Each section of *ספר סוכת שלום* has a separate title page and imprint, but both were published together (see t.p. #1).

For biography, other works, approbations granted and references: see #162.

664 ספר עטרת מרדכי
כולל איזו תשובות, פלפולים וביאורים בעניני תורה שונים. מאתי מרדכי בלא״א ה״ר חיים צבי ז״ל שיף סינסיננאטי, אמעריקה

Author: [Mordekhai Schiff] מרדכי שיף
Author's father: חיים צבי
100 pp. (two cols. per page) 8vo
St. Louis, 5684 [1924]
Printer: Moinester Printing Co.
Title page (p. 1): English; extended writing; *shaar.*
Includes: preface (31 Jan. 1924) (pp. 4-6).
Approbations (p. 3): R. Moses Zebulun Margolies of New York (17 Jan. 1924); R. Shalom Israelson of Chicago (10 Dec. 1923).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Schiff was born in Laizuva, Lithuania, in 1876. He studied in the yeshivot of Telz, Slobodka and Volozhin and was ordained by R. Nahman Samuel Miodoser and R. Hayyim Fishel Epstein of Sejny. After his marriage he worked for his wife's uncle. When his wife's uncle lost his fortune in 1905, Schiff decided to immigrate to America and he sent for his family one year later. They lived in Cincinnati. "After some years of being occupied with the troubles of business and the regular experiences of life and its needs, and after a long interruption from learning, I've almost forgotten what I learned in my youth ... I [therefore] strengthened myself and set aside time for daily learning ... This is how I returned to studying the Torah in depth ... I have also delivered lectures on Talmud on Sabbaths to the members of a *hevrah shas* for the last ten years ... It is impossible for there to be a study hall that lacks novel interpretations. And I therefore, with the help of God, have been thinking of new explanations and I decided during the last years to arrange some of them in a book, which I present to you [as ספר עטרת מרדכי]" (pp. 4-6). Schiff refused to serve in a rabbinical capacity in Cincinnati. However, when R. Hayyim Fishel Epstein, who served as the local rabbi from 1926 to 1928, resigned from his position, he directed his congregants to rely on Schiff for guidance until a new rabbi could be appointed. Schiff served in this capacity for three years, all the while refusing to accept any financial remuneration. He was a member of Agudath Harabbonim. His uncle was R. Shalom [Solomon] Israelson of Chicago.

ספר עטרת מרדכי contains responsa and novellae. For autobiographical information, see pp. 4-5. Schiff sent his responsum on "טעם כעקר" (p. 18-24) to R. Shalom [Solomon] Israelson of Chicago; for Israelson's response, see pp. 24-6 (it originally appeared in #636, pp. 43-5). For a letter from R. Zevi Pesah Frank of Jerusalem regarding Schiff's responsum on the thirteen hermeneutic principles (pp. 7-15), see pp. 83-91; for Schiff's response, see pp. 92-100.

Other works: מחקרי מרדכי (St. Louis: Saltz & Gellman, 5695 [1935]).
Approbations granted: Yekutiel Greenwald, כל בו על אבלות, vol. 1 (New York: Moria, 5707/1947).
References: *CDAJB*, 2:562; Rand, 136 (portrait); *SYSRO*, 178; *WWIAJ* (1938), 936.

665 קצור התלמוד

מסכת ראש השנה מן תלמוד בבלי מסודרה ומפורשה ע"י חיים טשרנוביץ סדר מועד

Author: [Chaim {Hayyim} Tschernowitz {Czernowitz, Tchernowitz} {Rov Tzoir}] חיים טשרנוביץ [צ'רנוביץ, טשערנאוויץ, טשרנאוויץ, רב צעיר]
Author's father: אלכסנדר זיסקינד
[1], 105-58 pp. 8vo
New York, 5684 [1924]
Publisher: Kitzur Hatalmud
Title page (p. [1]): plain.
Copies: HUC; LUB; *YGC.

Tschernowitz was born in Sebeza, Vitebsk Province, in 1870 (or 1871). He was educated by his grandfather, a local rabbi, and, after his marriage in 1893, he studied in Kollel Haperushim of Kovno. He was ordained by R. Isaac Elhanan Spektor of Kovno in 1896 and he graduated from the Kishinev gymnasium two years later. Tschernowitz became a government-appointed rabbi in Odessa and he opened a modern yeshivah. While in Odessa he associated with Ahad Ha'am and his circle. He visited the Land of Israel in 5671 [1911], after which he studied in German and Swiss universities. He graduated from the University of Wuerzburg in 1914. Tschernowitz was invited to hold a chair in Talmud and Jewish law at Hebrew University, but instead he immigrated in 1923 to America to become a professor of Talmud at the Jewish Institute of Religion. He made "important contributions to the fields of Talmudics, Rabbinics, and Jewish Law"

(Waxman, 4:1126). He died in 1949. *UJE* records that Givat Chaim, a settlement in the Land of Israel, was named in honor of Tschernowitz, but *EJ* records that it was named for Chaim Arlosoroff.

This volume contains the abridged text of Babylonian Talmud Tractate Rosh Hashanah and Tschernowitz's commentary. It is an extract from the earlier Berlin edition with an American title page. On Tschernowitz's *קצור התלמוד* edition of the Talmud, see #675.

Other works: #675. Also see *BHB1*; Kressel; complete bibliography in E. R. Malachi, *פרי עץ חיים* (New York: Shulsinger Bros., 1946).

References: *AJYB* 51 (1950), 524; *BHB1*; *CDAJB*, 2:646; *EJ*, 15:883-4 (portrait); Epstein (1952), 2:391-402; Kabakoff (1966), 20, 21; Kabakoff (1978), 153, 209, 215, 220; Kressel, 2:41; *NYT* (16 May 1949), p. 21:3; *UJE*, 10:183-4 (portrait); Waxman, 4:1126-8; *WWIAJ* (1928), 708; *WWIAJ* (1938), 1073; Zausmer (1957), 95-100; בצרון, vol. 2 (autobiography).

666 צבי חמד

קונטרס ראשון כח התורה משא ומתן של הלכה, בנוגע למעשה שהיה ורעשה כל המדינה, בשריותא דהאי איתתא, שדנו עליה בשאלה ותשובה, אשר בשמה נדפסה, כחא דהיתרא זה ספר, ראשית בכור, חמדת לבי, מפרי עמלי, לחמי ומימי וכל חיתי, שכר פעולתי תורה מעוני, יגעתי באנחתי ומנוחה מצאתי, בזכות אבותי, אבות הצב"י ... הלא כה דברי איש צעיר באלפי ישרא"ל מרבבות אפרי"ם ואלפי מנש"ה צבי הירש פריעדמאנן ראב"ד דקהל הקודש אהבת ישורון פה יע"א מיסד החברה ישיבת בית הילל, מלפנים אבדה"י האטסעג ... יוצא לאור ע"י ה"ועד להדפסת ספרי "צבי חמד"



Author: [Zevi Hirsch {Erno} Friedman] צבי הירש פריעדמאנן [פרידמאן]

Author's father: מנשה שמחה

[6], 36 ff. (two cols. per page) Fo.

New York, 5684/1924

Chronogram: מכח התורה

Publisher (ff. [1a, 2a]: Committee of Printing "Zwi Chemed" ספרי "צבי חמד" ועד להדפסת"

Printer: The Friedman Art Press, 140 Lewis St.

Front board: art.

Title page (f. [1a]): color; English; extended writing; *shaar.*

Includes: adv. for printer (f. [1b]); memorials and dedications (f. [3a]); preface (ff. [4a-6b]); postscript (f. 36b).

Copies: HUC; LUB; *YGC.

This is vol. 1 of *ספר צבי חמד*. It contains much of the text of J. Goldberg's *כחא דהיתרא* [#649], with Friedman's critical glosses refuting it point by point interspersed throughout. The manuscript was completed on 18 June 1924 and the printing continued until 5685 [1925] (f. 36b). Friedman promised to publish any correspondence that he would receive regarding this volume in his next work, *קונטרס כח חכמים* (f. 36b). For letters of reference from R. Dr. Hillel Hacohen Klein of New York (26 June 1924) and R. Israel Halevi Rosenberg of New York (5 Nov. 1923), see f. [2a]. For the members of the "Committee of Printing 'Zwi Chemed,'" see f. [2a]. Samuel Friedman, the printer, was the author's son (f. [1a]). For other volumes of *ספר צבי חמד*, see #565.

For biography, other works and references: see #565.

