Hebrew Printing in America 1735-1926

A History and Annotated Bibliography



by
Yosef Goldman

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Yosef Goldman

Volume Two

Research and Editing by
Ari Kinsberg

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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 זכרונותי*
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*

Derash

CHAPTER TWELVE

No genre of traditional literature mirrors the Jewish people of each generation and locale better than *derash* (sermonics/homiletics). *Derash* speaks to all and seeks to address the contemporary needs and concerns of the masses in a language they can understand. The refugee crypto-Jews of seventeenth-century Amsterdam, the Talmudic students of eighteenth-century Metz and the devotees of the nineteenth-century Mussar movement each had their own historical contexts, intellectual backgrounds and spiritual needs. For each of these groups talented preachers developed a particular style of *derash.*

The sermon in America was initially not a regular hallmark of the synagogue service. The first sermon to be printed was delivered by Hayyim Isaac Carigal (1729-1777) in Newport on Pentecost of 1773.[1] Carigal, however, was not an American, but a rabbinical emissary visiting from Hebron. Gershom Mendes Seixas (1746-1816), the minister of New York's Shearith Israel congregation, was the first native-born American Jewish clergyman and the first to preach in English. He is remembered as the "Patriot Preacher" for his revolutionary sympathies, though he was more of a patriot than a preacher. Seixas's official position was as *hazzan, i.e.*, to lead the services, and he delivered only a few sermons during his tenure.

The man most responsible for incorporating the sermon into the fabric of the synagogue service of America was Isaac Leeser of Philadelphia. Ironically, Leeser himself faced severe opposition in his efforts to introduce sermons on a regular basis from the officers of his own congregation, Mikveh Israel of Philadelphia. They demanded that he submit his sermon in advance to the congregation's warden for approval, and Leeser was permitted to preach only following the services "so that all who do not wish to listen may go out without disturbing too greatly the pubic devotion."[2] Nineteenth-century Europe too witnessed a great debate over synagogue sermons, but the debate usually revolved around the language of the sermon. Reformers who advocated that sermons be delivered in a modern European vernacular instead of in Yiddish were accused of corrupting Judaism by modernizing it. This aspect of the debate never made it to American shores during the middle decades of the century, when Orthodox and Reformers alike freely preached in English (or German). There was no other option in a land without a Jewish vernacular.

Leeser's practice of delivering sermons on a regular basis was ultimately adopted by American congregations, and preaching became one of the primary duties of Jewish clergymen. Like their European predecessors, Leeser and his

[1] Hayyim Isaac Carigal, *A Sermon Preached at the Synagogue . . .* (Newport: S. Southwick, 1773) [*JA* #48].

[2] Isaac Leeser, "American Congregations," *Occident* 8.5 (Aug. 1850), 211.

American colleagues were mindful of the needs of their local contemporaries. But whereas European sermons were generally grounded in Talmud and Midrash, Leeser's sermons were more an exercise in Biblical homiletics. Anything more sophisticated would have been beyond the comprehension of his audience, the vast majority of whom had never seen a single tome of the Talmud, let alone studied it. Leeser frequently printed sermons by other Americans in his monthly *Occident*, and he admitted that he printed only specimens that conformed to the "modern style." On one lone occasion did he consent to print a more traditional sermon by Rev. S. C. Noot, but Leeser's postscript demonstrates that this was an exception that proves the rule. He knew that his readers would "not [be] used to it," and he hoped they would "relish a good old-fashioned Derasha, richly seasoned with quotations from Talmud and Midrash."[3]

The arrival of increasing numbers of immigrants from Eastern Europe in the last decades of the nineteenth century was accompanied by a return to the traditional format and style of preaching. The first traditional sermons printed in America appeared in 1889 and were delivered by R. Jacob Joseph, the so-called chief rabbi of New York (#693). As expected, the sermons of this prominent *maggid* (preacher) from Vilna were replete with the *pilpul* (casuistry) typical of the East European style. The *mussar* of the sermons, however, was directed against the most pressing problem in the contemporary American community—the anarchy in kashruth supervision and observance.

According to Judah David Eisenstein, a contemporary communal leader who helped bring R. Jacob Joseph to America, not all in the immigrant community were impressed by Jacob Joseph's preaching and his sermons never had the same impact on audiences in America as they did in Lithuania. Jacob Joseph was unable to appeal to both the most recent immigrants and to long-time residents who had already acculturated to American norms. Many of the "*maskilim*" in particular, according to Eisenstein, were dissatisfied with Jacob Joseph's *pilpul*-oriented sermons; they preferred modern well-organized sermons similar to the ones delivered by English and German-speaking preachers.[4]

The most telling contemporary depiction of the East European preacher in late nineteenth-century America is provided by R. Moses Weinberger in the introduction to his survey of New York Jewry. Weinberger first advised potential immigrants with an interest in religious service that there was no future for them in America if they intended to seek employment as congregational rabbis, *shohatim* or teachers. Only as preachers might they be successful,

> for they do not depend on a time and place. It is not necessary to remain . . . in any one congregation—for it is possible to move from congregation to congregation, and from city to city. This is the only good opportunity for you . . . There is much competition even among preachers (which has lowered the [profession] to its lowest levels), to the extent that a per-

[3] S. C. Noot, "A Derasha," *Occident* 5.8 (Nov. 1847), 400-7.

[4] *OZ*, 60.

> manent preacher costs now just two hundred [dollars]—this is the maximum amount—and an itinerant preacher will not make more than two or three dollars these days (and sometimes not more than one and a half dollars) . . . Nonetheless they will pay him, and they will not send the preacher away empty handed. Aside from all this, and aside from the competition, wandering, disgrace and hard work, it also extremely difficult to get the attention of audiences in America . . . If you will not attempt to amass a well or a treasury of stories and tales . . . If you will not attempt to bring forth the precious from the vile, to create for yourself happenings and analyses from the events of the time and the place, and subjects from [the lives] of real people . . . If you don't realize [the need] for all this, then you will never succeed here as a preacher.[5]

As Weinberger testifies, there was a great hunger for *derash* in America. Indeed, it was the most popular genre of traditional literature in America and many more volumes of sermons and homiletics were published in America than in Europe. The popularity of *derash* among immigrants may be accounted for by the fact that the daily struggle to improve their lot consumed much of their time and energy. *Derash* provided a quick escape for those who still yearned for the East European milieu. This was especially true for those immigrants who lived in the smaller areas of settlement and were not confronted with daily reminders of the Old World, as were those who lived in the large urban ghettos.

Despite the great demand for preachers in the smaller communities, these communities often could not afford to hire a full-time preacher. Nonetheless, small-town Jews helped anchor *derash* in America by assisting rabbis and preachers to print volumes and pamphlets containing their sermons. This important role in furthering *derash* in America is reflected by the many smaller cities and towns represented in the subscription lists of American *derash* books. (These lists also illustrate the wide distribution of Jewish settlement across America and Canada.) The smaller communities also supported legions of itinerant preachers who traveled from town to town.

American preachers were of varying quality. Some lacked any credentials and probably had no experience in Europe. This lack is evident from the many *derash* publications with little spiritual or literary value. Some preachers even published sermons they had plagiarized from other sources, and in one case it is impossible to determine who was the actual author of a particular pamphlet that was printed three times, each under different authorship (#766, #799, #800).[6]

Of course America was also host to many well-qualified preachers, some of whom had established highly-regarded reputations in Europe. The most renowned of these was Zevi Hirsch Masliansky, who could so accurately measure

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[5] #1093, pp. 28-30.

[6] The activity of unqualified preachers was not unique to America. Already in seventeenth-century Frankfurt, ordinances were enacted to prevent unqualified preachers from addressing audiences. See #891, p. 87; also see #849, p. 9, quoting the complaints of R. Samuel Eliezer Edels (Maharsha) regarding preachers in early seventeenth-century Poland.

the pulse of the immigrant community that he was consulted by the leaders of the "uptown" community in New York for advice on how to deal with their "downtown" immigrant neighbors. The pamphlets of several rabbis of the period were eagerly anticipated by American Jews and the publications of some preachers were utilized as guides by their colleagues. The centrality of *derash* to American Jewish life had the effect that even the rabbinic scholars who settled in America published *derash*, a phenomenon that would have seemed strange in turn-of-the-century Europe.

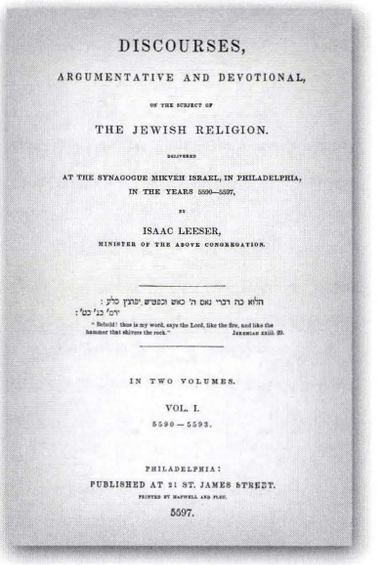
As the genre of traditional literature most responsive to the immediate needs of American Jews, *derash* remains invaluable to the historian of this community. One forward-thinking American rabbi who published his sermons, Hayyim Yehiel Oshry, recognized this fact:

> I have made notes in my books concerning daily occurrences in American life. This will be an important contribution to future historical researchers. In vain will they look in books such as אוצר ישראל by Eisenstein [#230], אוצר השמות by Rosenberg [#228] and Yudelewitz's responsa [#634, #628, #633, #641]. Not in any of these books is there a mirror of the three million Jews in America. In my nine Yiddish [*derash*] books I have given a complete picture of American Judaism and what happened in my life.[7]

Other preachers and rabbis may not have made a conscious effort as did Oshry to contribute to the historical record, but the fact remains that the *derash* of no other period and region was as reflective of the contemporary context as the *derash* of late nineteenth-and early twentieth-century America.

[7] #859, pp. 22-3.

687 Discourses,
Argumentative and Devotional, on the Subject of the Jewish Religion


DISCOURSES,

ARGUMENTATIVE AND DEVOTIONAL,

ON THE SUBJECT OF

THE JEWISH RELIGION.

DELIVERED

AT THE SYNAGOGUE MIKVEH ISRAEL, IN PHILADELPHIA,
IN THE YEARS 5590—5597,

BY

ISAAC LEESER,
MINISTER OF THE ABOVE CONGREGATION.

הלוא כה דברי נאם ה' כאש וכפטיש יפוצץ סלע :
ירמ' כג' כט':

"Behold! thus is my word, says the Lord, like the fire, and like the hammer that shivers the rock."
Jeremiah xxiii. 29.

IN TWO VOLUMES.

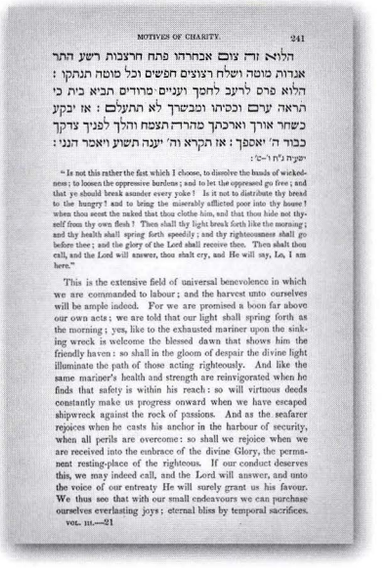
VOL. I.
5590—5593.

PHILADELPHIA:
PUBLISHED AT 21 ST. JAMES STREET.
PRINTED BY HASWELL AND FLEU.
5597.

Author: Isaac Leeser [{יצחק אליעזר {ליסר, ליעסער]
Author's father: אורי
Philadelphia, 5597 [1837]-5601 [1841]
Other languages: English-language text.
JA #632, 748; Rosenbach #413, 479.
Copies: HUC; JNUL; *YGC.
First anthology of Jewish sermons in America.

VOL. 1
x, [1], 297 pp. 8vo [E.p.]
Philadelphia, 5597 [1837]
Publisher: [Isaac Leeser], 21 St. James St.
Printer: Haswell and Fleu
Title page (p. iii): English; "Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion. Delivered at the Synagogue Mikveh Israel, in Philadelphia, in the Years 5590-5597, By Isaac Leeser, Minister of the Above Congregation . . . In Two Volumes. Vol. I. 5590-5593."
Includes: advs. for works by Leeser (pp. i-ii); copyright, 1836, by Leeser (p. iv); dedication to Abraham Sutro (6 Jan. 1837) (pp. v-vi); preface (6 Jan. 1837) (pp. vii-x); table of contents (p. [1]).

VOL. 2
[2], 293, [3] pp. 8vo [E.p.]
Philadelphia, 5597 [1837]
Publisher: [Isaac Leeser], 21 St. James St.
Printer: Haswell and Fleu
Title page (p. [1]): English; "Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion. Delivered at the Synagogue Mikveh Israel, in Philadelphia, in the Years 5590-5597, By Isaac Leeser, Minister of the Above Congregation . . . In Two Volumes. Vol. II. 5594-5597."
Includes: table of contents (p. [2]); errata to vols. 1-2 (p. [1]); list of subscribers (pp. [1-2]).


MOTIVES OF CHARITY. 241

הלוא זה צום אבחרהו פתח חרצבות רשע התר
אגדות מוטה ושלח רצוצים חפשים וכל מוטה תנתקו :
הלוא פרס לרעב לחמך ועניים מרודים תביא בית כי
תראה ערם וכיסיתו ומבשרך לא תתעלם : אז יבקע
כשחר אורך וארכתך מהרה תצמח והלך לפניך צדקך
כבוד ה' יאספך : אז תקרא וה' יענה תשוע ויאמר הנני :
ישעיה נ"ח ו'-ט':

"Is not this rather the fast which I choose, to dissolve the bands of wickedness; to loosen the oppressive burdens; and to let the oppressed go free; and that ye should break asunder every yoke? Is it not to distribute thy bread to the hungry? and to bring the miserably afflicted poor into thy house? when thou seest the naked that thou clothe him, and that thou hide not thyself from thy own flesh? Then shall thy light break forth like the morning; and thy health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall receive thee. Then shalt thou call, and the Lord will answer, thou shalt cry, and He will say, Lo, I am here."

This is the extensive field of universal benevolence in which we are commanded to labour; and the harvest unto ourselves will be ample indeed. For we are promised a boon far above our own acts; we are told that our light shall spring forth as the morning; yes, like to the exhausted mariner upon the sinking wreck is welcome the blessed dawn that shows him the friendly haven: so shall in the gloom of despair the divine light illuminate the path of those acting righteously. And like the same mariner's health and strength are reinvigorated when he finds that safety is within his reach: so will virtuous deeds constantly make us progress onward when we have escaped shipwreck against the rock of passions. And as the seafarer rejoices when he casts his anchor in the harbour of security, when all perils are overcome: so shall we rejoice when we are received into the embrace of the divine Glory, the permanent resting-place of the righteous. If our conduct deserves this, we may indeed call, and the Lord will answer, and unto the voice of our entreaty He will surely grant us his favour. We thus see that with our small endeavours we can purchase ourselves everlasting joys; eternal bliss by temporal sacrifices.

VOL. III.—21

VOL. 3
xii, 268 pp. 8vo [E.p.]
Philadelphia, 5601 [1841]
Publisher: [Isaac Leeser], 1 Monroe Pl., Locust St.
Printer: C. Sherman and Co.
Title page (p. iii): English; "Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion. Delivered Chiefly at the Synagogue Mikveh Israel, in Philadelphia, in the Years 5598-5601, By Isaac Leeser, Minister of the Above Congregation . . . Second Series, or Vol. III."
Includes: advs. for works by Leeser (pp. i-ii); copyright, 1841, by Leeser (p. iv); table of contents (p. v); preface (11 Jan. 1841) (pp. vii-xii).

Central to Isaac Leeser's career as a pioneering American rabbi was his role as a preacher. He delivered more than two hundred fifty sermons over his lifetime in the synagogue, at communal events and at funerals. Some were published in pamphlet form or in his *Occident* monthly [#1192]. In 1837 he issued *Discourses*, a two-volume anthology of fifty-two sermons. Unable to find a publisher for the work, Leeser was forced "to undertake the literary as well as the mercantile part of the enterprise" (vol. 1, p. vii). The first anthology of sermons by an American Jew—previously only a few ephemeral pamphlets each with just one sermon were issued—*Discourses* was eagerly anticipated by communities across the United States, Canada and the Caribbean. Subscribers included individuals living in New York, Philadelphia, Myerstown (PA), Stouchstown (PA), Tappahannock (VA), Kingston (Jamaica), St. Thomas (West Indies) and Bridgetown (Barbadoes). The work was also subscribed to in England and it was reviewed well in Germany. This favorable reception, followed by "frequent inquiries for a continuation," induced Leeser to issue vol. 3 as a second series in 5601 [1841] (vol. 3, p. vii). By this time, however, he had been propelled to national leadership of the American Jewish community and his many communal and literary responsibilities no doubt prevented him from publishing additional volumes for more than two decades. It was not until the end of his life that Leeser began to edit a third series of sermons for publication. While suffering from cancer, he prepared six volumes before finally succumbing to the disease. A seventh volume was edited posthumously by his student, Mayer Sulzberger. The seven volumes of the third series were issued in a ten volume edition that included a reprint of the first two series [*JA* #1956].

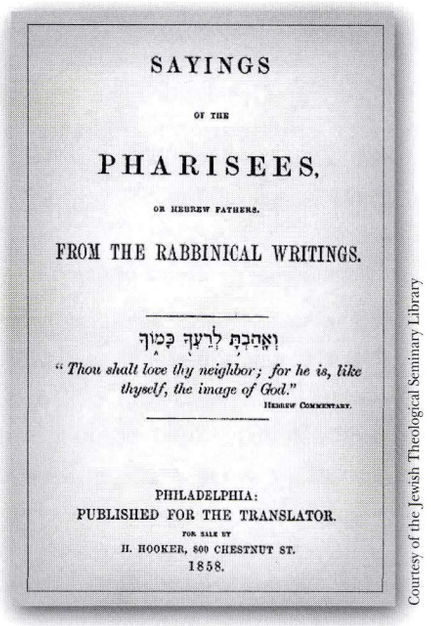
Leeser's *Discourses* marked the coming of age of the American synagogue and ministry. He was well aware of the pioneering nature of his activities as a preacher. In his introductory survey of the state of Jewish preaching in vol. 3 (p. vii), he wrote: "I believe that it may be said without any vanity on my part, that in our Synagogue was the first attempt made for about ten year past to give religious instruction in lectures . . . the whole number of preachers as far as is known to me among the Jews speaking English is but four [the only other in America was S. M. Isaacs of New York]." Leeser called for the revolutionizing of the American Jewish ministry by introducing regular preaching in English, and he wrote of the need to establish Jewish schools to train America preachers. Ironically, Leeser faced severe opposition to his interest in preaching from the leaders of his own congregation, Mikveh Israel of Philadelphia. The tensions are evident in the introduction from his remarks chastising synagogue officers for mixing into the spiritual concerns of the synagogue. He called on them "to confine themselves strictly to their branch of [temporal] duty, and leave the public worship in the public hands of those elevated to conduct it" (vol. 3, p. ix). Congregational leaders had vehemently opposed his efforts to expand the role of the American Jewish clergyman and they rejected his insistence that his contract be emended to permit him to preach at will on whatever he subject he desired without first securing the approval of the president. These demands ultimately cost Leeser his job following a protracted and nasty public battle, but the momentum he initiated in the larger community could not be stopped by a few congregational leaders. After the publication of his *Discourses* the sermon increasingly became accepted as a central feature of the synagogue service; eloquence and oratorical skills became important qualifications for any rabbi seeking an American pulpit.