667 ספר דיני ישראל ומנהגיו
לימים נוראים

Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
204, [1] pp. 8vo
New York, [1924]
Publisher: [Chinuch, 74 East 118th St.]
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 3): border; English only; extended writing.
Includes: copyright, 1924 (p. 2); table of contents (pp. 5-9); preface (6 Aug. 1924) (pp. 11-20); bibliography (pp. 35-41); solicitation for funds (p. [1]); a.a. (66 West 18th St.) (p. [1]).
BHB1; *KA* #157-1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

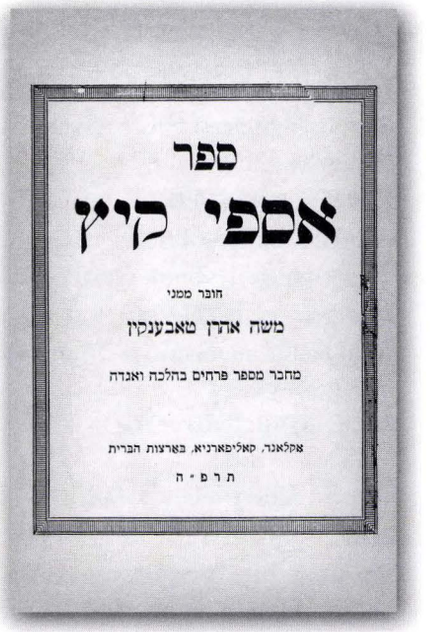
Living in an era of gross materialism, in a land where Jews did not respect the Jewish tradition, Hurwitz placed the burden of guiding the Jewish people upon educators and preachers. He fulfilled his own obligation to Jewish renewal by publishing for them this popular and practical guide to the High Holidays, with their laws and their liturgy. He authored this reference work in a short period of time (pp. 11, 17, 19). He planned to publish another work on kashruth ("תורת המזון בישראל"), but he lacked the funds to do so. He hoped the proceeds from #667 would pay for it as well as for the unpublished work (p. [1]; see #672). The preface deals with elementary education. "On the Customs of Israel," see pp. 21-34. For a reference to Reform cantors, see p. 165. Another copy in YGC has an additional page at the end that lists the publisher and contains an advertisement for other works by the author. An advertisement in #672, pp. 205-10 contains approbations and reviews from R. Abraham Isaac Hacohen Kook of Jerusalem (10 Oct. 1924), R. Abraham Duber Kahana Shapiro of Kovno, in New York (13? Nov. 1924), R. Moses Mordekhai Epstein of Slobodka, R. Moses Leiter (in *הירדן*), Dr. Samuel [Simon] Miller (in *אפריון*, Heshvan 1924), Prof. George Selikovitsch (in *טאגעבלאט*), Peter Wiernik (in *מארגען זשורנאל*), *דאס אידישע פאלק* and *דאס אידישע ליכט*.

For biography, other works, approbations granted and references: see #379.

668 ספר אספי קיץ
חובר ממני משה אהרן טאבענקין מחבר מספר פרחים בהלכה ואגדה

Author: [Moses {Marcus, Mark} Aaron Tobenkin] [טובנקין] משה אהרן טאבענקין
Author's father: יהודה
40, [7] pp. 12mo
Oakland, 5685 [1925]
Publisher/printer: *s.n.*
Title page (p. 1): border.
Includes: preface (pp. 3-6, [5-7]).
Other languages: Yiddish (pp. 3-22); English (pp. [1-7]).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

"I am nearing the end of my seventieth year ... and I have determined, before my eyes are closed in eternal sleep, to publish some of these notes on the Talmud and on our lore, which I have carried with me from land to land during the space of half a century, or longer. The book is being published at the expense of my children and it is most gratifying to me that in this materialistic age they have not lost contact with things ideal and spiritual." Tobenkin referred to America as "the best land we Jews have had since we lost our own homeland" (pp. [5-6]).


ספר
אספי קיץ
חובר ממני
משה אהרן טאבענקין
מחבר מספר פרחים בהלכה ואגדה
אקלאנד, קאליפארניא, בארצות הברית
ת ר פ ״ ה

For biography, other works and references: see #657.

669 גנזי־קדם
מאסף מדעי לתקופת הגאונים ספר שלישי

Author: B[enjamin]. [Manasseh] Lewin בנימין מנשה לוין
96, [7] + wrappers 8vo
St. Louis, 5685/1925
Publisher: Ginze Kedem (Haifa)
Printer: Moinester Printing Co. (St. Louis)
Front wrapper: plain.
Back wrapper: plain; English only; "Ginze Kedem A Geonitic Scientific Periodical Volume III."
Title page (p. 1): plain.
Includes: table of contents (p. 2); errata (p. 2); advs. (pp. [1-6]; table of contents and adv. for vols. 1-2 (p. [7]; footnotes.
BHB1; *KA* #114.
Copies: HUC; JNUL; LUB; *YGC.

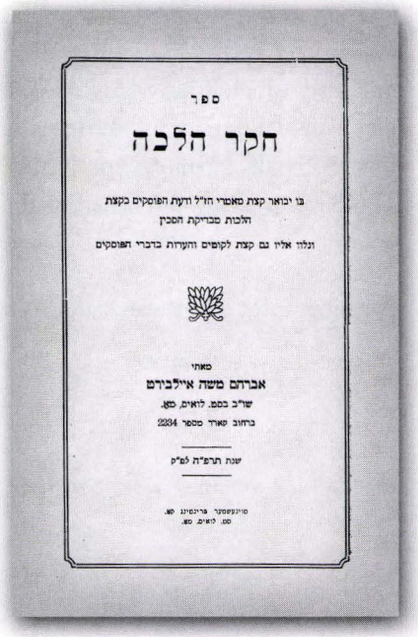
Lewin was born in Gorodets, Ukraine, into a hasidic family and he studied in yeshivot in Telz, Kovno and other cities. He was ordained in 1905, after which he studied in the Berlin Rabbinical Seminary and Berne University. In 1912 he immigrated to the Land of Israel, where he taught and published many important works on the geonic period. He visited America in 1923-4 to deliver lectures (he is identified as a professor at Chicago's Hebrew Theological College on the t.p.). Lewin died in Jerusalem in 1944.

This scholarly journal of the geonic period was edited by Lewin and almost all of the articles (14) in this issue were authored by him. Two additional articles were contributed by Israel Davidson and Alexander Marx. The other issues of this journal were printed in the Land Israel or Europe, and this issue was printed in America probably because Lewin had been there the previous year. It cost two dollars.

Other works: see *BHB1*.
References: *EJ*; Kressel , 2:197-8.

670 ספר חקר הלכה
הלכות מבדיקת הסכין

Author: [Abraham Moses Albert] אברהם משה איילבירט
40 pp. 8vo
St. Louis, 5685 [1925]
Printer: Moinester Printing Co.
Title page (p. 1): border; extended writing.
Includes: a.a. (2234 Carr St.) (p. 1); dedication to benefactor and memorials to family members (p. 2); preface (pp. 3-4).
BHB1; *KA* #328.
Copies: HAR; JNUL; *YGC.


ספר
חקר הלכה
בו יבואר קצת מאמרי חז"ל ודעות הפוסקים בקצת
הלכות מבדיקת הסכין
ונלוו אליו גם קצת לקוטים והערות בדברי הפוסקים
מאתי
אברהם משה איילבירט
שו"ב בסטם. לואיס, מסו.
בחוב' מארך מספר 2234
שנת תרפ"ה לפ"ק
מוינעסטער פרינטינג קאָ.
סט. לואיס, מסו.

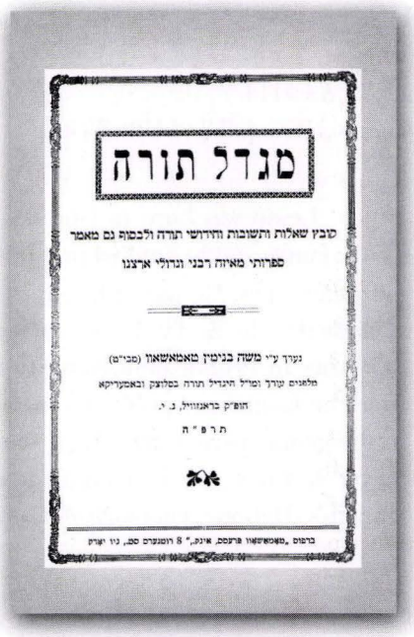
Albert was a *shohet* in St. Louis from ca. 1920 to ca. 1925 (#670, p. 1; *דאס געדעכטיגקייט*, b.w.v.). He authored *דאס געדעכטיגקייט* to demonstrate that *shehitah* is not cruel.

This compilation of the laws for inspecting a *shehitah* knife contains contrasts between the practices of *shohatim* in America and Europe (*e.g.*, p. 30). Appended are halakhic novellae (pp. 31-9) and an excerpt from #674, on Tractate Berakhot (p. 40).