The sermon remained central to Leeser's efforts to educate and inspire his contemporary coreligionists throughout his career. His decision to print the ten-volume third series as he reached his deathbed was motivated primarily by the recognition that it would serve as his "religious legacy" for the "new generation that has sprung up . . . I hope that the heart of the vast majority of Israelites will still respond to the instructions laid before them now, as was the case three decennia ago, when I was perhaps the only Jewish public speaker in America" (vol. 1, p. vii). He was also driven by the fear that "when the grave encloses my mortal remains, some one might be induced to edit my writings . . . and to make me say what I would not sanction." As Sulzberger noted in a review, the third series was more than just a "religious legacy": "Irrespective of the merits, which the most casual reader will recognize, the book contains much historical information, respecting American Jews; and indeed will be one of the main sources for a history of Judaism in our country . . . Every Jew who is interested in the events that have befallen his co-religionists here, during the last forty years . . . will be glad to possess the work" (*Occident*, vol. 26, pp. 237-8 [#1192]).

Some sermons contain selections with Hebrew type. Leeser dedicated vol. 1 to his teacher and mentor, Rev. Abraham Sutro, chief rabbi of Münster and Mark: "I cannot refrain from publicly acknowledging that to you it is chiefly due that I ever ventured the task of a public teacher." On Leeser as a preacher and his *Discourses*, see Sussman (1995), 60-67, 77, 87-88, 120-121, 241.

687a Sayings of the Pharisees, or Hebrew Fathers.
From the Rabbinical Writings.

Author: [I. L. Lermant] [י.ל. לרמנט]
5-36 pp. 32mo [E.p.]
Philadelphia, 1858
Publisher: H. Hooker, 800 Chestnut St.
Printer (p. 6): stereotyped by L. Johnson & Co.
Title page (p. 5): English.
Includes: copyright, 1858, by author (p. 6); preface (pp. 7-9); postscript (p. 34); footnotes.
Other languages: English.
Pointed text.
BHB2; *JA* #1539.
Copies: *JTSA.


SAYINGS

OF THE

PHARISEES,

OR HEBREW FATHERS.

FROM THE RABBINICAL WRITINGS.

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ

"Thou shalt love thy neighbor; for he is, like thyself, the image of God."

HEBREW COMMENTARY.

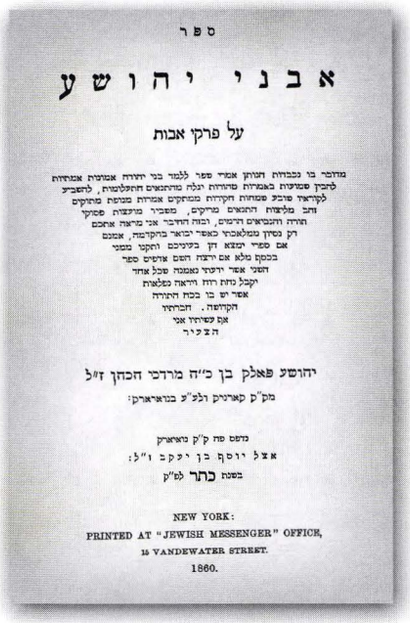
PHILADELPHIA:
PUBLISHED FOR THE TRANSLATOR.
FOR SALE BY
H. HOOKER, 800 CHESTNUT ST.
1858.

Courtesy of the Jewish Theological Seminary Library

Lermant, who lived in Pennsylvania (p. 6), may have emigrated from London (see commentary on p. 15). He wrote of himself: "I am a private teacher; and many of my pupils are adult persons" (pp. 7-8).

This pamphlet contains selections from Tractate Avot of the Mishnah (Ethics of the Fathers) with an English translation. "Learning is not the exclusive property of a single nation; yet we may assert that the writings of the Jews excel, both in extent and in depth, the productions of any other people of antiquity. But, of this immense fund of Jewish learning, the Bible excepted, little is known to the world at large. This we may attribute to two circumstances: firstly the Jewish authors (Rabbins) have, till recently, written in the Hebrew language, exclusively for the *Hebrew* people; for the Jews never were a proselytizing people, even in their own land ... Secondly, The conciseness of the Hebrew renders it a difficult task to give, in any other language, an adequate idea of its force and beauty. Hence the almost general ignorance of the real character of Jewish literature. Even the few ideas which have been given to the world in controversial books, have been transmitted by persons not of the Hebrew denomination, or by those who have deserted their creed, and are generally so garbled, and treated in such an absurd style, as, in most instances, to inspire the uninformed with contempt for the original authors, instead of awakening respect for their opinions. Not long ago an instance, which will illustrate this fact, occurred to me in my professional capacity ... Considering that [many entertain] ... ill-founded notions regarding Jewish literature, and being persuaded that if proper efforts were made to bring the hidden treasures of the Rabbinical writings before the public, particularly in a country like this, where people admire what is good and great, much information would be derived, I have translated a few of the Sayings of the Fathers, in the hope that some one with more ability, and more time and better facilities, will persevere in this most interesting task" (pp. 7-9; italics in original). Lermant wrote in a postscript: "Having perused this little work, you will doubtless say, 'I have seen the same ideas expressed by modern writers!' If so, you will realize the force of the saying of Solomon, that there is nothing new under the sun, particularly where moral ethics are concerned. Let me remind you, however, that the Israelites were fathers in literature, and therefore they might have *lent*, but never *borrowed*. Yet their ideas have been freely appropriated, but seldom acknowledged—for good!" (p. 34; italics in original). For a pronunciation guide of the Hebrew alphabet, see pp. 35-6.

688 ספר אבני יהושע
על פרקי אבות


ס פ ר

א ב נ י י ה ו ש ע

על פרקי אבות

יהושע פאלק בן כ"ה מרדכי הכהן ז"ל

מק"ק קאוונק ולפ"ע בנוארארק:

NEW YORK:
PRINTED AT "JEWISH MESSENGER" OFFICE,
15 VANDEWATER STREET.
1860.

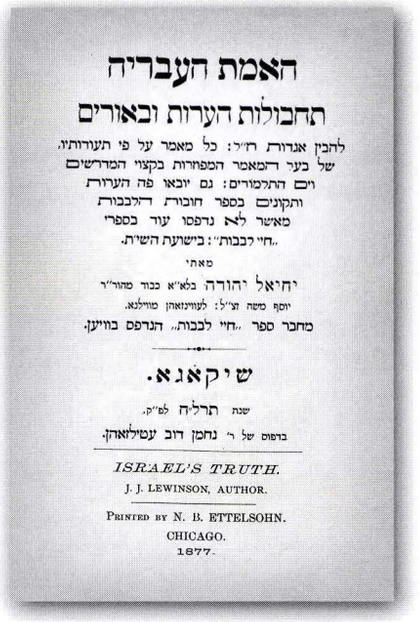
Author: [Joshua Falk] יהושע פאלק
Author's father: מרדכי הכהן
108 pp. 12mo
New York, 5620/1860
Chronogram: כתר
Printer: Joseph b. Jacob [Davis]
Printer: Jewish Messenger, 15 Vandewater Street
Title page (p. 1): extended writing, English.
Includes: warning against duplication (p. 2); preface (pp. 3-4); colophon (p. 108).
BHB1; *JA* #1653; *KA* #4.
Copies: HUC; JNUL; LUB; *YGC.
First Hebrew book published in America.

Falk was born in Brzesc Kujawski, District of Warsaw, in 1799 and he later settled in Kornik, Poznan Province. He immigrated to America in 1858 (1854?). He served as a lay preacher in New York's Beth Hamidrash Hagadol and as a rabbi in Newburgh and Poughkeepsie, NY, and he traveled as an itinerant preacher. Among contemporaries he was "famous as a Talmudist ... [who] pursued with much solicitude his Talmudical studies in the Beth Hamidrash Shaaray Torah" of New York (*Occident*). Falk died in 1864 while visiting a daughter in Keokuk, IA, and his body was reinterred in New York one year later. He is remembered as "The Father of American Hebrew Literature" because of his ***אבני יהושע*** (*USJ*).

The colophon to this commentary on Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*) testifies that it was the first non-liturgical and non-Biblical Hebrew book published in America: "I give thanks that it was my good fortune to be the typesetter of this scholarly book, the first of its kind in America. Blessed be the God of Israel who surely will not deny us the Redeemer, I am Naphtali son of Kathriel Samuel of Thorn" (p. 108). The commentary is based not only on Falk's knowledge of "pure Talmudic literature," but also on the writings "of men such as Maimonides, Judah Halevi, Isaac Arama, Joseph Albo, Adarabi, etc., the works of whom are still regarded by many of the Orthodox of Europe as the Apocrypha" (*Hebraeische Bibliographie*, 28). Falk wrote ***ספר אבני יהושע*** in "simple language," hoping that it would strengthen the beliefs of its readers. He believed that it would demonstrate that there were individuals "toiling" in Jewish scholarship in America. M. J. Raphall suggested that the book be titled "First Fruits" because it was the first Hebrew book published in America. Falk, however, preferred "Stones of Joshua," since he intended it to be the foundation for a two-part collection of discourses, novellae and *pilpul*, entitled "House of Joshua" and "Wall of Joshua." He also hoped to have ***אבני יהושע*** translated into English (pp. 2-4). Neither the larger work nor the English translation ever appeared, though an excerpt of the former appears on p. 2. A section of the commentary to Avot referring to Sabbath desecration in America was omitted because Falk could not afford to pay the printer for additional paper (p. 2). On anti-Reform comments in ***אבני יהושע***, see Kabakoff (1978), 345. *KA* collates 128 pp., no doubt in error (*cf. SYBA* #2). Steinschneider considered this volume a fine example of Hebrew typography (*Hebraeische Bibliographie*, 28). In fact, the type, which was the regular Hebrew type of the *Jewish Messenger*, was unusual and was not used much in Hebrew publishing. See Kabakoff (1976), 220; Kaganoff (1989-90), 46, 47; Mikliszanski, 13-5.

References: *BHB1*; Drachman, 64-5; *EJ*; Eisenstein (1901), 65-6; Fuenn, 431; Grinstein, 537; *Hebraeische Bibliographie* 4.20 (Mar.-Apr. 1861), 27-8; *HYBA*, 23, 347; Kabakoff (1966), 12, 79; Kabakoff (1978), 61, 345; Karp (1991), 316; Karp (1992-3), 201; Karp (2000), 24-6; Krauskopf, 91; Levitan (1980), 312; Mikliszanski, 13-4; *Occident* 22.11 (Feb. 1865), 528; *OY*, 8:181-2; Scharfman, 546; Sherman, 63-4; *USJ*, 2:264; Wiernik (1912), 190, 407.

689 האמת העבריה
תחבולות הערות ובאורים להבין אגדות רז"ל


האמת העבריה

תחבולות הערות ובאורים

להבין אגדות ר"ז: כל מאמר על פי תעודותיו,
של בעי' המאמר המפתחות בקצוי המדרשים
ים התלמודים: גם יובאו פה הערות
ותקונים בספר חובות הלבבות
מאשר לא נדפסו עוד בספרי
„חיי לבבות"; בישועת השי"ת.

מאתי

יחיאל יהודה בלא"א כבוד מהור"ר
יוסף משה זצ"ל: לעווינזאהן פוילנא.

מחבר ספר „חיי לבבות". הנדפס בווין.

שיקאגא.

שנת תרל"ח לפ"ק.

בדפוס של ר' נחמן דוב עטילזאהן.

ISRAEL'S TRUTH.

J. J. LEWINSON, AUTHOR.

PRINTED BY N. B. ETTELSOHN.

CHICAGO.

1877.

Author: J. J. [Yehiel Judah] Lewinson [Levinsohn] יחיאל יהודה לעווינזאהן [לווינזון]
Author's father: יוסף משה
16 pp. 8vo
Chicago, 5638/1877
Printer: N. B. [Nahman Dov] Ettelsohn
Title page (p. 1): extended writing; English.
Includes: preface (pp. 9-10).
BHB1; *JA* #2639; *KA* #60.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Lewinson, a native of Vilna, lived in Chicago by 1877, when he published his *האמת העבריה*. He published *אור חיי לבבות* in New York in 1885. An opponent of *pilpul*, he argued that Midrashim should be understood according to *peshat* (plain, literal exegesis) (#689, pp. 9-10). Lewinson had one son, a doctor, who still lived in Russia as of 1885 (#1019, p. 2).

Lewinson published *האמת העבריה* to demonstrate that statements by various individuals found in the Midrash and Talmud could be understood only within the context of what the individuals had said elsewhere (pp. 3-9). *האמת העבריה* also contains (pp. 10-5) annotations that Lewinson did not include in his *ספר חיי לבבות* (Vienna: Bet Hamidrash, 1872), a critical study of Bahya ibn Paquda's *Hovot ha-Levavot* based on textual variants. These annotations were republished, with excisions and additions, in Lewinson's *אור חיי לבבות*, 47-52 [#1019]. *KA*, Friedberg and *SYBA* misrecord the imprint date as 5635 [1875]. Freimann, Mishkin (#1) and Rosenfeld (#1016) record *האמת העבריה* as the first work published in Chicago with Hebrew type, overlooking *Gemilus Chasodim* *גמילות חסדים* (Chicago: B. J. Ettelsohn & Bro., 5637 [1877]) [Wachs #248].

Other works: #1019; *ספר חיי לבבות* (Vienna: Bet Hamidrash, 5632 [1872]); *ישועות פני* (New York: L. Rabinowitz [or Jacob Saphirstein?], 5660 [1890]) [*JA* #4101; *KA* #363].
References: *DRS*, 6:45; Wiernik (1912), 407.

690 מרפא ארכה
כולל ביאורים ופירושים על פסוקים בכתבי הקדש ומאמרים בדברי חז"ל

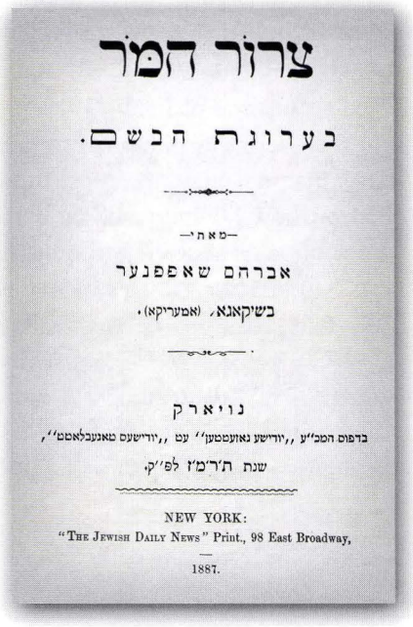
Author: [Eleazar Phillips {Philips}] [פיליפס] אלעזר פהיליפס
Author's father: אוריה
[4], 54 pp. 8vo
New York, 5641/1881
Printer: K. H. Sarasohn, Book and Job Printer, 5 East Broadway
Title page (p. [1]): border; English; extended writing.
Includes: preface (Iyyar 1881) (pp. [3-4]); errata and omissions (pp. 48, 54).
Approbations (p. [2]): R. Moses Apt of New York (Iyyar 1881).
Rashi type (pp. 51-3).
BHB1; *JA* #3015; *KA* #546.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Phillips worked as a scribe as early as 1841 (#690, p. [3]) and was "known and respected for many years in New York as a Hebrew scholar and an expert scribe" (Drachman). (On Herman Philips [Phillips], who was elected cantor at Shaaray Tefilla of New York and was identified as the son of one "Rabbi" Eleazar Phillips, see *Occident* 23.1 [Apr. 1865], 44. Also see Si. Cohen, 21.)

מרפא ארכה contains commentaries on the Bible and Talmud. Commentaries by R. Moses Apt of New York appear on pp. 51-3. Poetry appears on p. [4]. See Drachman, 76-7; Kaganoff (1989-90), 51.

Other works: #692.
References: Drachman, 76-7.

691 צרור המר בערוגת הבשם


צרור המר

בערוגת הבשם.

—מאת—

אברהם שאפענער

בשיקאגא, (אמעריקא).

נויארק

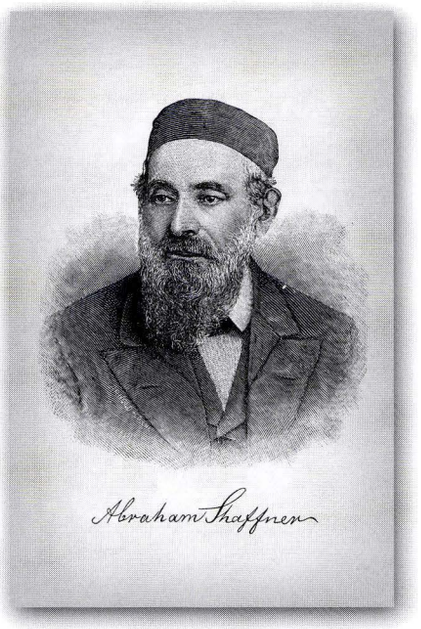
בדפוס הסב"ע ,,יודישע נאוועמטען'' עס ,,יודישעס טאגעבלאטס'',

שנת ת'ר'מ'ז לפ'ק.

NEW YORK:
"The Jewish Daily News" Print., 98 East Broadway,

1887.

Author: Abraham Shaffner [Schaffner] [אברהם שאפענער [שאפנר]
Author's father (p. [4]): קלונימוס קלמן הכהן
Author: [Bernhard {Aryeh} Felsenthal] [ברוך {ברנהארד} {אריה} פעלזענטהאל]
Author's father: שמעון
[5], 128, <[1], 105, 96> pp. 12mo
New York, 5647/1887
Printer (t.p. #2): "Jewish Daily News" Print., 98 E. Broadway
Printer (t.p. #3): Sarasohn & Son, 98 E. Broadway
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. <1>): English only; extended writing; "A Wisp of Myrrh in a Bed of Spices. A narrative of interesting events in the life of Israel's benefactor, the illustrious philanthropist, Sir Moses Montefiore, and reflections upon his many deeds of kindness and benevolence, including elucidations of many expressions in Biblical and Talmudical literature, and a philosophical investigation of the general idea of the belief in the immortality of the soul and reward and punishment in the life to come, etc. Original in Classical Hebrew."
Title page #3 (p. <1>): extended writing; "צרור המור בערוגת הבשם (Zeror ha-Mor ba-Arugath ha-Bosem.) Myrthenstrauss und Gewuerzbeet ..."
Includes: preface (pp. [2], 3-6); errata and addenda (pp. [2-3]); copyright, by author, 1887 (p. <2>); preface (pp. <5-6>); postscript (p. <105>); preface (in German) (p. <5>); postscript (in German) (p. <96>).
Approbations (pp. 1-2, <3-4, 1-2>): R. A[braham]. I. [Jacob] G[ershon]. Lesser [Lissa] of Chicago (25 Nov. 1885); R. Dr. I. [Nahman] Grossmann of Chicago (23 Nov. 1886); Emil Hirsch of Chicago (21 Apr. 1887); Dr. S[amuel]. Sale of Chicago (11 May 1887); A[aron]. Norden of Chicago (1887); R. Liebman Adler of Chicago; B[ernard]. Felsenthal of Chicago (28 Sept. 1885).
Other languages: German and English translation.
Graphics: portrait of Shaffner (p. <[1]>).
BHB1; E. Felsenthal #210; Golschmidt-Lehmann, 8; *JA* #3593; *KA* #701.
Copies: HUC; JNUL; LUB; *YGC.



Shaffner was born ca. 1803-5 (pp. <3, 105>) and he immigrated to America ca. 1854. He was a merchant (p. 3) and was "known ... as a scholar, learned in Hebrew lore" (p. <3>).

"In the year following the death of Sir Moses Montefiore, I thought of writing concerning the life and deeds of this illustrious philanthropist, and to publish the same in memory of this great benefactor of Israel. On the first day of Iyyar 5646 [6 May 1886], my task was finished" (p. <105>). Part one is a homiletic biography of Montefiore and part two contains Talmudic novellae and Biblical commentaries. "After I finished writing my book ... some knowledgeable and wise people read it while it was still in manuscript ... and enjoyed it immensely ... [but] it was a great wonder to them ... for he who engages in commerce does not become wise, particularly not in this land, where the Torah is placed on the street corner and no one asks for it. And they asked me if I did not copy it from books written by famous men of great worth who toil in Torah [scholarship] ... I responded to them truthfully, that all the contents of my book are my own ideas ... and I gave them proof ..." (p. 3). Shaffner hoped "through its sale to be enabled to assure a peaceful evening of life for himself" (p. <3>). Felsenthal had encouraged Shaffner to publish it as early as 28 Sept. 1885 and he himself prepared the translation, which was completed by 22 Nov. 1886 (pp. 1-2). It is not clear whether Felsenthal was responsible for the German or the English translation, or both; *BHB1* and E. Felsenthal record him as the German translator. *KA* record that this work was published for the "fourth convention of the American Zionists [Hovevei Zion?]." An errata slip is tipped in between the German and English sections. The back board contains an alternative English title ("A Wisp of Myrrh") and is illustrated; the Hebrew title on the front board is spelled "צרור המור". Both the "Jewish Daily News" and Sarasohn & Son are listed as printers; the two are really one and the same, as the latter was the publisher of the former. Gutstein, 397 misrecords the author as "Ephraim Schaffner."

For biography, other works, approbations granted and references (Felsenthal): see #274.

692 ספר ומרפא בכנפיה

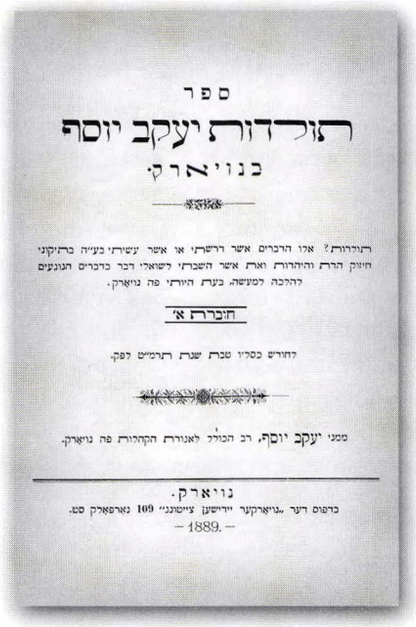
Author: [Eleazar Phillips {Philips}] [פיליפס] אלעזר פהיליפס
Author's father: אורי'
[4], 4-20 pp. 8vo
New York, Tishri 5649/1888
Chronogram: וברכותיה
Printer: Brody & Chelimer, Printers, 136 Canal St.
Title page #1 (p. [1]): border; English.
Title page #2 (p. [2]): identical to t.p. #1.
Includes: preface (p. [3]).
BHB1; *JA* #3733; *KA* #269.
Copies: HUC; *JNUL; LUB; *YGC (lacks pp. 15-18).

This volume contains commentaries on the Bible and Mishnah, as well as novellae on the origins of various customs. The introduction includes a poem.

For biography, other works and references: see #690.

693 ספר תולדות יעקב יוסף בנויארק
חוברת א'

Author: [Jacob Joseph] [יעקב יוסף [יאסעף, יאזעף
Author's father: דובער
22 pp. (two cols. per page) 8vo
New York, Kislev-Tevet 5649/1889
Printer: New Yorker Yiddishen Zeitung, 109 Norfolk St.
Title page (p. 1): extended writing.
Includes: preface (p. 2).
JA #3675.
Copies: JNUL; LUB; *YGC.


ספר
תולדות יעקב יוסף
בנויארק
חוברת א'
נויארק.
1889.

Joseph was born in Kraziai, Kovno Province, ca. 1840. He studied with R. Naphtali Zevi Judah Berlin [Netziv] in Volozhin and with R. Israel Salanter [Lipkin] in Kovno (Caplan [2002], 344; *DA2*, 35) and was nicknamed "*harif*" for his sharp mind. Joseph had a small yeshivah in Slobodka prior to serving as a rabbi in a number of communities. In 1883 he was appointed the communal preacher of Vilna and in 1888 he immigrated to New York at the invitation of the Association of the American Hebrew Orthodox Congregations to become the city's chief rabbi. Upon arriving, his authority was immediately challenged by various segments of New York Jewry (see #162, #732, #1078, #1136; for his supporters, see #552, #649, #716). He suffered a further loss of prestige after a tax was levied on chickens to support his activities to consolidate kashruth supervision (for an adv. with his kashruth certification, see #911, no. 1, f.w.v). Joseph never succeeded in uniting New York Orthodoxy, as had been expected by members of the Association. He died in 1902, following five years of living in obscurity and bedridden with paralysis. His funeral "culminated in the worst anti-Semitic police riot witnessed in America" (Dinnerstein, 275). For eulogies in his memory, see #726, pp. 59-64; #738, vol. 2, pp. 24-6; Simhah Paltrovitch, *ספר קול שמחה* (Jerusalem: Levy and Partners, 5673 [1913]); Moses Simeon Sivitz, *פרי יחזקאל* (Jerusalem: Salomon Brothers, 5668 [1908]), 1-6. Among the American rabbis that Joseph ordained were Joseph Meyer [Julius] Levin, Abraham Loeb Benjaminson, Abraham Moses Shershevsky and A. J. [Simeon Isaac] Finkelstein (see his *ספר בית יצחק*, 103 [#867] for Joseph's opinion of "modern" synagogues). For verse in his honor, see #415 (stanza #31; the following stanza criticized R. Joshua Seigal, Joseph's rival, as one who was interested in "money and wealth").

This was the first issue of a periodical, which Joseph expected would appear once or twice a month, to keep readers apprised of the members and activities of the Association of the American Hebrew Orthodox Congregations. Congregations were invited to post announcements (p. 2). This issue contains two sermons that Joseph delivered in New York, a responsum solicited from Scranton and one homily. Scattered references in Joseph's sermons indicate his concern that kashruth supervision in America was deficient. He attributed the fact that many households consumed non-kosher meat to poverty and the decision of housewives to save a penny on the price of meat (p. 14). The sermons, in which Joseph is referred to in the third person, were actually recorded by another person. On this work, see Kaganoff (1989-90), 51; Karp (1955), 168-9. No further issues were published.

Other works: #1104; *ספר לבית יעקב* (Vilna: Judah Leib Metz, 5648/1888; 2nd ed., 1900; 3rd ed., 1911); *לבית יעקב*, ed. David Abraham Mandelbaum (New York: Rabbi Jacob Joseph School Press, 2002). Correspondence in #498, #703, #811. Novella in #884. Responsum in Ezra Tarrab, *ספר מילי דעזרא* (Jerusalem, 5684 [1924]), 18b-19b. A ms. *hadran* was published by his secretary, Solomon Nathan Kotler, in his *ספר בית שלמה* (St. Louis: Moinester Printing Co., 5687 [1927]), 161-6 (see p. 159 on it being a ms.).

Approbations granted: #146, #569, #570, #578, #584 (vol. 1; signed by R. Solomon Nathan Kotler), #586, #695, #698, #702 (2x), #703 (by R. Solomon Nathan Kotler), #704, #719, #815, #1068, #1103 (vol. 2), #1107, #1113, #1126; Aryeh Leib Binkovitz, *ספר ראשון לציון* (Warsaw: Israel Alapin, 5642/1882); Moses Simeon Sivitz, *ספר חקר דעת*, vol. 2 (Jerusalem: Salomon Brothers, 5662 [1902]); Avner Zissenwein, *ספר ציר נאמן* (Jerusalem: Isaac Nahum Levy, 5658 [1898]).

References: *AJYB* 4 (1902-3), 197; Ben-Menahem, 48-9; Berman, 294-302, 320-1 (portrait); Blondheim, 191-2, 199; Caplan (1996); Caplan (2002), 328, 344-5, index (portrait); *CDAJB*, 2:302; Dinnerstein; *DRS*, 4:19; *EJ*, 7:264; Gurock (1996), index; *HYBA*, 56-7, [1] (portrait); *JE*, 7:264; Karp (1955); Mandelbaum (portrait); *NYT* (29 July 1902), p. 9:4; *OY*, 5:138; *OZ*, 60, 106, 252-71; Rephael, 2:475-81 (portrait); Sherman, 109-10; Singer, "A Chief Rabbi" (portrait); *UJE*, 6:195; *USJ*, vol. 4, index; Wiernik (1912), 278-81 (portrait); #719, pp. 18-19; #899 no. 23, p. 4.

694 ספר תאמי צביה

באור על איזה אגדות ומדרשים קשים ומתמיהים אשר כבר שחו עליהם גבעות עולם

TOÖME ZEBIJAH Comments on Passages of the Talmud and Medrash

Author: Baruch Ettelsohn [עטילזאהן] ברוך

Author's father: יונה

Author: N[achman]. B[aer]. [Dov] Ettelsohn [Ettelson] [{נ[חמן]. ד[וב]. עטילזאהן {עטעלזאן, אטלזון}

Author's father: ברוך

[2], 77, [2] pp. (two cols. per page) 4to

Chicago, 5651/1891

Printer: Jewish Courier

Title page #1 (p. [1]): border; English; extended writing.

Title page #2 (p. 1): identical to t.p. #1, without border.

Includes: copyright, 1891 (p. [2]); memorial to mother (p. 2); preface, by Baruch Ettelsohn (pp. 4-8); postscript, by N. B. Ettelsohn (p. [1]); errata (p. [2]); footnotes.

Approbations (p. 3): Mathias Strashun of Vilna; Samuel Joseph Fuenn of Vilna; Mordekhai Plungian of Vilna; Zevi Hacohen Rabinowitz of Dinaburg; Simeon Halevi Ish Horowitz of Leipzig (28 July 1878).

BHB1; *JA* #4190; *KA* #832; Mishkin #11.

Copies: HUC; JNUL; LUB; *YGC.

Baruch Ettelsohn was born in 1806 in Sakiai, Lithuania, (t.p.) and was a rabbi. He later lived in Chicago and contributed to *קרן–אור* [#901]. He died in 1891, leaving unpublished works in manuscript (p. [1]).

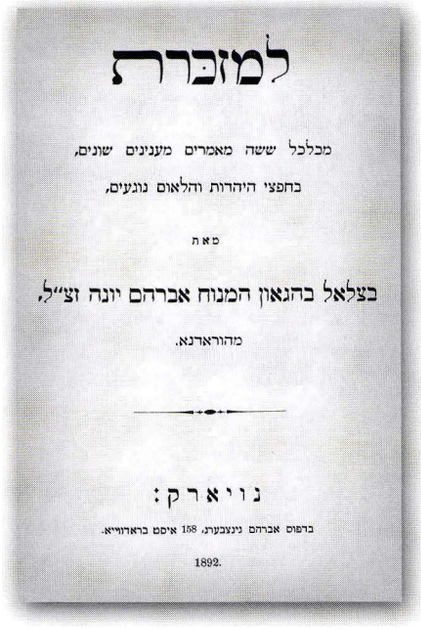
N. B. Ettelsohn, Baruch's son, was born in Sakiai in 1828. "He had a sound Talmudic and Hebrew education, and he also possessed a great deal of general knowledge" (Gutstein, 381). He immigrated to America in 1851 and he settled in Chicago a few years later. Ettelsohn opened a printing shop and became "the pioneer of both the Yiddish and Hebrew presses in Chicago" (Gutstein, 381). In 1877 he edited the first

Yiddish periodical in the mid-west, *Izraelitische Presse* [*JA* #S456]; a Hebrew supplement, *היכל העבריה* [*JA* #S518; *KA* #259], contained polemics against R. Bernhard Felsenthal and his Reform practices. Ettelsohn, whose shop was a center for Chicago's Hebraists, died in 1922 (or 1920).

This commentary on various *aggadot* and Midrashim was authored by Baruch and edited by Nachman. It was in press during the final days of Baruch's life, but the final product appeared posthumously. The publication costs were subsidized by Abraham Lieberman, one of "four men [who] may be given credit for having laid the foundation for the building of a social and communal life among Orthodox Jews in Chicago" (Bregstone, 9). Nachman hoped to publish more of his father's manuscripts (p. [1]), but none are recorded.

Other works (Barukh Ettelsohn): *הגדה של פסח עם באור ... תקות ישראל* (Warsaw: Isaac Goldman, 5628 [1868]); *ספר מדרש רבה על שיר השירים עם באור ... כנפי יונה* (Warsaw: Joel Levinsohn, 5636/1876). Contributed to #901. Also see Schwab, 119.
References (Barukh Ettelsohn): Rosenstein, sec. 2, surname list, p. 4; Wiernik (1912), 407.
References (N. B. Ettelsohn): Cutler, 138; Gutstein, 381-3, 385-6, 397; *LFDNYL*, 6:583; Meites, 358; E. R. Malachi, "שבעים", 664-5; Rothblatt, 35-6; Rejzen (1926), 2:739; Starkman, 70-2.

695 למזכרת
מכלכל ששה מאמרים ... בחפצי היהדות והלאם


למזכרת

מכלכל ששה מאמרים מענינים שונים,

בחפצי היהדות והלאום נוגעים,

פ א ת

בצלאל בהגאון המנוח אברהם יונה זצ"ל,

מהוראדנא.

נ ו י א ר ק :

בדפוס אברהם גינצבורג, 158 איסט בראדוויא.

1892.

Author: [Bezalel Yevnin {Evnin, Ewnin}] [יעוונין, יוונין] בצלאל
Author's father: אברהם יונה
25 pp. 8vo
New York, 1892
Printer: Abraham Ginsberg, 158 East Broadway
Title page (p. 1): plain.
Includes: dedication to Asher Lemil Germansky, "known ... for his bookstore, the largest in America" (p. 5); preface (p. 6); errata (p. 25); footnotes.
Approbations (p. 3): R. Jacob Joseph of New York (in New Brighton, NY) (28 July 1892).
Other languages: English.
Rashi type (footnotes).
BHB1; *JA* #4323; *KA*#410.
Copies: HUC; JNUL; LUB; *YGC.

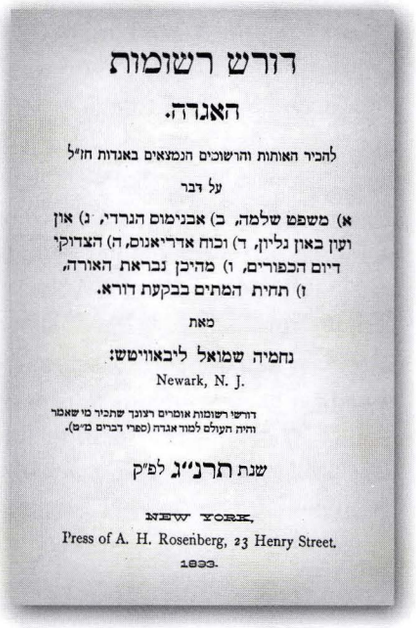
Yevnin, a nephew of R. Hayyim of Volozhin (p. 3), was born in Grodno ca. 1840. He was educated by his father and in Lithuanian yeshivot. He immigrated to America ca. 1880 (1893 according to *HYBA*) and served as a rabbi and preacher in New York, Chicago and Milwaukee. He wrote articles for *העברי* [#900] and *דיא נויארקער צייטונג*. His brother was Samuel Yevnin.

The six sermons in this volume contain polemics against Reform Judaism, anarchism and the assimilation of new immigrants in America. They also deal with anti-Semitism in America. Yevnin delivered them over a period of six years (p. 6). For poetry, see p. 25. On his plans to publish *השכם ודבר* [#1126], see p. 25. For an addendum to *למזכרת*, see *השכם ודבר*, vol. 2, pp. 29-32 [#1126]. See Kaganoff (1989-90), 53.

Other works:. #1126. Contributed to #900.
References: *BHB1*; *CDAJB*, 2:702; *HYBA*, 59; *LFDNYL*, 4:275-6.

696 דורש רשומות האגדה.