Other works: #674; *דאס געדעכטיגקייט צו דעם גרונד פון שחיטה* (St. Louis: Moinester, 807 N. 8th St., [ca. 1920-2?]) [YGC].
References: *ASAB*, 55; *BHB1*.

671 מגדל תורה
קובץ שאלות ותשובות וחידושי תורה ולבסוף גם מאמר ספרותי מאיזה רבני וגדולי ארצנו נערך ע"י משה בנימין טאמאשאוו (מבי"ט) מלפנים עורך ומו"ל היגדיל תורה בסלוצק ובאמעריקא חופ"ק בראנזוויל, נ.י.

Author: [Moses {Morris} Benjamin Tomashoff {Tomashov}] משה בנימין טאמאשאוו [טומאשוב] [מבי"ט]
Author's father: אלכסנדר יהושע
278 pp. + wrappers 8vo
New York, 5685 [1925]
Printer: Tomashoff Press, Inc., 8 Rutgers St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (750 Sackman St.) (p. 2); table of contents (p. 3); preface (pp. 5-6).
BHB1; Brody, 160; Brody-Zeldner, 122; *KET*, 181.
Copies: HAR; HUC; JNUL; LUB; *YGC.


מגדל תורה
קובץ שאלות ותשובות וחידושי תורה ולבסוף גם מאמר
ספרותי מאיזה רבני וגדולי ארצנו
נערך ע"י משה בנימין טאמאשאוו (מבי"ט)
מלפנים עורך ומו"ל היגדיל תורה בסלוצק ובאמעריקא
חופ"ק בראנזוויל, נ. י.
ת ר פ " ה
דרוקט בטאמאשאוו פרעסס, אינק., 8 רוטגערס סט., ניו יארק

This rabbinic journal, edited by Tomashoff, was published as a continuation of *יגדיל תורה* [#619]. It contains responsa and novellae by R. Hayyim Isaac Hacohen Bloch of Jersey City, R. Israel Dushawitz of Brownsville, R. Samuel Aryeh Elishewsky of RIETS, R. Hayyim Fishel Epstein of Cleveland, R. Jacob Levinson of Brooklyn, R. Solomon Polachek of RIETS, R. Elozor Meir Preil of Elizabeth, R. Joseph Razin of Boro Park (Brooklyn), Israel Halevi Rosenberg, Nissan Telushkin, Tomashoff and Eliezer Silver of Springfield (MA). One issue was published as a sample (p. 6); no others appeared. On the need for a rabbinic journal, see pp. 5-6.

For biography, other works, approbations granted and references: see #619.

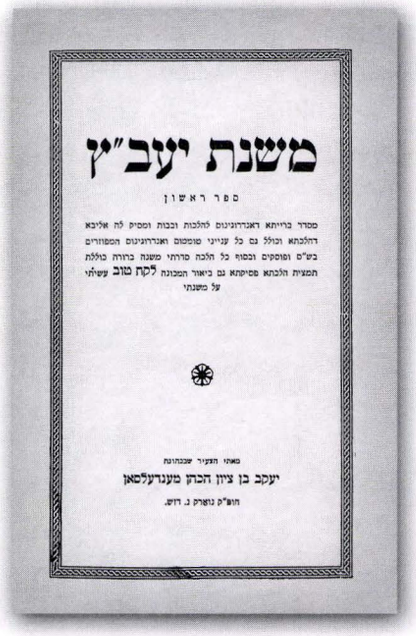
672 ספר המזוזה
עם אור המצות

Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
210, [14] pp. 8vo
New York, 5685 [1925]
Publisher: Salanter Talmud Torah, 74 East 118th St.
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 3): border; English only; extended writing; "The Sefer Ha-Mesusa."
Includes: dedication to Talmud Torah R. Israel Salanter (pp. 2, 5); copyright, by Hurwitz, 1925 (p. 4); preface (p. 5); table of contents (pp. 6-16); bibliography with index of citations (pp. 17-27); preface (pp. 29-36) (Av 1925); adv. and approbations for #667 (pp. 205-10); a.a. (203 West 113 St.) (p. 210); memorials to deceased members of Talmud Torah Rabbi Israel Salanter (pp. [1-14]); officers and board-members of Talmud Torah Rabbi Israel Salanter (p [14]).
Rashi type (section headings).
BHB1; *KA* #451.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר המזוזה discusses the origin and laws of the commandment to affix a *mezuzah* to doorposts. Hurwitz complained that "in this generation, in this land and in this era," the Torah was not given respect, nor was it studied. He therefore planned to publish an encyclopedic series on the origins and laws of the 613 commandments as detailed in traditional literature. Each of the major commandments would be the subject of a separate volume. He had already prepared lengthy manuscripts volumes on kashruth (700 pp.) and the Sabbath, but, because Hebrew printing was so expensive, their publication required an outlay of "many thousands of dollars." He instead published the smaller volume on *mezuzah* to test the market (pp. 33-6). Hurwitz appended the preface of his "אור המצות", a general introduction to the commandments, to *ספר המזוזה*. He hoped to be able to publish the entire manuscript of "אור המצות". See #680 for another volume in his proposed series.

For references, approbations granted and bibliography: see #379.

673 ספר משנת יעב"ץ


משנת יעב"ץ

ספר ראשון

סדר ברייתא דאנדרוגינוס להלכות ובבות וסמיך לה אליבא דהלכתא וכולל גם כל ענייני טומטום ואנדרוגינוס המפוזרים בש"ס ופוסקים ובסוף כל הלכה סדרתי משנה ברורה טוללת תמצית והלכתא מסיקתא גם ביאור המכונה לקח טוב עשיתי על משנתי

מאתי הצעיר שבכהונה

יעקב בן ציון הכהן מענדעלסאן

חופ"ק נוארק ב. דוש.

מתנה להרב הגאון מהר"י קאנטאראוויץ יצ"ו
הגאב"ד דקק טרוקנעאן

מאת המחבר
יעקב בן ציון הכהן
מענדעלסאן
חופ"ק נוארק

Author: J[acob]. [Ben Zion Hacohen] Mendelson יעקב בן ציון הכהן מענדעלסאן
Author's father: מנחם
[8], 64, 40, 88, [8] pp. 8vo
S.l., [1925]
Publisher/printer: *s.n.*
Title page #1 (p. [1]): art; border; extended writing; "ספר משנת יעב"ץ ובו שלשה ספרים ... כולל ברייתא דאנדרוגינוס ... חידושי הש"ס ... שאלות ותשובות".
Title page #2 (p. [3]): border; extended writing; "משנת יעב"ץ ספר ראשון מסדר ברייתא דאנדרוגינוס להלכות ... וכולל גם כל ענייני טומטום ואנדרוגינוס המפוזרים בש"ס ופוסקים".
Title page #3 (p. 1): border; "משנת יעב"ץ ספר שני כולל חדושי הש"ס".
Title page #4 (p. 1): border; "משנת יעב"ץ ספר שלישי כולל שאלות ותשובות בארבעה חלקי הש"ע ובסופו קונטרס 'דברי ריבות'".
Includes: a.a. (27 Avon St., Newark) (p. [2]); preface (30 Oct. 1917) (pp. [7-8]); preface (11 Jan. 1925); list of contributors (pp. [1-5]).
Approbations (pp. [5-6]): R. Raphael Mordekhai Barishansky of the Bronx (8 Jan. 1925); R. Israel Moshowitz of Trenton (13 Jan. 1925).
KA #559.
Copies: HAR; HUC; LUB; *YGC.

Mendelson was born in Krustpils, Latvia, in 1875. He studied in the yeshivot of Jekabpils, Daugavpils and Eisiskes and was ordained in 1898. He served as a rabbi in Leeds, Gateshead and Glasgow. He immigrated to America in 1915 and, after residing for a short while in Elizabeth, NJ (see his approbation to #776), he occupied various pulpits in Newark. He was invited to head the city's Vaad Hakashruth (kashruth commission) and in 1921 he was elected to a third term as the rabbi of the Brisk D'lito congregation in 1925 (see the acknowledgment slip pasted onto p. [6]). Mendelson served as the vice president of Knesset Harabbonim. He died in 1941.

The first section of this work, which contains Talmudic references to androgynous individuals with Mendelson's commentary, was completed in 1917 (pp. [7-8]). The second section contains Talmudic novellae (dating from 1903) and was intended as a continuation of his *שערי ציון* (p. [8]). The third part contains responsa that he authored in Britain and America. Many deal with local circumstances and among his correspondents were Fishel Horenstein of Newark, R. Zundel Levin of New Jersey, R. Moses Kalonymus Skinder of New York, Asher Ze'ev Werner of Paterson, NJ, R. Samuel Aaron Zeidel of Plainfield, NJ, and various *shohatim*. This book was in press in Elul 1924 (#1182, p. 1) and it was published in 1925 (see the 2nd preface and the approbations; the imprint date can't be 5688 [1928] as recorded in Friedberg, since *KA* was published in 1926; also, there are comments on this work in #652, vol. 13, pp. 3, 4, 5-6, which was published in 5686 [1926]). The YGC and LUB copies contain a dedication to Mendelson's congregation (dated 29 Mar. 1925) pasted onto p. [6].

Mendelson appended material to ***ספר משנת יעב"ץ*** pertaining to his dispute with R. Joseph Konvitz ("דברי ריבות", pp. 72-88, [6-8]). Konvitz was appointed the rabbi of a local congregation in 1924 and, upon arriving, attempted to usurp Mendelson's control of kashruth supervision. In the intra-communal strife that followed, Mendelson was summoned by three New York rabbis to appear before a rabbinical court. In a broadside letter which he sent to his colleagues [#1182], he defended his position and argued that New York's rabbis had no authority to interfere in the internal affairs of

Newark's Jewish community. He also solicited opinions from other rabbis and he promised to admit his error if they disagreed with him and to print their statements in *משנת יעב"ץ* if they concurred. "דברי ריבות" contains the original letter, as well as the responses of R. Raphael Moses Barishansky of the Bronx, R. Benjamin Barukh Guth of New York, R. Jacob Ozer Dubrow of Shpitznitz, Kiev Province, R. Menahem Mendel Judah Leib Lokshin, R. Israel Moshowitz of Trenton, R. Abraham Zev Pakshiwe of Union Hill, NJ, R. Joseph Rosin of Daugavpils, R. Jacob Smargan of Dagda, Latvia, and R. Abraham Aaron Yudelewitz of New York. Though some rabbis supported his position (pp. 72-88), Agudath Harabbonim issued a circular supporting the authority of the New York rabbis (p. [6]).

Other works: #1182. *שערי ציון* (Leeds: *s.n*, 5663 [1903]) [LUB]; *הציד* (Leeds: Joseph Porton, 1904) [LUB]; *משנת יעב"ץ* (Leeds: Joseph Porton, 5673 [1913]) [LUB]. None of Mendelson's works are recorded in *BHB1.*
Approbations granted: #776; Hayyim Molod, *The Book of Life* *ספר תורת חיים* (New York: *s.n.*, 5716 [1956]).
References: *AJYB* 44 (1942-3), 342; Caplan (2002), 76, 162; *CDAJB*, 2:431; *DA1*, 239; *NYT* (6 Aug. 1941), p. 17:2; *WWIAJ* (1926), 431; *WWIAJ* (1938), 730.

674 זכר אברהם

הוא חדושי גפ"ת על מסכת ברכות אשר העלו רעיוני דרך למודי בארץ רוסיה בימי חרפי בהיותי בן שבע עשרה שנה ונלוו אליו קצת לקוטים על מאמרים אחדים ופסוקי תנ"ך שרובם כתבתי ג"כ בזמן ההוא.

Author: [Abraham Moses Albert] אברהם משה איילבירט
80, [3] pp. 8vo
St. Louis, [ca. 1925-1930]
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Title page (p. 1): border; English; extended writing.
Include: a.a. (2234 Carr St.) (p. 2); preface (pp. 3-4); errata (pp.[1-3]).
KA #284A.
Copies: *HAR.

זכר אברהם contains Talmudic novellae on the first three chapters of Tractate Berakhot of the Babylonian Talmud. Albert authored it at the age of seventeen (pp. 1, 4). The volume apparently does not contain his entire manuscript, as it does not include an appendix with miscellaneous commentaries on the Bible as stated in the title. Also, #670 (p. 40) contains a selection from his manuscript of "זכר אברהם" on Tractate Sukkah that does not appear in this volume. The imprint date is recorded based on the printer's address; it could not have been published later than 1930, when Harvard acquired its copy. *KA* recorded in 1926 that it was then "in press." Friedberg records an imprint date of [5685] (based on *KA*?). For an excerpt, see #670, p. 40.

For biography, other works and references: see #670.

675 קצור התלמוד
מאת פרופ. ד"ר חיים טשרנוביץ

Author: Chaim [Hayyim] Tschernowitz [Czernowitz, Tchernowitz] [Rov Tzoir] חיים טשרנוביץ [צ'רנוביץ, טשערנאוויץ, טשרנאוויץ, רב צעיר]
Author's father: אלכסנדר זיסקינד
21, [2], <16> pp. + wrappers 8vo
[New York], [1925?]
Publisher (b.w.r./v.): Kitzur Hatalmud Publication Society, 400 West 150th St.
Printer (f.w.v.): Astoria Press, 61 East 4th St.
Front wrapper: border.
Back wrapper: border; English only; "Kitzur Hatalmud (Abridged Talmud)."
Title page #1 (p. 1): identical to f.w.
Graphics: portrait of author (p. <1>).
Copies: LUB; *YGC.

"The Kitzur Hatalmud Publication Society presents this pamphlet to all lovers and students of Hebrew Religious literature. It consists of an introduction by the author of his life work, the Kitzur Hatalmud (The Abridged Talmud), and contains an explanation of the aims and purposes of this monumental work. Extracts from editorial comments and articles regarding the Kitzur Hatalmud and its distinguished author that have appeared in leading Jewish publications of divergent tendencies in various languages are reprinted in the original languages in which they appeared. Incidentally the letters of two eminent authorities, Achad Haam and the Grand Rabbi of Palestine, Rabbi Kook, are likewise published, both submitting their enthusiastic endorsement from their point of view. The Kitzur Hatalmud Publication Society has been established ... 2) To promote, facilitate and encourage the study of the Talmud in the original and revive the enthusiasm for Talmudic learning, the source and power of historical Judaism by means of a modern scientific method. 3) To reintroduce the study of Talmud among all ranks of our people and through the schools and make it once more the pride and basis of our moral and ethical existence. 4) For this purpose it is the aim of the Society to issue a new scientific edition of the entire Talmud—Babylonian and Jerusalem, including their famous commentaries and codifications and especially a new modern scientific interpretation, commentary and notes suitable for our generation. 5) As the first step this Society undertakes the publication of the life-work of the renowned Talmudist, and profound authority and scholar, Prof. Chaim Tchernowitz ... the Kitzur Hatalmud—to reprint the several volumes that have already appeared and ... to publish all the treatises (masechoth) and volumes in which they will appear. 6) The Society will likewise publish the complete works of 'Rav Tzoir' [Tschernowitz] ... works that have not been published heretofore as well as all other writings that have appeared at various times and preserve them for all times" (pp. <3-5>). For a bibliography of Tschernowitz's writings, see p. 15. The imprint date is recorded as 1925 based on the newspaper reviews and approbations reprinted in the pamphlet. Asaph Publishing Co. advertised in 1919 that it was the American agent for *קצור התלמוד* and that the work was available for $3.25 per copy ($4.00 bound) (advs. in *התרן* 6.32 [31 Oct. 1919], b.w.v.; 6.40 (2 Jan. 1919), b.w.r. [#924]). For an extract from the European edition distributed in 5684 [1924] with an American title page, see #665.

For biography, other works and references: see #665.

676 ספר אב בחכמה

כולל חמשה פסקים הלכה למעשה וסימנם חכמ"ה, ר"ת חליצה, כלאים, מסית מדיח, העלם הוראה.

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}] אברהם אהרן יודעלעוויץ [יודעלאוויץ, יודלביץ, יודעלעוויטש]
Author's father: בנימין בונם
38 pp. (two cols. per page) 4to
New York, 5686 [1926]
Printer: Oriom Press, 54 Canal St.
Title page (p. 1): border; extended writing.
Includes: preface (pp. 3-7).
Rashi type.
Copies: *YGC.


ספר

אב בחכמה

כולל חמשה פסקים הלכה למעשה וסימנם חכמ"ה, ר"ת
חליצה. כלאים. מסית מדיח. העלם הוראה.

מחבר ספרי שו"ת בית אב קנא והנינא על או"ח והליתא
ויבינאי וחמישאי על יו"ד. ושיתתאי על חו"מ. ושבועאי על
או"ע. וחמשה ספרים הדש אב על חמשה חומשי תורה וס' יד ח'
על אסתר. וס' יד צר על איכה וס' תפוחי זהב וס' עלים למבחן.

ניו יארק, תרפ"ו לפ"ק

ארוים ע"י הק. 54 קאנאל סטריט, ניו יארק.