להכיר האותות והרשומים הנמצאים באגדות חז"ל על דבר
א) משפט שלמה, ב) אבנימוס הגרדי, ג) און ועון באון גליון,
ד) וכוח אדריאנוס, ה) הצדוקי דיום הכפורים, ו) מהיכן נבראת האורה,
ז) תחית המתים בבקעת דורא. מאת נחמיה שמואל ליבאוויטש


דורש רשומות
האגדה.
להכיר האותות והרשוכים הנמצאים באגדות חז"ל
על דבר
א) משפט שלמה, ב) אבנימוס הגרדי, ג) און ועון באון גליון, ד) וכוח אדריאנוס, ה) הצדוקי דיום הכפורים, ו) מהיכן נבראת האורה, ז) תחית המתים בבקעת דורא.
מאת
נחמיה שמואל ליבאוויטש:
Newark, N. J.
דורשי רשומות אומרים רצונך שתכיר מי שאמר והיה העולם למור אגדה (ספרי דברים מ"ם).
שנת תרנ"ג לפ"ק
NEW YORK,
Press of A. H. Rosenberg, 23 Henry Street.
1893.

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן–יצחק, מאיר זיוו]
Author's father: יצחק
[3], 39, [1] pp. 12mo
New York, 5653/1893
Printer: A. H. Rosenberg, 23 Henry St.
Title page (p. [1]): English; extended writing.
Includes: memorial (p. [2]); preface (p. [3]); footnotes.
BHB1; *JA* #4556.
Copies: HAR; HUC; JNUL; LUB; *YGC.



דורש רשומות האגדה contains novellae on *aggadah*. It cost twenty-five cents (advs. in *העברי* 3.35 [11 Sept. 1893], 8 [#903]; Libowitz, *אוצר החכמה והמדע*, no. 1, p. 40 [#904]). A second edition was published in 1919 [#823] and a third edition was published as *דורש רשומות האגדה ... הוצאה שלישית, עם הוספות ותקונים והערות חכמים וחוקרים* (Jerusalem: Darom, 5689 [1929]). Pp. 11-16 originally appeared as *אבנימוס הגרדי* (New York: Jacob Saphirstein, 5651 [1891]) [*BHB1*; *JA* #4102]. For more of Libowitz's novellae on *aggadah*, see his column under the same title in *אוצר החכמה והמדע*, no. 1, pp. 21-5 [#904]. See Kaganoff (1989-90), 49.

For biography, other works, approbations granted and references: see #253.

697 ספר מגן אבות

באור המבאר ע"ד מחקר והשכלה את דברי חכמי המשנה, אשר במסכת אבות

Author: Brachiah [Benjamin?] Mayerovitz [Mayerowitz] מאיראוויץ [בנימין?] ברכיה
Author's father: שלום דוד
[4], VII, 147, [1] pp. 8vo
Chicago, 5655 [1895]
Printer: M. P. Ginzburg, 473 South Halsted St.
Title page #1 (p. [1]): English only; border; "The Shield of Our Fathers A Commentary on the Ethics of the Fathers Written in Hebrew and translated into English."
Title page #2 (p. [2]): border; extended writing.
Includes: dedication (p. [4]); preface (Jan. 1895) (pp. I-VII); errata (p. [1]); footnotes.
Approbations (p. [3]): Dr. B[ernhard]. Felsenthal of Chicago (30 Jan. 1895).
Other languages: English translation.
BHB1; *JA* #4880; *KA* #431; Mishkin #15.
Copies: HUC; JNUL; LUB; *YGC.

Mayerovitz was born in 1865 in Vegeriai, Kovno Province, where his father was a rabbi. Mayerovitz was educated in Riga and Tukum, Russia, [Tukums, Latvia?] and he studied under R. Isaac Elhanan Spektor. He served as a rabbi in Kansas City (MO), Toledo and Atlanta and was involved in communal affairs. His tenure in Atlanta ended in 1907. Mayerovitz was fluent in English and was "the first rabbi in Atlanta to deliver sermons in English" (*UJE*). The *Atlanta Constitution* described him as being "fully imbued with the spirit of American liberty" (qtd. in Hertzberg).

"I was moved to write this [commentary on Tractate Avot/*Ethics of the Fathers* of the Mishnah] ... by the following observations: I see that unfortunately all writers of the present day armed themselves, like one man, to wage war against religion, their sole standing being education, enlightenment ... while on the other hand, I observe, that those that tenaciously cling to the ancient customs ... abhor education, shrink from enlightenment ... In view of this, I dare hope, that this work of mine, in which I endeavored to hew a middle path for my co-religionists, leading to wisdom and knowledge, will serve as a fit implement and suitable instrument, by the aid of which it will be possible to unite the spirit and intent of true enlightenment with those of true religion. For, this work of mine, written in Hebrew and translated into English ... will, I hope, enable the youth of this country, who may be hesitating at the threshold of the apartment separating true religion from false, belief from unbelief, orthodoxy from reform, to comprehend, how to admire and value our Thora and our sages, and at the same time to be convinced that far from being opposed and contradictory to religion true education goes hand in hand with it and *vice versa*, they are both united and joined together, never to separate ... This it is, dear brethren and friends, that induced me to undertake the labors of issuing this book ... and to translate into English for the special benefit of our young people, born or raised in the United States, where also our sacred tongue is shamefully neglected and ridiculed ... For the revising of this book the author is indebted to his esteemed friend, Dr. M. [Morris] A. Goodstone, of Pittsburgh, Pa." (p. VI). Hertzberg, 87 and J. Schultz, 35 do not identify the contents of this work correctly.

References: *AJYB* 5 (1903-4), 80; *CDAJB*, 2:428; Hertzberg, 87, 125; B. Schultz, 57; J. Schultz, 19, 34, 35; *UJE*, 1:599.

698 ספר דרך אבות
ביאור חדש על מסכת אבות

Author: [Elijah Schick] אליהו שי"ק
Author's father: בנימין
[4], 3-46 ff. 8vo
Philadelphia, 5655 [1895]
Publisher: Hanokh Henokh Schick
Printer: Aaron Levin, 614 S. 5th St.
Title page #1 (f. [1a]): English; extended writing; *shaar.*
Title page #2 (f. [2a]): extended writing.
Includes: preface, by publisher (f. [4a]).
Approbations (ff. [2b-3b]): R. Jacob Joseph of New York (15 Nov. 1893); Dov Aryeh [Bernard Louis] Levinthal of Philadelphia (12 July 1895); Dov Baer Abramowitz of Philadelphia (26 July 1895); R. Dr. Abraham Zevi Erschler of Philadelphia.
Graphics: illustrations (f. [1a], 46b).
BHB1; *JA* #4731; *KA* #182.
Copies: HAR; JNUL; LUB; *YGC.


ספר
דרך אבות
ביאור חדש על מסכת אבות
פילאדעלפיא
A. Levin, 614 S. 5th St. Phila.

Elijah Schick was born in 1809 in Vasilishki, Vilna Province, and he studied in Grodno. He served as a rabbi in a number of Russian towns for more than forty years, officiated as a cantor on the High Holidays and was known as a popular preacher. He died in 1876 in Kobrin, Kovno Province.

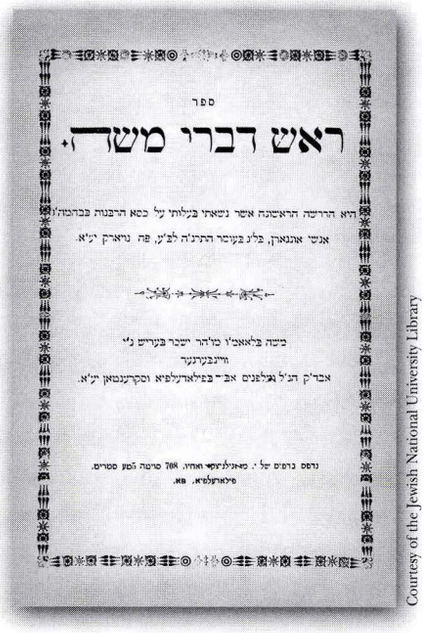
This commentary on Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*), by Elijah Schick, is based on the premise that the statements of the individual rabbis must not be understood in isolation. It demonstrates that each statement is either connected to other statements by that rabbi, or is related to some event in his life. The publisher, Hanokh Henokh Schick, was the author's grandson. He emigrated from Russia and lived in Philadelphia (f. [3b]; Zausmer [1957], 216 records that he was a rabbi and that he lived in Philadelphia for two months in 5651 [1891]). He originally intended to publish this work while he was still in Russia. Once he had arrived in America, he was encouraged by Erschler to publish it as a memorial to his grandfather and for the benefit of American Jews who thirsted for such knowledge (f. [3b]; also see Abramowitz's approbation). Hanokh Henokh went through great difficulties to publish this book and he hoped to publish his grandfather's other works (f. [4a]). The text of the Mishnah is included in דרך אבות. On Elijah's illustrious family, see t.p. #1. *BHB1* and *KA* record [4] pp. at the end (a list of subscribers according to *KA*); LUB does not. The YGC copy appears to have been bound without the extra pages (the final leaf contains the concluding text on the *recto* and an illustration on the *verso*). Other editions are Vilna: Judah Leib Metz, 5642/1882; Warsaw: Nathan Schriftgeisser, 5644/1884; Jerusalem: Horev, 5696 [1936]; Jerusalem, 5747 [1987]. The Philadelphia edition is based on the Vilna edition, with the omission of the grandson's preface and one page at the end (*BHB1*).

Other works: see t.p.
References: Fuenn, 120; *JE*, 11:96.

699 ספר ראש דברי משה

היא הדרשה הראשונה אשר נשאתי בעלותי על כסא הרבנות בבהמה"ג אנשי אונגארן, בל"ג בעומר התרנ"ה לב"ע, פה נויארק יע"א.

Author: M[oses]. Weinberger [ווינבערגער] משה ווינבערגער
Author's father: ישששכר בעריש
10 pp. 8vo
Philadelphia, [1895]
Printer: J. Magilnicki and Bros., 708 South 5th St.
Title page (p. 1): border; extended writing.
Includes: errata (p. 10).
BHB1; *JA* #4940; *KA* #740.
Copies: HAR; HUC; *JNUL.


ספר
ראש דברי משה
היא הדרשה הראשונה אשר נשאתי בעלותי על כסא הרבנות בבהמה"ג
אנשי אונגארן, בל"ג בעומר התרנ"ה לב"ע, פה נויארק יע"א.
Courtesy of the Jewish National University Library

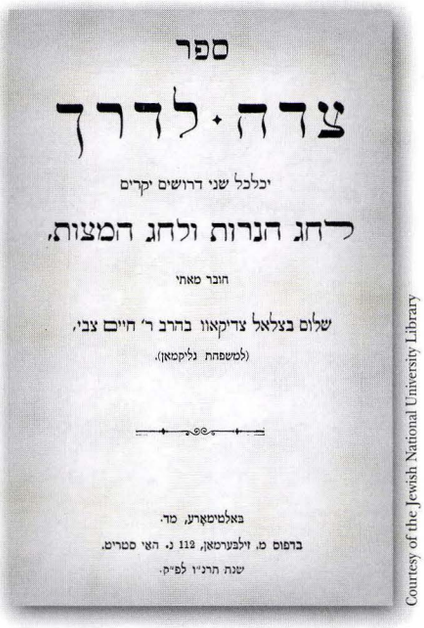
This is the first sermon that Weinberger delivered upon becoming the rabbi of Beth Hamedrash Hagadol Anshei Ungarn of New York (Lag ba-Omer [14 May], 1895) (p. 1). Appended is a letter from his father commending him on his new pulpit and relating how proud he was that famous European rabbis had attested to his scholarship. Weinberger's father advised him not to neglect matters of kashruth supervision and to license only capable and pious slaughterers. He also recommended that Weinberger "set aside time [each day] to study the precious book '*חתן סופר*' [by Samuel Ehrenfeld] and frequently review its wonderful introduction '**בית האבות**' and '**בניות ברמה**', for it is full of *mussar* and is a treasury of fear of God (and particularly because a large part of it was written by your hand, as you were his secretary)" (pp. 9-10). On Weinberger's subsequent tumultuous tenure at Beth Hamidrash Hagadol Anshei Ungarn of New York, see #1143.

For biography, other works and references: see #572.

700 ספר צדה לדרך

יכלכל שני דרושים יקרים לחג הנרות ולחג המצות

Author: [Shalom Bezalel Zadikoff {Glickman}] שלום בצלאל צדיקאוו [צדיקוב, גליקמאן]
Author's father: **חיים צבי**
[2], 42, [1] pp. 8vo
Baltimore, 5656 [1896]
Printer: M. Silberman, 112 N. High St.
Title page (p. [1]): extended writing.
Includes: preface (pp. 4-6); errata (p. [1]); footnotes.
BHB1; *JA* #4944; *KA* #686.
Copies: HAR; *JNUL; LUB.


ספר
צדה לדרך
יכלכל שני דרושים יקרים
לחג הנרות ולחג המצות,
חובר מאתי
שלום בצלאל צדיקאוו בהרב ר' חיים צבי,
(למשפחת גליקמאן).
באלטימארע, מד.
בדפוס מ. זילבערמאן, 112 נ. האי סטריט.
שנת תרנ"ו לפ"ק.

Courtesy of the Jewish National University Library

Zadikoff was born in 1853 in Pusalotas, Lithuania, and he delivered lectures on Torah and ethics to laborers in his native town. Originally a *maskil*, he returned to the traditional faith when he realized the Haskalah had become bankrupt as a movement (pp. 4-6). Known for his Zionist orations, he was charged with founding Hovevei Zion branches in America between ca. 1892 and 1895. To accomplish this he traveled as an itinerant preacher to various parts of the country, including Baltimore, Boston and vicinity (including Worcester) and New York (pp. 1-3). Upon his return to Russia he became close to R. Jacob Isaac Reines and he traveled around the country preaching on behalf of Mizrahi. He immigrated to the Land of Israel in 1906 and settled in Jaffa. There too he preached regularly. Zadikoff left for London ca. 1912 to raise money for Mizrahi's educational institutions in the Land of Israel. He then visited Kovno, where he became stranded following the outbreak of World War I. Together with many of Kovno's Jews, in 1915 he left for Minsk. There he became ill and died the following year. Zadikoff was "one of the great preachers in Russia in his time" (*DA1*).

Zadikoff had completely forgotten about the two sermons in this volume (one for Hanukah and one for Passover), which he had written more than twenty years earlier before becoming a *maskil*. It was only after he became disenchanted with that movement and had resumed his study of traditional subjects that he remembered the manuscript (pp. 4-6). It was published with the assistance of Mordekhai Temka, a *shohet* in הויזעלטאן, PA (p. [2]; there was an active community in Hazleton, PA, though there is also a Hazelton Hills, PA). For letters from Zionists in Boston, New York and Baltimore describing Zadikoff's activities in America, see pp. 1-3.

Other works: *ספר מהות היהדות* (Vilna: S.P. Garber, 5693 [1933]).
References: Caplan (2002), 297; *DA1*, 295; Rephael, 5:3-6 (portrait).

701 ספר אהל מועד

Author: [Abraham Jacob Gershon Lissa {Lesser}] [אברהם יעקב גרשון לעסעסר [לסר, ליססא
Author's father: עזריאל מאיר
[2], 8, 11, 256; 8, 10, 70, [2] pp. + wrappers (two cols. per page) 4to
Chicago, 5657 [1897]
Chronogram: נזרת
Printer: Naphtali Gonsior of Warsaw, 303 Dearborn St.
Front wrapper: *shaar*.
Title page #1 (p. [1]): *shaar*; extended writing; general title: " ... ספר אהל מועד והוא שם הכולל לשני ספרים הכלולים ספר ראשון בית המדרש ספר שני חידושי בית המדרש".
Title page #2 (p. [2]): extended writing; divisional title (part 1): "ספר בית המדרש".
Title page #3 (p. 1): extended writing; divisional title (part 2): "ספר חידושי בית המדרש".
Includes: preface (pp. 3-8); index of citations (pp. 1-11, 1-8); memorial to family and teachers (pp. 1-10); errata (pp. [1-2]).
Approbations (pp. 1-2): R. Naphtali Zevi Judah Berlin of Volozhin [Netziv] (27 Sept. 1876); R. Saul Zelig Hacohen of Daugavpils (14 June 1876); R. Saul b. Israel [Padweh] of Polotsk (23 July 1876).
BHB1; *JA* #5034; *KA* #19; Mishkin #22.
Copies: HAR; JNUL; LUB; *YGC.

Lesser was born in Mir, Byelorussia, in 1834. He studied with prominent rabbis—he singled out R. Samuel Avigdor of Karlin for special mention (part 2, pp. 1-2)—and was ordained by R. Isaac Elhanan Spektor, R. Isaac Charif of Slonim and R. Samuel Avigdor. Lesser served as a rabbi and the head of the religious court in a number of Russian towns before immigrating to America in 1882. After fifteen years as the rabbi of Congregations Bnai Jacob and Bet Hamidrash Hagadol of Chicago, he moved to Cincinnati to become the rabbi of three Polish and Russian synagogues. (R. Album records in his *ספר דברי אמת* vol. 2, p. 52 [#1129] that Lesser was chased out of Chicago by "musclemen.") Lesser was involved in local

communal concerns, including the establishment of Chicago's first talmud torah. He also served as the first president of Agudath Harabbonim and was very active in Zionist circles. On Lesser's interest in philosophy, see Ju. Isaacs, 347. Lesser died in 1924.

This work contains "ספר בית המדרש" (seventeen sermons for holidays) and "ספר חידושי בית המדרש" (novellae on the laws of Passover). It was proofread by Isaac Duber Chones of Vilna (t.p. #1) and the printing was subsidized by Marcus and Beila [Bessie] Nathan of Chicago (p. 6). On Lesser's congregation and his activities in Chicago, see the preface (pp. 3-4). See Ju. Isaacs, 355-8.

Other works: #943. Contributed to *בית ועד לחכמים* 1.2 (Adar 1903), 10; 1.3 (Nisan 1903), 1, 19; 1.4 (Iyyar 1903)], 4 [#591].
Approbations granted: #598, #609, #612, #691; Tobias Geffen, *ספר קרני ההוד* (St. Louis: Saltz-Gelman, 1935).
References: *ASAB*, 49-50; *BHB1*; Bregstone, index; Gottlieb, 309; Horwich, 139-42; *HYBA*, 67-8; Ju. Isaacs; Klein and Sarna, index (portrait); Meites, 494-5; *OY*, 6:62-3; Rand, 80 (portrait); Rephael 3:244-5; Sherman, 129-131; *SYSRO*, 137; Wiernik (1912), 282, 306.