ספר אב בחכמה contains five responsa. On the difficulties faced by rabbis in America, see pp. 6-7. For a responsum solicited by R. Joseph Tobias Halevi Levy of Morocco (Chief Rabbi of the Sephardic Community) on whether or not one who praised Jesus in his sermons is to be considered a "*mesit u-medi'ah*" (one who seduces people to commit idolatry, *cf.* Deut. 13:14), see pp. 25-34. While the name of the violator is not named in the responsum, evidence points to Stephen S. Wise, who caused a controversy by praising Jesus in his sermons (see the references to a Reform rabbi who was a leader of American Zionism on pp. 32, 34). For a responsum on the permissibility of a messenger performing *halitzah*, a ceremony that obviates the obligation for levirate marriage, see pp. 8-15. R. Joshua Hayyim of Kiev had inquired of Yudelewitz whether a man who lived in New York could dispatch a messenger to perform *halitzah* for his brother's widow who lived in Kiev (for these details, see the 5687 [1927] ed., p. 105). Yudelewitz's decision to permit the use of a messenger aroused a great controversy in Europe and America. For local opposition, see B. Eisenstadt (1933), 39n; Moses Kalonymus Skinder, *תשובה כהלכה* [#683]. An expanded edition of *ספר אב בחכמה* was printed in 5687 [1927] by Oriom (128 pp.); it contains correspondence concerning Skinder's *halitzah* responsum with various rabbis (*e.g.*, R. Abba David Feingold of Moscow, R. Joseph Rozin ["The Rogachover"] and R. Solomon Lewin [Levine?] of Brooklyn). *BHB1*, Friedberg, HAR, Kaganoff (1990-1), 77 and LUB only record the 5687 [1927] edition. The 5753 [1993] edition was reprinted in Brooklyn in 5753 [1993].

For biography, other works, approbations granted and references: see #607.

677 ספר דרך שלום

כולל תשובות אחדות ופלפולים אחדים לסיומא של מסכתות, ולקוטים מקוטעים והערות שונות בדברי רבנו הרמב"ם ז"ל

Author: S[halom]. [Solomon] Israelson שלום [שלמה?] איזראעלזאן [איזראעלסאן, איזראלסון]
Author's father: אשר
St. Louis, 5686 [1926]
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Title page (p. 1): extended writing; *shaar.*
Includes: a.a. (1868 S. Central Park Ave., Chicago) (p. 2); preface (2 Feb. 1926) (pp. 3-10); postscript (p. 50); footnotes.
BHB1; *KA* #186.
Copies: HUC; JNUL; LUB; *YGC.

ספר דרך שלום contains: responsa and correspondence; Talmudic *hadranim*; and Talmudic and Maimonidean novellae. Among Israelson's correspondents were members of his family and R. Joseph Dov Hurwitz of St. Paul, MN. For a response to criticisms of his *דברי שלום ואמת* [#1143] made by R. Jacob Rabinowitz of Jerusalem, his sister's son-in-law (or bridegroom?), see pp. 23-7. "This book is the third that I have published ... none of my books have been lucky. Of my first book, '*Neveh Shalom*' [#586], which I published twenty-five years ago, I only sold a few copies for a low price, and more than half of the printing was destroyed in a fire (I only have fifteen copies left) ... Of '*Divrei Shalom*' [#636], which I published six years ago, more than half the copies remain in my house (probably they will remain so until the messiah). I did not even earn any profit from those copies that I did sell because many people forgot that I sent them the book or they thought I gave it to them as a gift ... It is my prayer that this book will not be like my previous ones ... indeed it has a different purpose. I wrote in my earlier books that I was not interested in making a living from them, but only in covering the cost of printing and binding. But this is not the case with the present work. Since I spent whatever little money I had to travel to Jerusalem, and I have no means for making a living, I decided to arrange some of my writings and have them printed. Perhaps the fate of this book will be different than its predecessors. I still have enough novellae [in ms.] to publish a large volume ... but I no longer have the resolve to do so [*i.e.*, collect pre-publication subscriptions] ... I wouldn't be able to take it" (p. 9).

For biography, other works, approbations granted and references, see #586.

678 ספר יבא שילה

בשני חלקים חלק אחד שו"ת בהלכה ... חלק שני דרושים יקרים

Author: J. [Isaiah] [Ish] Horowitz ישעיה איש הורוויץ
Author's father: אשר יחזקאל
283 pp. 8vo
St. Louis, 5686 [1926]
Chronogram: פורת
Printer (p. 2): Moinester Printing Co., 1818-32 Washington Ave.
Title page (p. 1): extended writing.
Includes: a.a. (525 Magnus Ave., Winnipeg) (p. 2); prefaces (pp. 3-16); table of contents (pp. 85-6, 91-5, 248-52, 258-61, 271); indices of citations (pp. 87-90, 95-8, 252-7, 261-70, 271); Sabbath hymn by R. Aaron of Karlin (p. 272); acknowledgments (pp. 275-9); errata (pp. 281-3).
Approbations (p. 12): R. Abraham Isaac Hacohen Kook of Jerusalem (6 Mar. 1922).
BHB1; *KA* #338.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Horowitz, the descendant of illustrious rabbis, was born in Safed, Land of Israel, in 1883. He was ordained by many rabbis, including R. Jacob David Willowsky [Ridbaz], and he served as a *dayyan* and the director of yeshivot in Safed. He immigrated to New York in 1922 and served as a rabbi for Habad Hasidim. He moved to Winnipeg in 1923 (not 1921 as in *UJE*) to become the chief rabbi of its Jewish community. Horowitz was a member of Agudath Harabbonim and Mizrahi. He authored a number of works (in ms.) of *halakhah* and Habad homilies.

ספר יבא שילה is divided into four sections: responsa on commandments relevant to the Land of Israel; general responsa; sermons delivered in the Land of Israel; and sermons delivered in America. Horowitz appended an essay ("קונטרס קדושת יום טוב") that he originally intended to publish separately. This essay deals with the observance of the second day of festivals by expatriates of the Land of Israel in the Diaspora (pp. 240-6). On the Ridbaz's activities in the Land of Israel, see pp. 6-10. On American support for the yeshivot of Safed, see p. 11. For letters testifying to Horowitz's ordination, see pp. 7-8. For a brief survey of the Jewish communities of western Canada, see pp. 273-80.

Other works: *פרד"ס הארץ*, 4 vols. (Jerusalem, 1933-1935); *עדת ציון* [see Rand].
References: Rand, 30 (portrait); *UJE*, 10:530; *WWIAJ* (1938), 457.

679 ספר מנחת יעקב

חלק קטן מחבורי הגדול ציצים ופרחים ושושנים, לקטתי מן גן חכמי הראשונים נחמדים מזהב ומפז יקרים, מאירות עינים ומאירים כספירים תורות גנוזים ונעלמים, מרבותינו הקדושים וקדמונים חפשתי כמה שנים, לילות כימים, ומצאתים להדפיס לחכמים, גם חידושים אמיתים ונפלאים, על כמה מסכתות בעזרת החונן לאדם דעת מאתי הק' והצעיר צבי יעקב גאלדבערג מדענעבורג

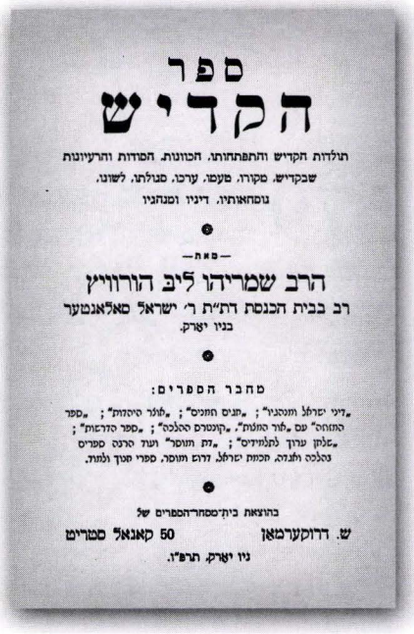
Author: [Zwi Jacob Goldberg] צבי יעקב גאלדבערג
Author's father: יהושע טוביה
80 pp. + wrappers 8vo
New York, 5686 [1926]
Publisher/printer: *s.n.*
Front wrapper: extended writing; *shaar.*
Title page (p. 1): identical to f.w.
Includes: memorial to parents and dedication to R. Moses Zebulun Margolies [Ramaz] (p. 2); copyright, by author, 1926 (p. 2); preface (28 Apr. 1905) (pp. 7-9); acknowledgments to family members and others (p. 70); list of subscribers (pp. 71-80).
Approbations (pp. 3-6): R. Shalom Elhanan Halevi Jaffe of New York; R. Moses Zebulun Margolies [Ramaz] of New York (14 Apr. 1923); R. Abraham Aaron Yudelewitz of Bayonne (15 June 1909); R. Dov Aryeh (Bernard Louis) Levinthal of Philadelphia (17 July 1921); R. Judah Leib Levin of Detroit (23 June 1910); R. Samuel Rapaport of Springfield, MA (11 Oct. 1909), R. Zevi Hirsch Cohen of Montreal (7 June 1910); R. Hayyim Nathan Shohet of Portland, ME (2 Oct. 1910); R. Moses Hayyim Rabinowitz of Brownsville (26 Sept. 1913); R. [Joseph Herman] Hertz of London; R. Joel Zalkind of Raigorod (16 Apr. 1912).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Goldberg, a preacher, was from Daugavpils, Latvia (p. 3). (The family name of one of his sons was Goldman; p. 70).

ספר מנחת יעקב contains "a small part of his larger work" (p. 1), consisting of novellae on rabbinic and other works. Goldberg was careful to note the sources on which he was commenting and to attribute them properly (p. 9). This work was completed by Passover 1905 (p. 9) and Goldberg was soliciting approbations as early as 1909. He had additional approbations but could not afford to print them (p. 6). *ספר מנחת יעקב* cost one dollar (adv. in *העברי* 1.44 [10 Nov. 1916], b.w.v. [#928]).

680 ספר הקדיש

תולדות הקדיש והתפתחותו, הכוונות, הסודות והרעיונות שבקדיש, מקורו, טעמו, ערכו, סגולתו, לשונו, נוסחאותיו, דיניו ומנהגיו


ספר
הקדיש
תולדות הקדיש והתפתחותו, הכוונות, הסודות והרעיונות
שבקדיש, מקורו, טעמו, ערכו, סגולתו, לשונו,
נוסחאותיו, דיניו ומנהגיו
—פאת—
הרב שמריהו ליב הורוויץ
רב בבית הכנסת דת"ת ר' ישראל סאלאנטער
בניו יארק.
מחבר הספרים:
"דיני ישראל ומנהגיו"; "חנוכת החנוכים"; "תורי הימנות"; "ספר
התזוחה" עם "תור התעות", "קונטרס ההלכה"; "ספר הזרזתות";
"שלחן ערוך לתלמידים"; "ת תשובה" ועוד הרבה ספרים
נהלכה ומנהג, תכונת ישראל, דרוש תשובה, ספרי מוסר ומחר.
בהוצאת בית־הספרים של
ש. דרוקערמאן 50 קאנאל סטריט
ניו יארק, תרפ"ו.

Author: S[chmaryohu]. L[eib]. Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
46, [2] pp. 8vo
New York, 5686 [1926]
Publisher: S. Druckerman, 50 Canal St.
Title page #1 (p. 1): extended writing.
Title page #2 (p. 3): border; English; extended writing; "The Sefer Hakadish History of the Kadish Being a treatment of the Origin, Development, Significance, Style, Different Versions, Laws and Customs of the Kaddish."
Includes: copyright, by publisher, 1925 (p. 2); table of contents (p. 5); preface (29 Nov. 1925) (pp. 8-10); adv. for author's "אוצר התורה", 5 vols. (p. [1]); adv. for publisher (p. [2]).
Approbations (p. 7): R. Abraham Isaac Hacohen Kook of Jerusalem.
Graphics: illustration (p. [2]).
BHB1; *KA* #711.
Copies: HUC; JNUL; LUB; *YGC.

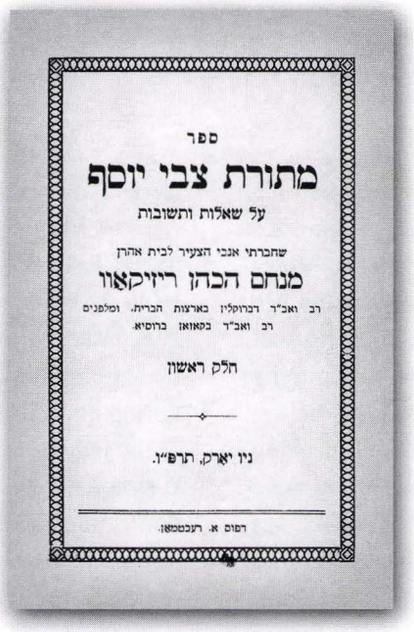
Hurwitz published this work on the "Kaddish" prayer so that worshippers could understand it and recite it with greater devotion (p. 8). It was part of his project to publish an encyclopedic series of books on the origins and laws of the 613 commandments (see #672). Hurwitz noted that he was also working on a fifty-volume encyclopedia of the Pentateuch (p. 10). *KA* collates 41 pp. The adv. for Druckerman notes that his operation was "established in Europe 1869 and in America 1888" (p. [2]).

For biography, other works, approbations granted and references: see #379.

681 ספר מתורת צבי יוסף

Author: [Menahem Mendel Risikof {Risikoff}] מנחם [מנדל] הכהן ריזיקאוו [ריזיקוב]
Author's father: צבי הירש יוסף הכהן
125, [1] ff. 8vo
New York, 5686 [1926]
Printer: A. Rechtman
Title page #1 (f. 1a): extended writing; "ספר מתורת צבי יוסף על שאלות ותשובות ... חלק ראשון".
Title page #2 (f. 2a): extended writing; "ספר מתורת צבי יוסף על שאלות ותושבות חלק ראשון לנסות ולחדד את התלמידים לומדי התורה, אבל לא להלכה ולמעשה, ורק להגדיל תורה ולהאדירה ומשקל ולמטרא בשמעתתא. וגם יש בו חידושים שונות."
Title page #3 (f. 95a): extended writing; "ספר מתורת צבי יוסף חלק שני חדושים וביאורים נחמדים ואיזה דרשות ערבים ומתוקים".
Includes: copyright, 1926, by author (f. 1b); warning against duplication (f. 2b); preface (ff. 4b-9a); contents (ff. 9b-28a); preface (f. 96a-b); errata (f. [1a-b]).
Approbations (ff. 3a-4a): R. Abraham Isaac Hacohen Kook of Jerusalem (29 Nov. 1923); R. Zevi Pesah Frank of Jerusalem (21 July 1924); R. Hayyim Judah Leib Auerbach of Jerusalem (3 Nov. 1923).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Risikof, whose father was a Talmud instructor in the yeshivah of Slonim (and later in Suwalki), was born in 5628 [1868]. He studied in the yeshivot of Slonim and Volozhin and was ordained by R. Solomon Cohen of Vilna, R. Joseph Shlupfer of Slonim and other rabbis. He was accepted as a rabbi in Kazan, Russia, in 5656 [1896]. Following anti-Semitic pogroms, he immigrated to America ca. 1907 and was appointed the rabbi of Ohev Shalom of Brooklyn (see his *מנחם ספר דברי*, p. 5). Risikoff was a


ספר
מתורת צבי יוסף
על שאלות ותשובות
שחברתי אנכי הצעיר לבית אהרן
מנחם הכהן ריזיקאוו
רב ואב"ד דברוסלין בארצות הברית, ומלפנים
רב ואב"ד בקאזאן ברוסיא.
חלק ראשון
ניו יארק, תרפ"ו.
רשום א. רעכטמאן.

member of the Agudath Harabbonim and the Board of Orthodox Rabbis of New York. He authored numerous volumes of responsa, novellae, legal compendiums and homilies. He was in Brooklyn as late as 1948 (*ספר לקוטי דינים*, t.p.).

Vol. 1 contains 550 questions and answers on minutiae of Jewish law to test yeshivah students (ff. 9b-94a). Vol. 2 contains novellae (ff. 97a-111a, 123b-124a) and sermons (ff. 111a-125ab). An earlier edition was published in Jerusalem in 5685 [1925] by Sh. Halevi Zuckerman.

Other works: *ספר דברי מנחם* (Grajewo: Abraham Mordekhai Pyurka, 5671/1911); *ספר שערי זבח* (Jerusalem: Solomon Israel Shirizli, 5673 [1913]); *ספר מתורת צבי* (Jerusalem: Sh. Halevi Zuckerman, 5685 [1925]). Contributed to #607; *ספר תפארת מנחם* (Vilna: A. Tz. Rosencrantz and M. M. Schriftsetzer, 5655/1894); *ספר דברי מנחם* (Grajewo: Abraham Mordekhai Pyurka, 5671/1911); *ספר שערי רצון* (New York: *s.n.*, 5693 [1931]); *ספר שערי שמים* (New York: Shulsinger Bros., 5697/1936); *ספר פלגי מים* (New York: Shulsinger Bros., 5699 [1939]); *ספר הכהנים והלוי* (New York: Shulsinger Bros., 5700 [1940]); *ספר לקוטי דינים תורת הכהנים* (New York: Moinester, 1948). Also see *BHB1.*
Approbations granted: #812.
References: Gottlieb, 297-8; *JCR*, 293, 1188; *OT1*, [23] (portrait); *OT2*, 25 (portrait); *SYSRO*, 111.