702 ספר יד יהודה
כולל דרושים על סדר הפרשיות, וגם פירוש על התורה ... חלק ראשון

Author: [Nathan Judah Loeb Rabinovitz] [רבינוביץ] נתן יהודה ליב ראבינאוויץ
Author's father: אברהם אבא
XI, [1], 158 pp. + wrappers (two cols. per page) 8vo
New York, 5657/1897
Chronogram: זמרתי
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (30 Aug. 1891) (pp. IV-VII); index of Biblical citations (pp. VIII-IX); errata (p. [1]); postscript (p. 153); list of subscribers (pp. 155-8).
Approbations (p. III): R. Isaac Elhanan Spektor OBM of Kovno; R. Jacob Joseph of New York (6 June 1893); R. Jacob Joseph of New York (18 Feb. 1896).
BHB1; *JA* #5245; *KA* #341.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Rabinovitz, a preacher in Slobodka, became the rabbi of Providence, RI, ca. 1887 (p. 155). He died in 1898 at the age of fifty-two.

ספר יד יהודה contains homilies on the first five lections of the Pentateuch. Rabinovitz hoped to publish his manuscript on the rest of the Pentateuch and the Talmud, to which he would append additional approbations (pp. III, VII, 153). Such a volume never appeared. See Caplan (2002), 145, 155, 157.

References: Abramowitz, 69; Caplan (2002), 145, 155, 157.

703 ספר הפותח והחותם

אשר פותח וחותם, תורה, משנה, תלמוד, אגדה, בשלשה ועשרים דרושים מרווחים, מהם ע"ד פלפול והלכה, ומהם ע"ד דרושי ואגדה נדרשים, ובתוכם באורים ופרושים, פשטים ודרושים, בכמה מאמרים ז"ל הסתומים והחתומים.

Author: [Benjamin Judah Gittelsohn {Gittelson}] [בנימין גיטעלזאהן [גיטעלסאהן, גיטלסון]
Author's father: יהודה ליב
34 pp.; 48, [1] ff. 8vo
New York, 5658 [1898]
Chronogram: בת*ורה מבר*ך לפנ*יה ולאח*ריה
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (5658 [1898]) (pp. 23-5); errata (f. [1]); footnotes.
Approbations (pp. 19-23): R. Naphtali Zevi Judah Berlin [Netziv] (11 July 1881); R. Solomon Moses Hacohen of Vilna (21 June 1881); R. Elijah David Rabinowitz Teomim of Panevezys (17 May 1881); Alexander Moses Lapidot of Raseiniai (29 May 1878); R. Rephael Shapira of Volozhin (12 July 1881); R. Isaac Isaac of Slobodka (25 May 1875); R. Hillel David Hacohen Triwosch of Vilkija, Kovno (22 May 1878).
BHB1; *JA* #5163; *KA* #661.
Copies: HAR; HUC; JNUL; *YGC.

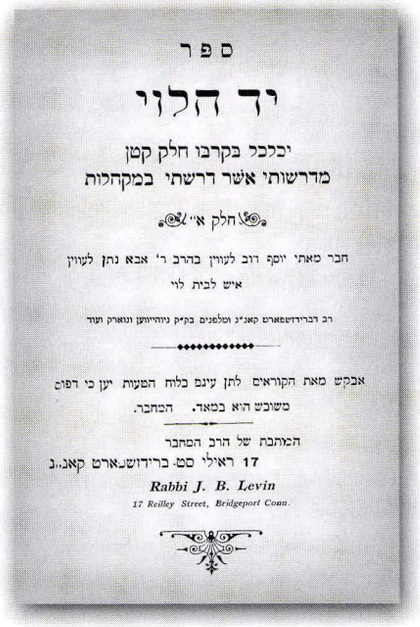
Gittelsohn, a descendant of Isaiah Halevi Horowitz (p. 25), was born in Uzventis, Kovno Province, in 1851 (not 1853, as in some sources; see p. 24). His father died when he was eight years old, and he thereafter wandered from town to town studying in various yeshivot (p. 24). At the age of fourteen he began his studies at a yeshivah in Slobodka with R. Jacob Joseph (*HYBA*). In 5628 [1868] he entered the yeshivah of Slonim. After receiving rabbinic ordination from leading rabbis, he was appointed the rabbi of Alanta in 5638 [1878] and Troskunai in 5643 [1883]. In 5650 [1890] he acceded to the request of those acquainted with him and he immigrated to Cleveland. He served there as the rabbi of Shaare Torah. Almost a decade after he left for America, Gittelsohn complained that he still enjoyed neither peace nor respite (p. 24). For many years he was "Cleveland's sole productive rabbinic scholar" (Gartner [1978], 205). He died in 1932.

ספר הפותח והחותם contains twenty-three homilies for the completion of study cycles, some of which Gittelsohn had delivered as sermons (some are dated). For autobiographical information, see p. 24. The volume also includes letters from various rabbis dating back to the 1870s. His correspondents included R. Jacob Joseph, R. Isaac Meir Rabinowitz of Slobodka, R. Elijah David Rabinowitz Teomim, R. Isaac Jacob Reines of Lida, R. Joseph Salant, R. Isaac Elhanan Spektor, R. Hillel David Hacohen Triwosch and others (pp. 3-18). Another copy in YGC has an extra section ([11] pp.) that was printed later than the book and inserted after the title page. The extra section contains a table of contents (p. [11]) and additional approbations that Gittelsohn received after the volume was published (pp. [1-2, 7-10]) from R. Elijah David Rabinowitz Teomim of Mir (26 May 1899); R. Hillel David Hacohen Triwosch of Vilkija, Kovno (8 Nov. 1898); R. Hillel David Hacohen Triwosch of Vilkija, Kovno (2 Feb. 1899); R. Hayyim David Widrewitz of Moscow (7 July 1898); R. Solomon Nathan Kotler (for R. Jacob Joseph) (24 June 1898); R. Saul Hayyim Horowitz of Jerusalem (25 May 1899); R. Naphtali Hertz Halevi of Jaffa; David Greenberg of Piaski; and Menahem Mendel Halevi Beineshewitz of Sirvintos (8 Aug. 1899); Menahem Mendel Halevi Beineshewitz of Sirvintos (20 Oct. 1900). The extra section also contains a critique by R. Elijah David Rabinowitz Teomim (28 May 1899) in which he criticized Gittelsohn for printing the above-mentioned letters without the permission of the authors (pp. [3-6], with Gittelsohn's response). Triwosch had originally recommended that Gittelsohn print this work in Russia, where many rabbis and preachers would buy it, and he regretted that it was printed in America (pp. [8-9]). *BHB1* collates [8], [3]-34 pp.; 48, [1] ff. The extra section in the *BHB1* copy lacks the approbation and critique from R. Elijah David Rabinowitz Teomim that are in the YGC copy, but it contains a different approbation from him (7 Apr. 1899), as well as one by R. Jacob Rabinowitz of Ariogala (28 Jan. 1900).

Other works: *סדר הגדה של פסח עם באור נגיד ונפיק* (Jerusalem: I[saac]. N[ahum]. Lewy, 5664 [1904]).
Approbations granted: #729.
References: *AJYB* 5 (1903-4), 58; *AJYB* 34 (1932-3), 111; *BHB1*; Caplan (2002), 293-4; *CDAJB*, 1:199; Gartner (1978), 174, 205, 245, 311; *HYBA*, 28; *OT1*, [16] (portrait); *OT2*, 13 (portrait); Wiernik (1912), 406; *יהדות ליטא*, 3:38.

704 ספר יד הלוי
יכלכל בקרבו חלק קטן מדרשותי אשר דרשתי במקהלות חלק א'

Author: J[oseph]. B[aer]. [Dov] Levin [לווין] יוסף דוב לעווין
Author's father: אבא נתן
3-139, VII pp. + wrappers 4to
S.l., [1905?]
Publisher/printer: *s.n.*
Front wrapper: extended writing; English.
Includes: a.a. (17 Reilley St., Bridgeport, Conn.) (f.w.); preface (pp. 3-5); acknowledgments (p. 5); errata (pp. I-VII).
Approbation (p. 6): R. Jacob Joseph of New York (6 Feb. 1898).
BHB2.
Copies: JNUL (def.); LUB; *YGC.


ס פ ר

יד הלוי

יכלכל בקרבו חלק קטן
מדרשותי אשר דרשתי במקהלות

חלק א'

חבר מאתי יוסף דוב לעווין בהרב ר' אבא נתן לעווין
איש לביה לוי
רב דברדיטשאוו קאנ"ג וסלפנים בק"ק ניוהייוון וונארק ועד

אבקש מאת הקוראים לתן עינם בלוח המעות ישן כי רפ"ט
משובש הוא במאד. המחבר.

המחבר של הרב המחבר
17 ראילי סט. ברידוש־ארט קאנ.ג.
Rabbi J. B. Levin
17 Reilley Street, Bridgeport Conn.

Levin was born in Oshmyany, Vilna Province, in 1866 and was a student of R. Naphtali Zevi Judah Berlin [Netziv] in Volozhin. He immigrated to America, though for unknown reasons he returned to Europe. He remained there for five years until he lost all his possessions in a fire and he settled once again in America (p. 4). Levin served as a rabbi in Newark, New Haven, Bridgeport, Hartford, Toronto and קאלצעסטער (p. 3, also spelled there as אלצעסטער; this is probably Colchester, NY or CT, although there were towns by this name in Illinois, Nova Scotia, Vermont, Virginia and Washington). Levin was also in Poughkeepsie (p. 2) and he taught in RIETS. He was a member of Agudath Harabbonim and the Va'ad Harabbonim of New York. Levin died in Newark in 1946. (He should not be confused with R. Isaac S. Hurewitz of Hartford, also the author of a work entitled ספר יד הלוי).

ספר יד הלוי contains sermons for festivals and various Torah lections. It bears no imprint information and we record the imprint date based on the approbation. The preface is signed Colchester, though the author's address is listed on the title page as Bridgeport. *LTRY* records that Levin delivered the first sermon in Varena as a *hadran* after completing the entire Talmud. There is, however, no evidence in the book to indicate this and the contents of the *hadran* make it unlikely that it was originally delivered as a sermon. The title page is *s.a.* Levin published another work titled יד הלוי in 1933 and he wrote in the preface that he "printed a small part of the section of sermons twenty-eight years ago" (*BHB1*); this likely refers to the *s.a.* edition of יד הלוי. Deinard's criticism of ספר יד הלוי in *KA* originally appeared in his ארכת בת־אמי, 40-1 [#1003].

Other works: דרוש[ו] ... הלכה ... יד הלוי (New York: Myold Printing Co., 5694/1933); תשובה להמציע הצעה בתקנה עגונות (New York: Shulsinger Bros., [5707/1947]);[ועוד] דרוש[ו] ... הלכה ... יד הלוי (New York: Shulsinger Bros., 5709 [1949]). Contributed to #619, #928.
References: *AJYB* 49 (1947-8), 614; *BHB1*; *CDAJB*, 2:372; Gurock (1988), 48; Klaperman (1969), 141, 164; *LTRY*, 6; *NYT* (14 Dec. 1946), p. 15:5; *WWIAJ* (1928), 408.

705 ספר בכורי ענבים

יכלכל באורים נחמדים על מאמרי ריב"ח, ויכוחי סבי דבי אתונא עם ריב"ח ... ונלוה עליו מאמרים יקרים הנקובים בשם פרחי הגפן

Author: S[imeon]. [Isaac, A. J.] Finkelstein [פינקלשטיין] שמעון יצחק פינקעלשטיין
Author's father: יהודה צבי הלוי
[3], IV, [2], 59 pp. (two cols. per page) 8vo
Chicago, 5659 [1899]
Chronogram: ובנה ירושלים
Printer: Eliezer Meites, 405 South Halsted
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. [2]): identical to t.p. #1.
Includes: a.a. (209 Monroe St., Syracuse) (p. [3]); preface (21 Feb. 1899) (pp. I-IV).
Approbations (p. [1-2]): R. Isaac Elhanan Spektor of Kovno (19 Feb. 1889 and 5 Mar. 1890); R. Zevi Hirsch Rabinowitz of Kovno (13 Dec. 1898); Mordekhai Shalit of Kovno (1889).
BHB1; *JA* #5554; *KA* #92; Mishkin #29.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Finkelstein was born in 1861 in Slobodka. He studied in the yeshivot of his native town and in Kovno and earned a reputation as the "*illuy* of Slobodka." Fearing that he had come under the influence of Shalom Joseph Silberstein, a *maskil*, his father transferred him to Rumsiskes to study *mussar*. He was ordained in 1882 by R. Judah Meshil Hacohen, and later by R. Isaac Elhanan Spektor and R. Jacob Joseph. Finkelstein wished to travel to Germany to study in a university, but at his wife's request—and with Spektor's consent—he immigrated to America instead. (*Cf.* his *ספר ראשית בכורי*, where he writes that he came to America to escape economic deprivation; also see Caplan [2002], 115.) Reaching America in 1887, he served as a pulpit rabbi in Baltimore, Cincinnati and Syracuse before settling in Brownsville in 1902. There he succeeded R. Judah Wistinetzky as the rabbi of Ohev Shalom Congregation, a position he occupied for almost four decades until his death. Finkelstein, a member of Agudath Harabbonim and the Board of Orthodox Rabbis of New York, was active in a number of communal organizations and had Zionist inclinations. He was considered a "fine preacher" (Sherman; for a self-appraisal, see Finkelstein, 259) and among Brooklyn Hebraists, he "occupie[d] an important place" (Abelow, 158). While in Cincinnati, Finkelstein declined an invitation from his friend, Isaac M. Wise, to join the faculty of HUC. He died in 1947. His son was Louis Finkelstein.

Finkelstein delivered these sermons, based on the teachings of the *tannaim* Rabbah bar Bar Hanah and Joshua b. Hananiah, during his years as a pulpit rabbi (p. III). The notes that follow each sermon are entitled "פרחי הגפן". In this volume he "presents the early impressions which were made upon him by the American Jewish scene" (Abelow, 158). The approbation of Shalit and one written by Spektor were reprinted from Finkelstein's *ספר ראשית בכורי*. For an acrostic poem, see p. IV. The preliminary pages are mispaginated. For an advertisement, see *אספקלריא*, no. 1, p. [4]; no. 2, f.w.v. [#918]. For a gloss, see #652 (vol. 13, p. 5).

Other works: #867; *ספר ראשית בכורי* (Berlin: Zevi Hirsch b. Isaac Itzkowski, 5649 [1889]); ... *ספר עין שמעון דרושים וחומר לדרוש* (New York: Posy-Shoulson, 5695 [1935]); *סדר תפילה עם ביאור שיח יצחק* (New York, 1966). Contributed to #619, #899, #900, #903.
Approbations granted: #684, #775, #778, #816; Zevi Hirsch Rivkin, *מגלת אסתר הפראגמאטית, המיוסדה על מאנאסקריפט "מגלת זוטרא"* (Jerusalem: Salomon, 5674 [1914]); Ben Zion Eisenstadt, *ספר דברו על לב* (Brownsville, 5687 [1927]); *ספר בני ציון כולל שאלות ותשובות וחדושים בהלכות* (Brooklyn: Postar Printing Co., 5708 [1948] [or 1952?]).
References: Abelow, 158-159; *AJYB* 5 (1903-4), 54; *ASAB*, 52-3; Caplan (2002), 341-3, index; *CDAJB*, 1:157; Fein, 194; Finkelstein (portrait); Gottlieb, 297; *HYBA*, 77; *JCR*, 276, 292, 1187; Landesman, 76, 91, 209, 210, 275; *NYT* (17 Apr. 1947), p. 27:3; *OT1*, 7, [17] (portrait); *OT2*, 32 (portrait); Sarna and Klein, 79; Sherman, 68-9; *SYSRO*, 157.

706 צמח צדיק

ספר קטן הקומה וגדול הכמה, מלמד אנוש בינה וחכמה, במעלות המדות והודם, למצא חן ושכל טוב בעיני אלהים ואדם. עם ציורים יפים המבארים יותר תכן הענין מהרב רבי יהודה אריה מודינא ... בהוספת מראה מקומות בפנים הספר והערות, והגהה מדויקת, תולדות המחבר ותמונתו על ידי יעקב דרוקערמאן

Author: Leon [Leone] [Judah Aryeh] Modena [da Modena] יהודה אריה מודינא
Author's father: יצחק
Author: Jacob Druckerman יעקב דרוקערמאן
[6], V-XV, [3], 77, [3] pp. (two cols. per page) 8vo
New York, 5659/1899
Printer: A. H. Rosenberg, 50 Canal St.
Title page #1 (p. [2]): half title.
Title page #2 (p. [3]): English only; extended writing; "Tsemah Tsaddiq (A Righteous Offs Ring [*sic*]) A Small Treatise in Ethics and Morality, with Axplanatory [*sic*] Illustrations."
Title page #3 (p. [4]): extended writing.
Includes: a.a. (50 Canal St.) (p. [4]); copyright, by Druckerman, 3 May 1899 (p. [5]); memorial, by Druckerman, to daughter (p. [6]); publisher's preface from 1st ed. (pp. V-VI); table of contents (p. [1]); memorial to Druckerman (p. [2]).
Graphics: portrait of Modena (p. [1]); portrait of Druckerman (p. [3]); illustrations (*passim*).
BHB1; *JA* #5629.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Modena was born in Venice in 1571. An infant prodigy, he excelled in traditional and secular learning. He authored many works in Hebrew, Italian and Latin and was one of the most famous Jewish writers of Renaissance Italy. He is especially remembered for his polemics and his autobiography, which was the first "frank, intimate autobiography to be written in Hebrew, and can be regarded as a classic of the genre" (*EJ*). Modena died in 1648.

"*Fior de virtù*, one of the most popular books of the Renaissance [on ethics], had already been translated into almost every European language. An excellent English translation is available in L. Rosenwald and N. Fersin, *The Florentine Fior* (Washington, D.C., 1953). Modena preserved the highlights of the original anonymous *Fior de virtù* in his *Tzemah tzaddik*. Most of the time Modena closely followed the text of *Fior de virtù* ... Sometimes he substituted for some of the Christian quotations ... verses from the Torah and Jewish sources ... Modena did eliminate a few sections with unalterable Christological significance ... In translating and editing *Tzemah tzaddik* Modena's purpose, as an innovative teacher, appears to have been to attract students to the study of Hebrew texts and Jewish teachings. *Tzemah tzaddik* was republished at Vilna in 1865 (without illustrations); New York, 1899; and Tel Aviv, 1949. On *Tzemah tzaddik*, see M. Steinschneider, 'Jehudah (Leon) Modena und *Fior de virtù*,' *MGWJ* 41 (1896-1897): 324-326" (Howard Adelman and Benjamin Ravid, "Historical Notes," in M. Cohen, 224; Druckerman records the original language as Latin [p. XIII]). The American edition was "reprinted and edited in the form of the first edition ... with additional references and notes, revised and supplemented with the authors [*sic*] biography and portrait. By Jacob Druckerman" (p. [3]). Druckerman did not have access to the Vilna edition (p. XIIIn). ***צמח צדיק*** was published after Druckerman died (by his sons?) (p. [2]). The front board bears a bordered, half title. On ***צדיק צמח*** and Modena's translation, see M. Cohen, 124, 217, 224, 268. Kaganoff (1989-90), 58 misrecords the editor of the American edition as A. H. Rosenberg.

Other works (Modena): see M. Cohen; *EJ*.
References (Modena): M. Cohen; *EJ*, 12:202-4; Zinberg, 4:126-54.
For biography, other works and references (Druckerman): see #258.

707 ספר ברכת אב
כולל חידושים ... באגדות חז"ל


ספר

ברכת אב

כולל חידושים ודרושים ביאורים מאירים באגדות חז"ל אשר דרש
הרב הדרשן מצוין המצוח
אבא ברוך בכהוריר יהודא אפרים הכהן מקאוונא י"א.

יצא לאור
על ידי האלמנה
חוה רחל בת ר' יצחק
אשת המחבר המנוח זלה"ה.
שנת לברכת האב לפ"ק.

מינעאפאליס, מינ.,
דרוקערי פון א. ראלין, 305 וואשינגטאן עוועניו, ס.,
1900.

Author: [Abba Barukh Hacohen {Cohen}] [כהן] אבא ברוך הכהן
Author's father: יהודה אפרים הכהן
[3], 58 pp. 8vo
Minneapolis, 5660 [1900]
Chronogram: לברכת האב
Publisher: Havah Rachel b. Isaac [Hacohen]
Printer: A. Dalin, 305 Washington Ave.
Title page (p. [1]): identical to f.w.
Includes: preface (p. [3]).
Approbations (p. [2]): R. Abraham Eliezer Alperstein (11 Jan. 1900).
JA #5716; *KA* #102.
Copies: HAR; HUC; LUB; *YGC.
First Hebrew type in Minneapolis.

Hacohen was born in 1853 in Kovno. He was the rabbi and preacher of Keneseth Israel in Minneapolis. He died there in 1896. Hacohen was related to R. Eliezer Anixter of Chicago (p. 24).

This volume of Hacohen's miscellaneous writings, published posthumously by his wife, Havah Rachel, includes homilies, sermons, poetry (pp. 35-7) and *hadranim*. It also contains the writings of R. Eliezer Anixter of Chicago (pp. 14-24, 27-8) and the poetry of Israel Najara (p. 37) and R. Israel Salanter [Lipkin] (p. 40; unrecorded in secondary sources on Salanter). For halakhic riddles by Americans, see pp. 33-5. The preface is signed with an acrostic poem (p. [3]). For an expanded edition published the same year, see #708.

Other works: #708.
References: Drachman, 79.

708 ספר ברכת אב
כולל חידושים ודרושים ביאורים מאירים באגדות חז"ל

Author: [Abba Barukh Hacohen {Cohen}] [כהן] אבא ברוך הכהן
Author's father: יהודה אפרים הכהן
63 pp. + wrappers 8vo
Chicago, 5660 [1900]
Chronogram: לברכת האב
Publisher: Havah Rachel b. Isaac [Hacohen]
Printer: Eliezer Meites, 380 S. Halsted
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (p. 5).
Approbations (p. 3): R. Abraham Eliezer Alperstein (11 Jan. 1900).
BHB2; *JA* #5715; Mishkin #31.
Copies: HUC; JNUL; *YGC.

This is an expanded edition of the Minneapolis edition of *ספר ברכת אב* [#707]. It contains additional homilies (pp. 52-60, 62-3) and a letter from Hacohen's father (pp. 60-1). The text of the Chicago edition was set with a different layout and type than the Minneapolis edition.

For biography, other works and references: see #707.

709 ספר כתב הדת

ביאור מאמרי חכמינו זכרם לברכה, בטוב טעם ושכל טוב, בדת ודעת תורה

Author: [Dov Baer {Bernard} Abramowitz] דוב בער אבראמאוויטץ [אבראמאוויץ, אברמוביץ]
Author's father: אברהם מנחם
[1], 92 pp. + wrappers 8vo
New York, 5660 [1900]
Printer: Eliakum Zunser, 156 East Broadway
Title page (p. [1]): border; extended writing.
Includes: advs. for Abramowitz's works (b.w.v.).
BHB1; *JA* #5509; *KA* #377.
Copies: HAR; HUC; JNUL (lost); LUB; *YGC.

This volume contains homiletic essays by Abramowitz on miscellaneous subjects of Jewish interest. It cost fifty cents (adv. on the back of the special wrapper to the bound edition of *בית ועד לחכמים* [#591]).

For biography, other works, approbations granted and references: see #584.

710 ספר מנחת עני


מ„אשרי" שמנה לחמו והוא יתן מעדני מלך:
(בראשית מ"ט)
ברוך מבנים „אשרי" יהי רצוי לאחיו:
(דברים ל"ג)
ספר
מנחת עני
ענטהאלט אין זיך 2 רעדעס, פון דעם וועלט בעריהמשען
רעדנער, הרב המופלג הדרשן המפורסם להתהלה בכל הארץ
ר' חיים יחיאל אשרי.
דיעזע צווייא רעדעס האב איך פארנעטראגען דיא ערשטע
טעג פסח אין מאנהאטטאן האלל אונטער דיא לייטונג
חברה „עזרת חובבי ציון" אלס בעגעפיס פיר דיא
הונגערליידענדע אין זיד רוסלאנד (בעסאראביע).
שנת ואמרתם זבח פסח לפ"ק, פה באלטימאר, מר.
פרייז 10 סענט.
דרוק פון מ. זילבערמאן, 922 א. באלטימארע סט.

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
16 pp. + wrappers 8vo
Baltimore, [1900]
Chronogram: ואמרתם זבח פסח
Printer: M. Silberman, 922 E. Baltimore St.
Front wrapper: extended writing; Yiddish.
Includes: addenda (pp. 15-6); postscript (7 [or 8?] May 1900) (p. 16).
Approbations (pp. 1-2): R. Hayyim Jacob Widrewitz of New York; R. Abba Hayyim Levinsohn of Baltimore (15 Apr. 1899); R. Abba Shabbetai [Schepsel] Schaffer of Baltimore; R. Todros Yukil Titkin of Chicago; R. Joseph Komissarsky of Chicago (4 Aug. 1896).
Other languages: Yiddish-language text.
JA #5829.
Copies: *YGC.

ספר מנחת עני contains two Yiddish sermons that Oshry delivered on Passover of 1900. Only the rabbinic sources at the beginning of the sermons are in Hebrew. The pamphlet cost ten cents (f.w.r.). None of the letters in the chronogram are highlighted; it corresponds to 5852 [2092], although it is possible to calculate 5659 [1899] by considering only certain letters. Oshry hoped to publish additional works (p. 16).

For biography, other works and references: see #167.

711 ספר מנחת יעקב

כולל דרושים נחמדים, לשבתות ולמועדים, יסודתו מקדש הקדשים, משני התלמודים ומדרשים, ערוכים במועצת ודעת, וערבים על אוזן שומעת. ונלוה אליו מאמר הגיוני ומוסרי שארית ישראל.

Author: Solomon [Zalman] Jacob Friederman [זלמן [שלמה] יעקב פרידערמאן [פרידרמאן, פריעדערמאן]
Author's father: ברוך מרדכי
[8], 142 pp. + wrappers 8vo
New York, 5661 [1901]
Chronogram: אדברה נא שלום בך
Printer: Eliakum Zunser, 156 East Broadway
Front wrapper: border; extended writing.
Back wrapper: border; English only; extended writing; "Minchath Jacob Contains Lectures for Sabbaths and Holidays."
Title page (p. [1]): border; color; extended writing.
Includes: note regarding references to gentiles (p. [2]); warning against duplication (p. [2]); preface (pp. 1-7); memorial to parents (p. 8); contents (p. 9); postscript (Boston, Adar 1902) (p. 142).
Approbations (pp. [3-8]): Zevi Hirsch Rabinowitz of Kovno (12 Aug. 1901); R. Moses Shapira of Riga (21 June 1901); R. Eliezer Gordon of Telz (12 July 1901); R. Moses Danishevsky of Slobodka (13 June 1901); R. Judah Halevi Lipshitz of Merkine (27 June 1901); R. Menahem Mendel Halevi Beineshewitz of Sirvintos (18 June 1901).
BHB1; *KA* #508.
Copies: HAR; HUC; LUB; *YGC.

Friederman was born in Meretz [Merkine?], near Vilna, ca. 1863-6 (1850s according to Wikler). He studied with R. Moshe Danishevsky of Slobodka and in various Lithuanian yeshivot. He was ordained by leading rabbis, including R. Isaac Elhanan Spektor and R. Alexander Moses Lapidus of Raseiniai, and he married the daughter of R. Jacob Halevi Lipschitz, Spektor's secretary. Friederman immigrated to America in 1893 (or 1892?) and settled at first on New York's Lower East Side. He served as the rabbi of Congregation Kol Israel Anshei Polin (Forsythe St.) and was active in the East Broadway Talmud Torah and the Kupat Haramban charity. He relocated to Boston in 1895. He served as the rabbi for the city's United Congregations and engaged in an ill-fated attempt to establish a talmud torah. Friederman was well-known as a Yiddish preacher and he published collections of sermons. He contributed to rabbinic journals and corresponded with the rabbis of Europe and the Land of Israel (*e.g.*, R. Israel Meir Hacohen, R. Moses Judah Joshua Leib Diskin, R. Hayyim Ozer Grodzinski and R. Abraham Isaac Kook). He was also a member of Agudath Harabbonim and Agudath Israel. Friederman was active on behalf of charities in the Land of Israel and he died while visiting there ca. 1935-6. For an attack on him by Ephraim Deinard, see #522, p. 8.

ספר מנחת יעקב contains sermons from Friederman's manuscripts (p. 7). On the influence that Americanized children have on their parents, see p. 17. For a reference to Benjamin Franklin and his epitaph in a eulogy for R. Isaac Elhanan Spektor of Kovno, see pp. 93-4. An essay on the future of American Jewry (pp. 119-42) was originally serialized in *העברי* 7.39 (2 July 1897), *et seq.* [#903]. This work cost one "ר"ט" (Reichsthaler?; adv. in *בית ועד לחכמים*, no. 1, p. 5 [#591]). *KA* misrecords the imprint date as 5662 [1902]. *BHB1* does not record Danishevsky's approbation. See Caplan (2002), 235-6, 249-52.

Other works: #760, #1107; *Shoshanath Jacob* *ספר שושנת יעקב* (New York: Oriom, 5687 [1927]). Contributed to #230, #903 (vol. 6).
Approbations granted: #797; Jacob Lipschitz, *זכרון יעקב*, vol. 1 (Frankfort a.M.: David Draller, 5684 [1924]).
References: *AJYB* 5 (1903-4), 56; *AJYB* 38 (1936-7), 428; Blonheim, 206; Caplan (2002), index; *CDAJB*, 1:179; Gottlieb, 295; *HYBA*, 80, [8] (portrait); *OZ*, 192; Sherman, 70-2; *SYSRO*, 157; Wikler; *WWIAJ* (1926), 180; *WWIAJ* (1928), 202-3.

712 ספר מועדי קדש
דרושים על המועדים

Author: [Mordekhai Shemaya Hacohen Likwer?] מרדכי שמעיה הכהן ליקווער
[74] pp. 4to
New York, 1901
Printer: Ozer Yust, 183 Stanton St.
Title page (p. [1]): extended writing.
Approbations (p. [2]): R. Isaac Shmelkes of Lemberg (9 Nov. 1898); R. Aryeh Leibsh Ish Horowitz of Stryy (10 [?] Mar. 1899); R. Moses Greenwald of Khust (20 June 1899).
BHB1; *KA* #439.
Copies: HAR; JNUL; *YGC.

Likwer was born in Brody and served as a rabbi. He lived in Krasnopole, Ukraine, in 1898-9 (see approbations).

This work contains homilies for holidays. Likwer included a sample from his Talmudic novellae (p. [3]). Some copies bear a variant imprint of Lemberg: Israel David Zis, 1901. However, the paper and type are identical and the Lemberg "edition" is really the New York edition with a variant title page (for European distribution?).

713 ספר ברכת משה
חלק א ...

Author: Moses [Morris] Wechsler [וואכסלר] משה וועקסלער
Author's father: ישראל
3-22, [1], 8-16 pp. + wrappers 8vo
New York, 5662 [1902]
Publisher: Moses Wechsler
Front wrapper (p. 1): border; extended writing.
Rashi type.
BHB1; *KA* #103.
Copies: HAR; JNUL; LUB; *YGC.


ספר
ברכת משה
(נעוויארק) משה בן חיה וישראל).
ממני הצעיר באלפי ישראל
משה ב"הרב הגי' ישראל ז"ל וועכסלטער,
חלק א.
— מחירו א דאללער. —
נו"יארק.
תוכא לבירת הרשום ע"י המחבר.

Wechsler was born in Michalovce, Borsod Province, Hungary, in 1849 and was ordained by various rabbis. He published a Hebrew/German newspaper, דיא יודישע פרעסע, in Miskolc, Hungary, in 5642 [1882] and he immigrated to America in 5645 [1885] (or 5643 [1883]?). He operated a printing press in New York (see *JA*, index) and published a number of early Yiddish periodicals, including one of the first for women. Wechsler was active in the Hungarian Congregation Beth Hamedrash Hagodol, where he served as president prior to 1889 (#1095, p. 22). He also served as a rabbi in Yonkers (NY), New Brunswick (NJ) and, from 5655 [1895] until at least 1917, New York (B'rith Sholom B'nai Isaac). In 1895 Wechsler helped Bernard Drachman and Henry Pereira Mendes found the Vaad Harabbonim Mahzike Hadath (Orthodox Rabbinical Council-Strengtheners of the Faith; *OZ* confuses it with Agudath Harabbonim). Among its activities was kashruth supervision. Wechsler served as the assistant secretary for about a year until his membership was revoked following allegations of improprieties. Specifically, Wechsler was accused of convincing non-

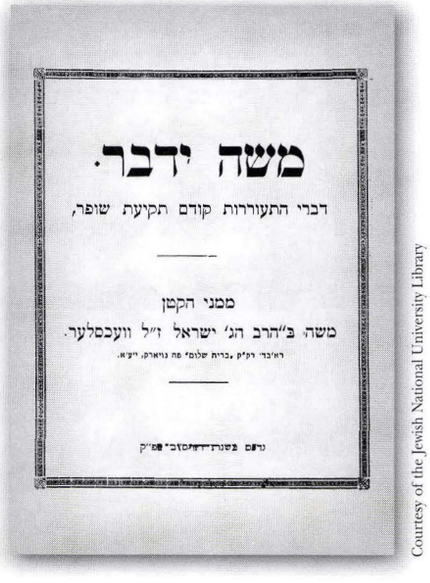
Jewish manufacturers to hire his kashruth supervision services for foods and products that do not require such supervision with the promise that this would increase their business. He then charged them an exorbitant sum for advertising in his newspaper, of which he only printed one hundred copies to distribute to the advertisers (*OZ*; Gastwirt records that he charged one lump sum for kashruth and advertising services). "Wechsler's activities were the first glaring examples of clear-cut fraud concerning *kashrut* supervision in New York" (Gastwirt, 83). Wechsler died in 1919. For verse in his honor, see #415 (stanza #34).

ספר ברכת משה contains Biblical homilies, *gematriyaot* (hermeneutic numerologies) in the Passover *Haggadah* and the origins of Passover customs. It cost one dollar (p. 1). The leaf with p. [1] and p. 8 is duplicated in the YGC.

Other works: #714, #1095; *ויספר משה פירוש ... כל חמשה חומשי תורה נביאים וכתובים ... גימטריאות* (Vacz-Waitzen: Hatel Talpiyot, 5668 [1908]) (advs. in *היום* 1.9 [27 July 1909], p. 3 [#920]; *היום* 1.19 [8 Aug. 1909], p. 4 [#920]). Contributed to #915. Published *Hamisvakeyekh* [*JA* #S528]; *Di Naye Post* [*JA* #S532]; *Nuyorker yidishe tsaytung* [*JA* #S547]; *Die vaybershe tsaytung* [*JA* #S589]. See *HYBA* for works not cited elsewhere.
Approbations granted: Moses Phefferberg, *דברי משה*, vol. 3 (Warsaw: Abraham Isaac Halter, 5674 [1914]).
References: *AJYB* 5 (1903-4), 104; *AJYB* 21 (1919-20), 207; *BHB1*; *CDAJB*, 2:671; Gastwirt, 83-5; *HYBA*, 41, [8] (portrait); *JCR*, 186; *LFDNYL*, 3, 493-4; Markovitz, 375; *NYT* (24 Feb. 1919), p. 13:3; *OZ*, 54-5; Rejzen (1926), 1:1011-2.

714 משה ידבר.
דברי התעוררות קודם תקיעת שופר

Author: [Moses {Morris} Wechsler] [ווכסלר] משה וויעקסלער
Author's father: ישראל
14 pp. (two cols. per page) 8vo
New York, 5662 [1902]
Printer: [Moses Wechsler?]
Title page (p. 1): border; extended writing.
Rashi type.
BHB1; *KA* #551.
Copies: HAR; HUC; *JNUL; LUB.


משה ידבר.
דברי התעוררות קודם תקיעת שופר,
ממני הקטן
משה ב"הרב הג' ישראל ז"ל ווועכסלער.
Courtesy of the Jewish National University Library

KA records that this High Holiday sermon may have been printed on Wechsler's own press.

For biography, other works, approbations granted and references: see #713.

715 ספר נחמות ישראל
דרושים על סדר פרשיות השנה

Author: N[athan]. [Israel Nahum] Brenner [Breuner] [ברנר] ישראל נחום ברעננער
Author's father: שלמה זלמן אבא
3-77 pp. 4to
New York, 5662 [1902]
Printer: Ozer Yust, 183 Stanton St.
Title page (p. 3): border; English; extended writing.
Includes: a.a. (2853 Weikel St., Philadelphia) (p. 3); preface (p. 5); contents (p. 5); dedication to family members (p. 6).
Approbations (p. 4): R. Dov Aryeh [Hacohen] [Bernard Louis] Levinthal of Philadelphia (Jan.-Feb. 1902); R. Abraham Zevi Erschler of Philadelphia (Feb.-Mar. 1902).
BHB1; *KA* #577.
Copies: HAR; JNUL; LUB; *YGC.