682 ספר תרי״ג מצות

סדר המצות לפי מנין הרמב״ם ז״ל בפנים, וסביב לו: מימין ״מטעמים״ כאשר אהב אבינו שבשמים, ומשמאל ״דברי יעקב״, לברר ולפרש דברי המצות, לתרץ ולפרק מחלוקת הרבה מראשונים בסברא ישרה ולאחרונה דרושים יקרים ברעיונות נפלאים. אחר כל מצוה דרוש מעניני המצוה בשם ״כבוד הגרון״. מאת המחבר יעקב בלא״א דוב בער איסקאלסקי חופ״ק ניו יורק. חלק ראשון

Author: [Jacob Eskolsky {Eskolski, Iskulsky}] [איסקולסקי] יעקב איסקאלסקי
Author's father: דוד בר
92 ff. (two cols. per page) 4to
New York, 5686 [1926]
Printer: A. Rechtman, 54 Canal St.
Title page #1 (f. 1a): extended writing; *shaar.*
Title page #2 (f. 70a): border; extended writing; "קונטרס ההוספה לספר תרי״ג מצות חלק ראשון בו יבואו איזה מאמרים לענינים שונים, התעוררות לתקיעת שופר, ולכל נדרי, ולהזכרת נשמות, הסכמות גדולי הרבנים והערותיהם, ציונים וזכרון עולמים לנוחי נפש, מהחיים אשר החזיקו בימיני מאתי יעקב בן לא״א המופלג דובער איסקאלסקי זצ״ל בחודש סיון תרפ״ו".
Includes: copyright, by author, 1926 (f. 1b); a.a. (256 East Broadway) (f. 1b); preface (ff. 2a-3a); dedication to brother (f. 85b); memorials (ff. 85b, 90a-91a); list of subscribers (ff. 91b-92a); table of contents (f. 92b).
Approbations (ff. 86a-89b): R. Meir Dan Plotzky of Ostrog; R. Abraham Avli Hacohen Rappaport of Kielce; R. Isaac Judah Trunk of Kutno; R. Judah Leib Tzirlsohn of Kishinev (29 Apr. 1926); R. Menahem Mendel Landau of Brooklyn (14 May 1926); R. Aaron Wolkin of Pinsk (31 May 1926); R. Judah Leib Fein of Slonim (10 May 1926); R. Israel Nathan Plotzky of Ostrog.
Rashi type.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Eskolsky was born in Mir, Byelorussia, in 1875 and he studied in the yeshivot of Mir and Slonim. He was ordained by R. Zevi Hirsch of Kovno, R. Moses Danishevsky of Slobodka and other rabbis in Vilna. He served as a rabbi in רובליא [Rubel?] and Kozhan Gorodok, both in Minsk Province, before immigrating to America in 1907. At first a rabbi in Scranton, he was soon appointed the rabbi of Anshei Slutsk, a leading synagogue on New York's Lower East Side. He became the rabbi of Anshei Bialystok in 1917. Eskolsky was involved in raising funds to support Jewish communities in Europe and he helped organize Ezrat Torah. He was also a founder of Mizrahi in America and the Ridbaz Talmud Torah, as well as the secretary of the Board of Orthodox Rabbis of New York. Eskolsky was a member of Agudat Harabbonim, even as he supported the rival Knesset Harabbonim. He was finally ejected from the former organization in 1928 because of conflicting opinions over kashruth supervision. He died in 1931. His son-in-law was R. Dr. Israel Tabak.

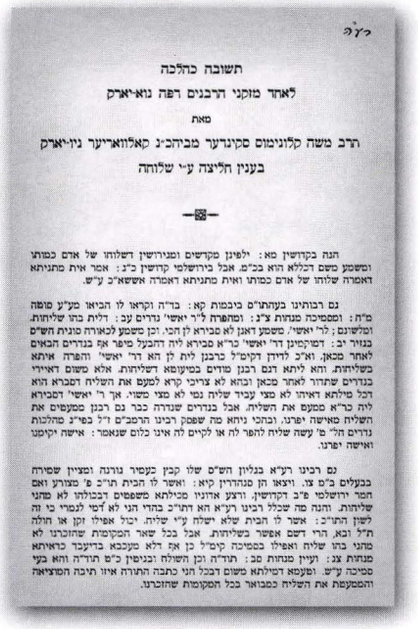
ספר תרי״ג מצות contains: "מטעמים" and "דברי יעקב", Eskolsky's commentaries on the first thirteen Biblical commandments as recorded in Maimonides's *ספר המצות*; sermons; and eulogies. The commentaries on Maimonides are based on lectures that he delivered during his years in America (f. 2a). Among the subjects of the eulogies are R. Dr. Hillel Hacohen Klein of New York and R. Moses Joseph Buchbinder. On the amelioration of the financial circumstances of American rabbis during the decade prior to the publication of this work, see f. 2b. On the American rabbinate and for a statement that Hasidim were more likely than *Mitnaggedim* to remain religious in America, see pp. 59-69. Eskolsky received additional approbations after the type was set and it was too late to include them (f. 89b). He announced that he was preparing additional volumes for publication (f. 69a), but none are recorded.

Other works: #1158 Contributed to #1174. Published #607.
Approbations granted: #236 (no. 4), #744, #751; Aaron Dobrzynski, *Rambling Vines* *ספר פרחי אהרן* (Piotrkow: Hanokh Henokh Follman, 5687 [1927]); Mordekhai Zalman Shapiro, *ספר מעשה בראשית* (Brooklyn: Oriom Press, 1927).
References: *AJYB* 33 (1931-2), 126; *BHB1*; Caplan (2002), 244, 247; *CDAJB*, 1:141; *DA1*, 33-4; Gastwirt, 145; Gottlieb, 310-1; *JCR*, 287, 292, 1187; *NYT* (17 Feb. 1931), p. 25; *OT2*, 22 (portrait); Rephael, 1:96-8 (portrait); Sherman, 61-2.

683 תשובה כהלכה

לאחד מזקני הרבנים דפה נוא־יארק מאת הרב משה קלונימוס סקינדער מביהכ"נ קאלווואריער ניו־יארק בענין חליצה ע"י שלוחה

Author: [Moses Kalonymus Skinder]
משה קלונימוס סקינדער [סקינדר]
[4] pp. 8vo
[New York], [5686 {1926}?]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title.
BHB1.
Copies: JNUL *YGC.


תשובה כהלכה
לאחד מזקני הרבנים דפה נוא-יארק
מאת
הרב משה קלונימוס סקינדער מביהכ"נ קאלווואריער ניו-יארק
בענין חליצה ע"י שלוחה

Skinder served as a rabbi in Lutsk, Ukraine, before immigrating to America. By 1916 he was the rabbi of New York's Kalvarija congregation (see his approbation to #812). He lived on the Lower East Side of New York and was a member of Agudath Harabbonim. Skinder corresponded with R. Jacob Ben Zion Hacohen Mendelson of Newark.

This broadside criticizes a responsum in Abraham Aaron Yudelewitz's *ספר אב בחכמה* [#676] that permits the performance of *halitzah* by a messenger. *Halitzah* is a ceremony that obviates the obligation for levirate marriage. *BHB1* records the imprint date as "5688/1928?," probably because they only record the 5687 [1927] edition of *ספר אב בחכמה*. There was, however, also a 5686 [1926] edition [#676] and it is possible that *תשובה כהלכה* appeared that same year.

Approbations granted: #812.
References: *SYSRO,* 175.

684 פנינים יקרים

כולל חדושי תורה ודרוש לפי רוח הזמן מאת הרב שלמה צבי מרגליות רב בעיר ראטשעסטער, נ.י.

Author: [Solomon Zevi Margolies] שלמה צבי מרגליות
47 pp. + wrappers 8vo
New York, 5686/1926
Publisher/printer: *s.n.*
Front wrapper: border.
Title page (p. 1): identical to f.w.
Includes: a.a. (10 Hyde Park, Rochester) (p. 2); copyright, by author, 1926 (p. 2); preface (pp. 6-11).
Approbations (pp. 3-5): R. Simeon Isaac Halevi Finkelstein of Brownsville (2 Mar. 1926); R. Moses Hayyim Rabinowitz of Brownsville (18 Feb. 1926); R. Zevi Hirsch Dachowitz of Brownsville (2 Mar. 1926).
BHB1.
Copies: JNUL; *YGC.