Brenner was born in the Russian Empire in 1860. He studied in Kovno and was ordained by R. Abraham M. Rabinowitz. He served as a rabbi in Lithuania before being forced to leave in 1893 (p. 5). He settled in America and occupied a pulpit in Philadelphia. Brenner died in 1939.

Brenner published *ספר נחמות ישראל* as a sample of his manuscript, which contained hundreds of sermons (p. 5). The Jewish of community of Philadelphia is referred to as "the Jerusalem of Philadelphia" (pp. 3, 6).

Approbations granted: #843.
References: *AJYB* 5 (1904-5), 46; *AJYB* 41 (1939), 419; *CDAJB*, 1:75; *NYT* (12 Feb. 1939), p. 44:6; M. Whiteman, "Fiddlers," 92.

716 ספר עטרת צבי
כולל מאמרים ודרושים וביאורים באגדה

Author: H[irsch]. [Zevi] Lass לאס [הירש] צבי
Author's father: משה
[1], 8 pp.; 2-38 ff. + wrappers (two cols. per page) 4to
New York, 5662 [1902]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; English; extended writing; "ספר עטרת צבי כולל מאמרים ודרושים וביאורים באגדה ... Sepher Atereth Zevee."
Title page (p. 1): border; extended writing.
Includes: preface (pp. 3-4); contents and synopses (pp. 5-8); postscript (f. 38a); errata (f. 38b).
BHB1; *KA* #633.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Lass was born in 1849 in Girkalnis, Kovno Province. He studied under his uncle before joining the *Perushim* of Eisiskes for three years. He then went to Vilna and was ordained by R. Isaac Elhanan Spektor and R. Isaac Harif of Slonim. He was appointed the rabbi of Jieznas in 5631 [1871]. Because his community could not support him financially, he immigrated to New York in 5644 [1884]. There he served as a preacher—he was known as the "Yezner Rav" (Karp)—and as a kashruth supervisor under the authority of Chief Rabbi Jacob Joseph for twelve years (p. 4; *cf.* Karp, who records Lass as an early opponent of the Chief Rabbi's kashruth policies). Lass was a member of a RIETS committee that investigated the feasibility of merging with the Rabbi Jacob Joseph yeshivah.

"Originally, [when I first came to New York,] ... I planned to publish [from my ms. the] section of responsa [on *gittin* called *Geresh Yerahim*] because there within are many important matters of practical *halakhah.* However, after my wheel [of fortune] turned I was left without any support and not one penny remained in my hands. I concluded that I should [instead] publish the section on *aggadah* and homiletics [*i.e.*, *Ateret Tzevi*]. It is my hope that this section will attract many of my brethren among the children of Israel in this land to support me and my household, and also so that I will be able to disseminate from my wellspring all my novel interpretations in *halakhah, i.e.*, the book *Geresh Yerahim.*" Lass published the section on *aggadah* first because "here interest in *halakhah* is in a low state" (pp. 3-4; *cf.* f. 38a). For autobiographical information, see the preface. *KA* collates only 38 ff.

Approbations granted: #596, #602.
References: *BHB1*; *CDAJB*, 2:357; *HYBA*, 62, [8] (portrait); Karp (1955), 165; Klaperman 127; #716, pp. 3-4; Wiernik (1912), 407.

717 ספר נחמד למראה
Nachmod Lemarhe

Author: W[illiam]. B. [Zev Dov] Wittenstein [וויטנשטיין זאב דוב וויטענשטיין]
Author's father: פסח דוד
[3], 64 pp. (two cols. per page) 8vo
Cleveland, 5663 [1903]
Printer: Joshua Rocker, 226 Woodland Avenue
Title page (p. [1]): border; English; extended writing.
Includes: contents (p. [2]); errata (p. [3]); preface (pp. 1-2); dedication to parents and neighbors in Pittsburgh (p. 2).
Approbations (p. [2]): R. Jacob David Ridbaz [Willowsky] of Slutsk.
BHB1; *KA* #576.
Copies: HAR; JNUL; LUB; *YGC.

Wittenstein was born in Nemirov, Grodno Province, in 1876 and he studied in the yeshivot of Volozhin and Radun. He immigrated to America in 5661 [1901] and served as a rabbi in Pittsburgh, Lawrence (MA), Bridgeport (CT) and, as late as 1942, Paterson (NJ). He was a member of Agudath Harabbonim.

ספר נחמד למראה contains Wittenstein's sermons.

References: *BHB1*; *CDAJB*, 2:692; *DRS*, 6:31; *SYSRO*, 180; *UJE*, 8:412; Wiernik (1912), 407; *WWIAJ* (1928), 756.

718 ספר שביל הזהב

יכיל דרושים נעימים להישיר דרך שיבור לו האדם, ויבאר מקראי קדש ואמרות חכמינו הטהורות בדרך ישרה ופשוטה, לפי הקדמות דברי רבים מגדולי ישראל הראשונים והאחרונים בטוב טעם ודעת.

SHVIL HA-ZOHOV

Author: B[aruch]. Cohen [כהן] (קאהן) ברוך הכהן
Author's father: מאיר שלום
[8], 84 pp. + wrappers 8vo
New York, 5663 [1903]
Publisher/printer: *s.n.*
Front wrapper: border; English; extended writing.
Title page (p. [1]): extended writing.
Includes: a.a. (5 Essex St.) (p. [2]); blank inscription page (p. [2]); preface (pp. [3-5]); table of contents (pp. [6-8]).
BHB1; *KA* #775.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר שביל הזהב contains ten homilies, at least one of which was delivered as a sermon (see p. 38), and ten essays (pp. 64-85). For Cohen's ancestry, see p. [5]. A review from *הלאם* [#915] was reprinted in #1133. It recommended that preachers use *ספר שביל הזהב* as a source for their sermons and it hoped that Cohen would publish additional volumes. See Kotlar, 87.

For biography, other works, approbations granted and references: see #552.

719 ספר שומר אמונים

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
48 pp. + wrappers 8vo
Baltimore, [1903]
Chronogram: וצדיק באמונתו יחיה
Printer: M. Silberman, 922 E. Baltimore St.
Front wrapper: border; extended writing.
Includes: a.a. (129 N. Exeter St.) (b.w.r.).
Approbations (pp. 1-4): R. Jacob Joseph of New York (21 Oct. 1895); R. Hayyim Jacob Widrewitz of New York (6 Sept. 1894); R. Dov Aryeh [Bernard Louis] Levinthal of Philadelphia (17 Mar. 1896); R. Abraham Zevi of Philadelphia (17 Mar. 1896); R. Abba Hayyim Levinsohn of Baltimore (5 Apr. 1896); R. Abba Shabbetai [Schepsel] Schaffer of Baltimore; R. Shabbetai Rosenberg of Brooklyn (22 July 1901); R. Moses Simeon Sivitz of Pittsburgh (4 Dec. 1901); R. Todros Yukil Tikton [Tiktin] of Chicago; R. Joseph Komissarsky of Chicago (4 Aug. 1896).
Other languages: Yiddish-only text.
BHB1; *KA* #781.
Copies: JNUL; LUB; *YGC.

ספר שומר אמונים contains Oshry's recommendations for how Jewish children in America should be educated. On R. Jacob Joseph, see pp. 18-19. For a solicitation for financial assistance so that Oshry could publish a manuscript of his, see b.w.r. The imprint date is recorded here based on citations from contemporary newspapers (pp. 17, 19, 20); *KA* records it as 5656 [1896] and *BHB1* as 5662 [1902]. None of the letters in the chronogram are highlighted, so it is impossible to use it with certainty for dating the work. The entire chronogram corresponds to 5748 [1988], but it is possible to calculate 5658 [1898] by ignoring the *zadi*.

For biography, other works and references: see #167.

720 ספר חשבון קץ הגאולה להרמב"ן ז"ל

Author: Moses [Ramban, Nahmanides] [רמב"ן] משה
Author's father: נחמן
[7], 46 pp. + wrappers 8vo
New York, 5664 [1904]
Publisher: Samuel Nahum Marat
Printer: Eliakum Zunser, 156 East Broadway
Front wrapper: border.
Title page (p. [1]): extended writing.
Includes: preface, by R. Abraham Abba Werner of London (15 July 1903) (pp. [2-3]); preface (p. 1); footnotes, by Werner.
Approbations (pp. [4-7]): R. Abraham Abba Werner of London; R. Hayyim Zusman of London (8 Nov. 1922 [*sic*; probably 12 Nov. 1902]); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (21 June 1904); R. Joseph Weinrib of Toronto; R. Zevi Hacohen of Montreal (4 Aug. 1903); R. Moses Feinstein of Portland, Maine (13 June 1904).
BHB1; *KA* #333.
Copies: HAR; JNUL; LUB; *YGC.

Nahmanides, born in 1194, was a "Spanish rabbi and scholar and one of the leading authors of talmudic literature in the Middle Ages; [he was also a] philosopher, kabbalist, biblical exegete, poet, and physician" (*EJ*). He immigrated to the Land of Israel in 1265 and he died there in 1270.

"This eschatological treatise by Nahmanides was a product of the age of disputation literature" (Chavel, 1:255). For notes by R. Abraham Abba Werner of London, see pp. 35-46. Marat found the manuscript in the British Museum and he "did not rest until he was able to purchase it for a great sum of money" (p. [1]; Chavel identifies the ms. as British Museum no. 26894); it is clear that what he purchased was a copy, and not the actual manuscript (*cf.* Werner's approbation on p. 4). The manuscript was edited and published again by Jacob Lipschitz as *ספר הגאולה* (London, 5669 [1909]); Lipschitz claimed on the title page that he was the first to publish it. Chavel repeats this error and records that it "was published only once in London in 5669 [1909]." Chavel's own critical and annotated edition—which appears as "ספר הגאולה" in his *כתבי רבינו משה בן נחמן*, 1:261-95—is based on Lipschitz's edition and a JTSA manuscript (Chavel, 1:260). On this treatise, see Chavel, 1:255-60. On the American edition, see Kaganoff (1989-90), 58.

Other works: see *EJ*.
References: *EJ*.

721 ספר נימוקי רידב"ז
פי' על התורה


ספר
נימוקי רידב"ז
פי'
עה התורה
מאת רבינו מאור הגולה שר התורה צדיק נשגב המפורסם
בכל קצות תבל כש מהורר יעקב דוד נ"י בעהמ"ח ס'
מגדל דוד, וס' חנה דור ושו"ת רידב"ז
ותיבורו הגדול על כל השס ירושלמי רידב"ז ותוס' הרי"ד
הוצא לבית הדפוס ע"י הרב ר' אברהם שמואל נ"ע
ברודא רב בבית הכנסת פאריאמפאלקר דשה.
שיהאנא
בשנת תרס"ד לפ"ק

Author: [Jacob David Willowski {Willowsky, Ridbaz}] יעקב דוד [ווילאווסקי] [רידב"ז]
Author's father: זאב
[6], 28, 28-33, 32-44, 2-11, 14-22, 21-30 ff. 4to
Chicago, 5664 [1904]
Publisher: R. Abraham Samuel Braude
Title page (f. [1a]): borer; extended writing.
Includes: preface (ff. [2a-6a]).
BHB1; *KA* #579; Mishkin #39.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Ridbaz (the acronym by which Willowsky is popularly referred to) was born in Kobrin, Poland, in 1845 and was known as a child prodigy. He became the rabbi of Izvolin in 1874. That same year he published his first work, *מגדל עוז*, which was widely lauded. He then served as a rabbi in Bobruysk before becoming a *dayyan* in Vilna. Finding that this position distracted him from his studies, Ridbaz resigned and instead served as a rabbi in Polotsk and Ukmerge. He became the rabbi of Slutsk in 1890 and was subsequently known as the Slutsker Rov. Shortly after settling in Slutsk he founded a yeshivah that emerged as one of the preeminent Lithuanian yeshivot. Ridbaz also had a particular interest in the Jerusalem Talmud, and in 1900 he traveled to America to raise money to publish a new edition with his commentary. At that time he was "the ranking European Torah personality to arrive in the United States since Rabbi Jacob Joseph" (Rothkoff [1968], 559). Many of the communities that he visited entreated him to remain, but he refused and he returned to Europe five months later. Ridbaz also turned down an offer to succeed R. Jacob Joseph as the chief rabbi of New York in 1902. However, having decided to settle in the Land of Israel, he again visited America in 1903 to sell the remaining copies of his Jerusalem Talmud. This time he agreed to accept the position of chief rabbi of Chicago, though he only intended to remain long enough to accumulate enough savings to be able to settle in the Land of Israel without relying on charity. (R. Album records that he was invited to become the city's chief rabbi after his predecessor, R. Abraham Jacob Gershon Lissa, was chased out by "musclemen"; see *ספר דברי אמת*, vol. 2, p. 52 [#1129]). Ridbaz was at once enmeshed in controversy, as his attempts to regulate kashruth threatened the vested interests of R. Zevi Simeon Album (see #1129). This feud ended only when Ridbaz finally resigned his position, less than a year later. He subsequently traveled around the country, preaching and selling the remaining sets of his Jerusalem Talmud, and he immigrated to the Land of Israel in 1905. He settled in Safed, was recognized as its chief rabbi and established a yeshivah. Though he supported Zionist activities, in 1910 he opposed the leniencies devised by R. Abraham Isaac Hacohen Kook and R. Isaac Elhanan Spektor to permit farmers to work during the Sabbatical year. Ridbaz backed Aryeh Leib Friedmann's calls for the reconvening of the Sanhedrin (see #1160), and Friedmann urged that Ridbaz be granted the power to renew the ancient ordination (see #1032, pp. 4, 5). Ridbaz taught and ordained rabbis who served in America (*e.g.*, Isaiah Horowitz, Tobias Geffen, Jacob Ruderman and Abraham Eliezer Alperstein). He had hoped at one point to open a yeshivah in Chicago for students he would bring from Europe, but such an institution never materialized (f. [5b]). "Despite the failure of the attempt to establish the office of Chief Rabbi in Chicago, the Ridbaz was spared the unhappiness that befell Rabbi Jacob Joseph in his final years. Leaving the United States while still in good health and vigorous spirit, he found fulfillment through his scholarly studies and publication in the Holy Land. During his lifetime, he was privileged to observe the universal acceptance which his commentaries on the Palestinian [Jerusalem] Talmud were accorded. Until this very day, all rabbinical scholars who consult the Jerusalem Talmud utilize the

Ridbaz's explanations and annotations" (Rothkoff, 571-2; see Karp, "Ridwas," 163-4). Ridbaz died in 1913. His son-in-law was R. Joseph Konvitz.

This commentary on Genesis and Exodus was prepared while Ridbaz was still in Slutsk (f. [6a]). For a critique of Sabbath observance, education, kashruth supervision, religious functionaries and the free press in America, see the preface (English translation in Karp, "Ridwas," 168-71; also see Rothkoff [1968], 560-4). Though his indictment of kashruth supervision in Chicago did not mention any names, R. Zevi Simeon Album, who oversaw kashruth supervision in the city, was, by implication, defamed. The volume thus called forth a scathing response in Album's *ספר דברי אמת* [#1129]. P. Gwirtzman subsequently defended Ridbaz against Album in his *אכן נודע הדבר* [#1131]. Braude, the publisher of *ספר נימוקי רידב"ז*, was a rabbi in Chicago (f. [1a]). See Kaganoff (1989-90), 52.

Other works: contributed to #891, #916. Correspondence in Shalom Elhanan Jaffe, *קונטרס תשובה כהלכה ודברי שלום* (Jerusalem: Moses Lilienthal, [1896?]); Moses Simeon Sivitz, *קונטרס אבל כבד* (Jerusalem: Salomon Brothers, 5668 [1908]). Responsa in Meyer Freeman, *ספר יד מאיר* (Safed: Hagalil, 5673 [1913]). Also see *BHB1*; *שו"ת בית רידב"ז*, *שו"ת כרם רידב"ז* and *רידב"ז* were republished together by Mossad Harav Kook in 1995.

Approbations granted: #230, #233, #584, #595, #596, #602, #638, #639, #647, #717, #726, #749, #833, #1125; Moses Simeon Sivitz, *קונטרס אבל כבד* (Jerusalem: Salomon Brothers, 5668 [1908]); Jacob Gordon, *ספר יעקב מנחת* (Safed: Hagalil, 5674 [1914]). Also see *BHB1*.

References: *AJYB* 6 (1904-5), 222; Ben-Menahem, 100-3; Caplan (2001x), index; *CDAJB*, 2:588; *EJ* (portrait); Gutstein, 131-2, 399-400; Horwich, 205-8; *HYBA*, 38-40, [3] (portrait); *JE*; Karp, "Ridwas"; Landau; Levinthal, 134-5; Lisitzky, 170-1; *OT1*, [2] (portrait); *OT2*, 8 (portrait); *OY*, 9:307-8; *OZ*, 108 (portrait); Preschel; Rand, 44 (portrait); Rephael, 5:14; Rothkoff (1968); Sherman, 217-9; *SYSRO*, 142-4; Tidhar, 3:1466-7 (portrait); Wiernik (1912), 281; #721, pp. 6-10.

722 ספר הצקלון

Author: [Samuel Blum Halevi] שמואל בלום הלוי
Author's father: ידידיה הלוי
54, [1] pp. + wrappers (two cols. per page) 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 (pp. 5-6); errata (p. 54); contents (p. [1]).
Approbations (pp. 3-4): Dov Aryeh [Hacohen] [Bernard Louis] Levinthal of Philadelphia (21 June 1904); Dr. Hillel Hacohen Klein (11 July 1904); R. Zevi Berman of Baltimore (10 July 1904); R. Abraham Zevi Erschler of Philadelphia (21 June 1904).
Rashi type.
BHB1; *KA*#702.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Blum was born in Brisk in 1865 and he received a traditional Jewish education. He immigrated to America in 1899 and lived in Brooklyn. Blum was a *shohet* and he served as the president of Beth Hak'nesseth Adath B'nai Israel (50 Moore St., Williamsburg). He also served as a rabbi and a preacher in various communities. He died in 1934.

ספר הצקלון contains ten homilies. Blum wished to publish additional homilies but could not do so because of financial limitations (p. 5).

Other works: #854.
References: *BHB1*; *DA2*, 207; *JCR*, 251 308.