Margolies served as a rabbi in Rochester (p. 1). This volume, consisting of homilies and novellae, was "completed in a short time." Margolies hoped to publish more works (p. 47).

685 זה ספר תורי זהב

יכלכל בתוכו הלכה, פלפול ודרוש על הלכות הכנסת אורחים ושו״ת אשר הושבתי לשואלי דבר להלכה ולמעשה כפי אשר חנני החונן לאדם דעת ללקוט בשושנים על פי יסודות חוקים ומקורים נאמנים. מש״ס בבלי וירושלמי ומדברי הראשונים והאחרונים. זצלל״ה אשר מפיהם אנו חיים. בראיות מוכיחות וברורות. ומגלה עמוקות. בסברות ישרות. להכריע מהם בצדק לדינא הוצאות. ועוד יבוא בהספר הזה ענינים ומאמרים נחוצים. ומשלים יקרים. נאים ויפים. מאתי הק׳ שמואל אביגדור בהר״ר אבא אברמזאהן רב דדאבלין, קורלאנד אשר ברוסיא.

Author: [Samuel Avigdor Abramson] שמואל אביגדור אברמזאהן [אברמסון]
Author: אבא
13, 94, 48, [1] pp. 8vo
[New York], [5686/1926]
Publisher/printer: *s.n.*
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 1): border; extended writing; "זה ספר שאלות ותשובות אשר השבתי לכל שואל ומבקש דבר ד׳ וגם אשר שאלתי מאחרים ...".
Includes: memorial (p. 3); preface, in acrostic verse (pp. 11-13); errata (p. [1]).
Approbations (pp. 5-10): R. Abraham Isaac Hacohen Kook of Jerusalem (8 Aug. 1924); R. Abraham Isaac Hacohen Kook of Jerusalem (11 Dec. 1923); R. Ezekiel Livshitz of Kalisch, visiting in New York (1926); R. Moses Mordekhai Epstein of Slobodka (6 July 1926).
BHB1.
Copies: HAR; JNUL; LUB; *YGC.


זה השער לד׳ צדיקים יבואו בו

וזה ספר

תורי זהב

יכלכל בתוכו הלכה, פלפול ודרוש על

הלכות הכנסת אורחים ושו״ת

אשר הושבתי לשואלי דבר להלכה ולמעשה
כפי אשר חנני החונן לאדם דעת ללקוט בשושנים
על פי יסודות חוקים ומקורים נאמנים. מש״ס
בבלי וירושלמי ומדברי הראשונים והאחרונים
זצללה״ה אשר מפיהם אנו חיים. בראיות
מוכיחות וברורות. ומגלה עמוקות.
בסברות ישרות. להכריע מהם בצדק
לדינא הוצאות. ועוד יבוא בהספר
הזה ענינים ומאמרים נחוצים.
ומשלים יקרים. נאים ויפים.
מאתי הק׳ שמואל אביגדור
בהר״ר אבא אברמזאהן
רב דדאבלין, קורלאנד
אשר ברוסיא.

ובעת משך חיותי באמעריקא הייתי רב בעיר
לאוֹל ובעיר לינן, מאסם, וזה מיום שנים
אשר רב אנכי בעיר הבירה ניו יארק.

Abramson was born in Daugavpils, Latvia, in 5626 [1866]. He studied in yeshivot in Minsk and Volozhin and he was ordained by R. Isaac Elhanan Spektor, R. David Greenberg and R. Benjamin Montikali. He became the rabbi of Dobele, Latvia, in 5663 [1903]. He immigrated to America one year later and served as a rabbi in Lowell and Lynn, both in Massachusetts. Abramson moved to New York in 1909 (p. 1) and became an itinerant preacher. He established a yeshivah in memory of R. Elijah Hayyim Maisel in 5672 [1912]. He immigrated to the Land of Israel in 5689 [1929]. Abramson desired to open a study hall there (p. 5). His son-in-law was a rabbi in Roxbury, MA.

ספר תורי זהב contains the laws of *hakhnasat orehim* (providing for guests). For responsa, see the second part; some deal with American themes (*e.g.*, Sabbath desecration). In a discussion of *agunot* (abandoned wives) whose husbands fled to America, Abramson mentioned that it was not unusual for the truant husband to be arrested on an unrelated matter and then subsequently "four or five" women would come forward claiming to be his wife (p. 16). The imprint date is recorded based on the approbations (*BHB1* records 5686 [1926] and Friedberg records 5684 [1924]). Inserted in the YGC copy is a form letter from the author concerning the work. The manuscript of this work was mentioned already in 5673 [1913] in *DA1.*

Other works: *נעשה לך* (Jerusalem: Hayyim Zuckerman, 5690 [1930]); *עם נקודת כסף* (Jerusalem: Hayyim Zuckerman, [5690 {1930}]).
References: *BHB1*; *DA1*, 12.

686 מסכת בבא מציעא

מן תלמוד בבלי פרק ראשון־שנים אוחזין

TREATISE BABA MEZIA (Middle Gate) Order IV-Treatise II Chapter One

Author: Abraham W. Steinbach [אברהם שטיינבך]
Author: Reuben Steinbach [ראובן שטיינבך]
Author: Alex[ander] Alan Steinbach [אלכסנדר שטיינבך]
Author's father: Abraham Wolf
11, [5] pp.; 2-21 ff. + wrappers Fo.
St. Louis, [1927]
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Other languages: English (preface, introduction and explanatory footnotes).
BHB2; *KA* #890.
Copies: HAR; HUC; JNUL; *YGC.

Abraham Steinbach was a Talmud instructor at the Baltimore Talmud Torah (p. 1).

Reuben Steinbach studied at the Rabbinical College of America (Yeshiva University) and he received a Ph.D. from Johns Hopkins University. He taught English at the Talmudical Academy (High School) of the Rabbinical College.

Alex Steinbach was born in 1894 in Baltimore. He received a B.A. from Johns Hopkins University, an M.A. from Atlantic University and ordination from HUC (1930). He served as a rabbi in Bluefield, WV (1921-3), Norfolk, VA (1923-34) and in Brooklyn's Temple Ahavath Sholom of Flatbush. In Norfolk Steinbach was the psychological examiner for the juvenile court and he hosted a radio show on child psychology. He was active in Jewish organizational life and was the president of the New York Board of Rabbis, the Brooklyn Board of Rabbis and the Jewish Book Council of America. He was also involved in the American Jewish Congress, the World Jewish Congress, the National Jewish Hospital in Denver (director), the School for Jewish Studies and the American Academy for Jewish Research. Non-Jewish affiliations included the American Eugenics Society and the Society of Biblical Literature and Exegesis. Steinbach authored a number of books in English. He died in 1978 in Hollywood, FL.

"The average Jewish youth in this country ... gives but scant time to it [*i.e.*, the Talmud]. As everyone is aware, his secular work requires most of his attention. Furthermore the method of teaching the Talmud has been, for the most part, far from satisfactory. When a student has a good opportunity to undertake its study, he usually, through no fault of his own, begins unsystematically ... Noteworthy, also, is the all-too-frequent college man who, having had some training in the Talmud in his earlier years, wishes to take it up again seriously and methodically, but who is at a loss to do so for lack of a modern work to aid him. He readily finds annotated editions of Latin, Greek, French, Spanish, and German works, but not of the Talmud. Certainly a properly annotated edition of the Talmud is a desideratum ... Accordingly, this volume contains the text of the Talmud and of Rashi, punctuated and annotated in English and paragraphed; Talmudic idioms and different terms explained wherever necessary; essays clarifying many Talmudic principles; and, for the purpose of a review, questions in Hebrew relating to the subject-matter. This volume will be of value, it is hoped, not only to students, but also to instructors in the Talmud" (p. 2). *KA* records the imprint date as 5686 [5686]. This volume cost one dollar (see the loose order blank inserted into the YGC copy). The authors hoped to published additional volumes of this tractate (p. 2); none are recorded.

Other works (Alex Steinbach): see *BEOAJ*; Drachler, index; *EJ*; *UJE*.
References (Reuben Steinbach): *AJHQ* 54.1 (Sept. 1964), 22, 38n156 (portrait); Klaperman (1969), 141, 264.
References (Alex Steinbach): *AJYB* 80 (1980), 372; *BEOAJ*, 525; *CDAJB*, 2:621; *EJ*; *NYT* (11/15/1978), sec. II, p. 8:2; *UJE*, 8:236, 10:41; *WWIAJ* (1938), 1032.