723 גדולת מרדכי

Author: [Moses Mordekhai Israel Rivkind] משה מרדכי ישראל ריבקינד
Author's father: גדליהו
[1], 9 ff.; [4], 39, [1] pp. 4to
Chicago, 1904
Printer: Hayyim Leib Meites, 380 S. Halsted St.
Title page (f. [1a]): border; extended writing.
Includes: errata (f. [1b]); preface (ff. 1a-5b); dedication (ff. 9b); memorial to mother (p. [1]).
BHB1; *KA* #109; Mishkin #41.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Rivkind, whose father was a *shohet* in Daugavpils (f. 4a), studied under R. Meir Simhah Hacohen in Bialystok and was ordained by R. Yehiel Mikhel Wolfson in 5648 [1888]. He served as a rabbi and preacher in St. Paul (MN), Indianapolis (IN) (prior to 1904), Des Moines (IA) (ca. 1904) and Philadelphia, prior to being hired as the preacher of New York's Kehal Adath Jeshurun in 1905. He resigned in December of 1906 following an attempt by congregational leaders to rein in his authority outside the synagogue, and he then advertised himself as an "expert *mohel*" in 1907 (*אספקלריא*, no. 3, f.w.v. [#918]). He again served as a rabbi in Indianapolis ca. 1924. In Indianapolis he was a founder of Machzieka Hadas, which attempted, unsuccessfully, to regulate kashruth and charity collectors from the Land of Israel. Rivkind died prior to 1941. For a possible reference to him in the poetry of Abraham Luria, see #445. (Rivkind's family was clearly Lithuanian [ff. 4a-5b]. It is puzzling that *DA2* records his birthplace as טאשקאט [Tashkat?], Hungary.)

גדולת מרדכי contains a commentary on the weekly lections of Genesis, one responsum (on the direction one must face when praying in America) (pp. [1-4]) and a poem of *mussar* ("These Are the Things Man Should Do and Live by Them") (ff. 6a-9a). For advice on how to raise children in America, see ff. 1b-4a. For Rivkind's ancestry, which he traced back to King David, see ff. 4a-5b. For a statement that references to idolaters and gentiles do not pertain to those nations among whom contemporary Jews live and that Jews must pray on behalf of their host countries, see f. [1b]. Rivkind acknowledged the benevolence of his congregation, Adat Yeshurun of Des Moines (f. 9b). *גדולת מרדכי* represented only part of Rivkind's manuscripts of novellae, responsa and commentaries on Bible and Midrash (p. [1]). For a sample of his novellae, see pp. 34-9.

Other works: #1149.
Approbations granted: #737.
References: *DA2*, 253; Endelman, 63, 148.

724 ספר דברי הרבנים

חלק א. הוא מיוסד על חיזוק הדת היהודות ובפרט בענינים הנחוצים עתה בזמנינו בימי נדודם בארץ רחוקה אשר נתרפו בעו"ה כהיום אצל הרבה מאחינו השוכנים בין העמים


ס פ ר
דברי הרבנים
חלק א.
הוא מיוסד על חיזוק הדת היהודות ובפרט בענינים
הנחוצים עתה בזמנינו בימי נדודם בארץ
רחוקה אשר נתרפו בעו"ה כהיום
אצל הרבה מאחינו השוכנים
בין העמים.
מאת המחברים העורכים
יהושע העשיל גארציקאוו הרב דמיקאלאיאוו
שלמה שוואריץ רב דק"ק רישמאנד וירג.
שנת לפרש "דברי הרבנים מה טוב לכלי"
תרס"ה

Author: [Joshua Heschel Gorchicoff? {Gorchikow, Gorchakow?}] [יהושע העשיל גארציקאוו [גארטשאקאוו?]
Author: [Solomon Schwartz] שלמה שוואריץ
24 pp. + wrappers 8vo
[New York], 5665 [1905]
Publisher/printer: *s.n.*
Chronogram: דברי הרבנים מה טוב לכל
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: "שמירה לילד ולילדת" (pp. 22-3); "לחש לעין הרע מהרב חידא ז"ל" (pp. 23-4).
Other languages: Yiddish (pp. 7, 19-22, 9-16).
KA #139.
Copies: HUC; LUB; *YGC.

Schwartz was a rabbi in Richmond, VA (t.p.).

Gorchicoff was a rabbi in מיקאלאיאוו [Nikolayev, Ukraine?] (t.p.). (A Joshua Heschel Gorchakow/Gorchikow [גארטשאקאוו] is recorded in *DA2*, 44; *JCR*, 1187; Landesman, 212; *SYSRO*, 158. He was born in 1873 in Shumiachi, Mogilev Province, studied in the yeshivah of Volozhin and was ordained by R. Meir Feimer, R. Isaac Jacob Reines of Lida and R. Mordekhai Weissel. He served as a rabbi in Brownsville, Brooklyn, and was a member of Agudath Harabbonim. However, he immigrated to America in 5673 [1913] and there is no record that he was ever in מיקאלאיאוו.)

Schwartz and Gorchicoff published this volume of *mussar* (with a Yiddish translation) to "open the eyes" of those lax in their observances due to ignorance or forgetfulness (and not willful neglect) (pp. 3-4). For specific commandments whose observance they particularly urged, see pp. 16-19. For a long analogy between the life of a Jewish immigrant and the Talmud's exegesis of a Biblical passage, see pp. 4-7. Appended are mystical incantations from amulets to protect pregnant women and to guard against the evil eye (pp. 22-4). The imprint place is recorded based on *KA*. No more volumes are recorded. The first sermon (pp. 3-7) was plagiarized in #730 and #793; the Yiddish translation (pp. 9-13) also appears in #896.

725 ספר רוח יעקב

דרושים על ענינים שונים

Author: [Moses Jacob {A.} Port] [פורט] משה יעקב פארט
Author's father: חיים דוד
42 pp. 8vo
New York, 5665 [1905]
Publisher: R. Joseph Baer Astrachan
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. 1): extended writing.
Includes: preface (p. 3); postscript (p. 42).
Other languages: Yiddish (pp. 4, 15-41).
BHB1; *KA* #750.
Copies: HUC; JNUL; LUB; *YGC.

Port was born in 5634 [1874] in סטויבץ [Stauvtz or Stavivtz?], Minsk Province. He studied in the yeshivot of Eisiskes, Mir and Slobodka and was a student of R. Isaac Blaser. He served as a rabbi in Bagaslaviskis, Vilna Province, and, after immigrating to America in 5664 [1904], in New Rochelle, NY, and the Brownsville and Flatbush neighborhoods of Brooklyn. Port was a member of the Board of Orthodox Rabbis of New York (Va'ad Harabbonim) and Agudath Harabbonim. He died in Brooklyn in 1920.

Only one sermon in this volume is in Hebrew. The other three were published in Yiddish because most people did not understand Hebrew. Port published such a small volume because of the prohibitive printing costs, but he planned to publish more of his work if it would be warranted by the public's interest (pp. 3, 42); no other works by Port are recorded. The printer set the Hebrew and Yiddish sermons with different typefaces.

References: *AJYB* 7 (1905-6), 123; *AJYB* 22 (1920-1), 168; *CDAJB*, 2:494; *DA2*, 189; *JCR*, 293, 1188; *SYSRO*, 146.

726 ספר לקט יוסף דרושים

Author: [Joseph {Julius} Meir Levin] [לוין] יוסף מאיר לעווין
Author's father: שמואל דוד
90 pp. (2 cols. per page) Fo.
New York, 5666 [1906]
Printer: A. H. Rosenberg 157 East Broadway
Title page (p. 1): border; extended writing.
Includes: preface (pp. 7-11); warning against reproduction (p. 12); errata (p. 87); subscribers (pp. 88-100); acknowledgment to sister (p. 90).
Approbations (pp. 3-6): R. Samuel Salant of Jerusalem (22 May 1905); R. Elijah David Rabinowitz Teomim of Jerusalem (22 May 1905); R. Mordekhai Weizel of Oshmyany (25 Feb. 1903); R. Jacob David Willowsky [Ridbaz] of New York (19 Mar. 1905); R. Elijah Barukh Kamai of Mir (7 July 1903); R. Hayyim Jacob Widrewitz of New York (26 Feb. 1905); R. Isaac Winograd of Jerusalem (3 Nov. 1902); R. Hayyim Joseph Judah Orlik of Dieveniskes, OBM (5 May 1901).
Rashi type.
BHB1; *KA* #416.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Levin was born in קילעלישאק (קאלילישאק in #789, p. 95) [Konwalishka, Konvelishok, Konvaliskis or Kalilishok?], near Vilna, in 1870. By the age of eight he had committed the Bible to memory and by age twelve he was studying rabbinic literature on his own. He later studied in various Lithuanian yeshivot, including Volozhin, and he was ordained by R. Isaac Elhanan Spektor, R. Solomon of Vilna and R. Jacob Joseph of New York. Levin immigrated to America in 1891. Unable to secure a pulpit at first because he was still a "beardless" young man (#726, p. 11), he instead became a *shohet* in Fall River (MA), Bayonne and Jersey City. He later served as a rabbi in Wilkes-Barre (PA), Atlanta and Cincinnati. Levin died in 1926. His brother, Solomon, was a rabbi in Indianapolis and his brother-in-law, Zevi [Hayyim] Papkin, was a rabbi in Burlington (VT) (#789, p. IV).

ספר לקט יוסף contains sermons for Sabbaths, holidays, life cycle events and other occasions. Some are dated and note the place where Levin delivered them. For an autobiographical statement, see pp. 10-11. For a eulogy for R. Jacob Joseph of New York, see pp. 58-64. For Levin's incorporation of a scene from Hester St. into a sermon, see pp. 71-2. For an autobiographical statement, see pp. 10-1. Levin's manuscript of "לקט יוסף" also contained a section on the laws of salting. "But because the publishing costs have increased and I could not obtain enough money ... I said to myself that I would first send forth my smaller son, *i.e.*, the work of sermons. If it will be found pleasing in the eyes of rabbis, preachers and laymen ... they will help me print my novellae of the laws of salting" (pp. 10, 11). The approbations do not mention Levin's sermons and they only refer to the section of novellae. Widrewitz is referred to as "chief rabbi" in the introduction to his approbation (p. 4).

Other works: #789. A manuscript on salting meat ("לקט יוסף") is mentioned in #726, p. 10.
References: *AJYB* 5 (1903-4), 73-4; *BHB1*; Caplan (2002), index; *CDAJB*, 2:371; Hertzberg, 87, 94, 132; Levin, 265; Sarna and Klein, 79, 114 (portrait); *SLTYBA*, 33; Spear, 51n; #726, pp. 10-11.

727 ספר מנחת סופר
על התורה

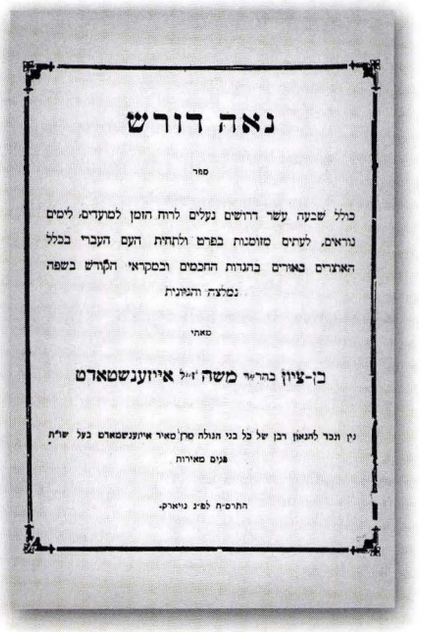
Author: [Menahem Hacohen] [Emanuel] Schoenbrun [שנברון] שענברון [עמנואל] מנחם הכהן
Author's father: אברהם
[4], 59, [1] pp. (two cols. per page) 8vo
Cleveland, 5666 [1906]
Printer: Joshua Rocker
Title page (p. [1]): border.
Includes: a.a. (634 Woodland Ave.) (p. [2]); preface (pp. [2-4]); postscript (p. [1]).
BHB1; *KA* #509.
Copies: HAR; JNUL; LUB; *YGC.

Schoenbrun was born in Velke Kapusany, Hungary (Czechoslovakia), in 1859. He was educated in various Hungarian yeshivot and was ordained by R. Silberstein and R. E. Prossnitz. He immigrated to America in 1898 and served as a rabbi in Cleveland, Scranton (ca. 1918; see his approbation in #818) and Bridgeport (ca. 1923; see his approbation to Isaac Jacob Gordon, *ספר החידות*). He died in Cleveland in 1943. *AJYB* and *CDAJB* record his first name as Emanuel.

ספר מנחת סופר contains thirteen sermons. For autobiographical information, see pp. [3-4]. The postscript is a letter from Schoenbrun to his book. He was unable to publish additional sermons because of limited financial resources (p. [2]). A later edition is New York: A. H. Rosenberg, 5669 [1909] [YGC]. Both editions contain identical text.

Approbations granted: #818; Isaac Jacob Gordon, *ספר החידות* (Budapest-Seini, 5684-7 [1924-7]).
References: *AJYB* 5 (1903-4), 96; *AJYB* 45 (1943-4), 394; *CDAJB*, 2:568.

728 נאה דורש


נאה דורש

ספר

כולל שבעה עשר דרושים נעלים לרוח הזמן למועדים, לימים נוראים, לעתים מזומנות בפרט ולתועלת העם העברי בכלל האוצרים בהגדות החכמים ובמקראי הקודש בשפה נמלצת והגיונית

מאת

בן-ציון בהרש"ל משה אייזענשטאדט

נדפס וכתב לתענוג רבן של כל בני הגולה מהר"ר מאיר אייזענשטאדט בעל שו"ת פנים מאירות

תתים"ח לפ"ק נוריורק.

Author: B[enzion]. Eisenstadt [אייזענשטאדט] בן–ציון
Author's father: משה
64 pp. + wrappers 8vo
New York, 5666 [1906]
Printer: [Ferneburg]
Front wrapper: border; extended writing; "נאה דורש ספר כולל שבעה עשר דרושים נעלים לרוח הזמן למועדים, לימים נוראים ...".
Title page (p. 1): extended writing; "נאה דורש ספר כולל דרושים לעתים מזומנות ... ספר ראשון".
Includes: copyright, by Eisenstadt, Oct. 1905 (p. 2); dedication to Barukh Isaac Reinherz of Boston, R. Abraham Hayyim of Minsk, R. Leon Sheinhoiz of Kleipeda, Abraham Isaac Fein and H. D. Birkhahn of New York (p. 3); table of contents (p. 6); adv. for #918, nos. 1-4 (b.w.v.).
Approbations (pp. 4-5): Reuben Cohen, Mordekhai Binonsky, Menahem Bliakherawitz, Hayyim Dov Kreiner and Zuse Elishawitz of Varena.
BHB1; *KA* #563; Rivkind #259.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This was Eisenstadt's first volume of sermons. "Due to circumstances beyond my control, I have been compelled to divide *נאה דורש* into two volumes. Most of the second volume has been set and is ready to be printed. God willing it will be printed shortly with a lengthy preface on the value of preaching and its development, and a critique of the impertinent preaching that has become widespread. The price of the work in two volumes is three *shekalim*. A few copies have been printed" (p. 5). Eisenstadt published *דורש לשבח* [#739] as the second volume of *נאה דורש* (see t.p. of *דורש לשבח*), though *דורש לשבח* contains sermons that he delivered later in 1909-10 and it lacks the promised preface. For sermons in honor of (or sent to?) Richard Gottheil and N. Koven, see pp. 57-64. This volume was advertised for thirty-five cents (#539, vol. 1, b.w.v.) and fifty cents (*אספקלריא*, no. 2, p. 69; no. 4, p. [1] [#918]). Eisenstadt later reported that the book was received well and that it was used by other preachers (see #775). *KA* records the printer as Ferneburg and that it was "printed by others as well for he printed almost each גליון [quire?] by a different printer." The imprint date on the title page is 5666 [1906]; on the wrapper it is 5668 [1908].

For biography, other works, approbations grants and references: see #392.

729 ספר זכרון יוסף זאב
חלק ראשון כולל דרושים ... לפי רוח הזמן

Author: [Joseph Ze'ev Kaufman] יוסף זאב קויפמאן
122, [2] pp. + wrappers 8vo
Philadelphia, 1906
Printer: Joseph Magilnicki's Union Printing and Publishing House, 708 South 5th Street
Front wrapper: extended writing; border.

Title page (p. 1): identical to wrapper.
Includes: dedication to family members and the community of אלדפראס [Old Forge?], PA (p. 3); prohibition against duplication (p. 3); introduction (pp. 4-6); errata (p. [1]); letter recommending the services of Magil as publisher (p. [2]); adv., with prices, for Magil's books (b.w.).
Approbations (p. 2): R. Gershon Ravinson of Cleveland (7 Oct. 1904); Benjamin Gittelsohn of Cleveland (11 Oct. 1904).
Other languages: Yiddish (p. [2]).
Graphics: illustration (p. 122).
BHB1; *KA* #279.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kaufman was born in Kupiskis, Lithuania, and he later lived in שוואדעשץ [Svedesai?] (see Gittelsohn's approbation). He became a preacher in Kovno at the age of twenty. Kaufman thereafter served mainly as a rabbinical emissary, traveling throughout Eastern Europe on behalf of R. Eliezer Gordon of Telz, R. Isaac Elhanan Spektor and R. Isaac Meir of Slobodka. He later visited London to collect funds for R. Yehiel Mikhel Epstein's yeshivah in Novogrudok. Unable to adjust to the climate there, he left for America after three months. He visited Cleveland ca. 1903 and preached in various synagogues. He was also in אלדפראס [Old Forge?], PA, for a little less than a year (pp. 2, 3, 4, 7-8).

ספר זכרון יוסף contains sermons that Kaufman delivered in Russia and America (p. 1). Poverty prevented him publishing such a volume while still in Europe (p. 4). It is the only source of biographical information on him. On his high expectations regarding America, the land of gold and freedom, as well his utter disillusionment once he arrived, see pp. 8-13. Other editions of vol. 1 are New York: A. H. Rosenberg, 1910, 1913; New York: G.E.B. Press, 5681 [1921] (*BHB1*). Kaufman never published additional volumes of *ספר זכרון יוסף*. See Kotlar, 87-8.

References: Caplan (2002), 93, 122, 203-4, 240, 362; *SLTYBA*, 48.

730 ספר דברי שמואל

... על חיזוק הדת תו'הק ובפרט ענין "חינוך הבנים" הנחוץ עתה בזמנינו בימי נדודם בארץ רחוקה אשר נתרפו בעו'ה כהיום אצל הרבה מאחינו השוכנים בין העמים ... וואס האט איבעראשט מיט זיינע רעדעס דיא אלטע אונד די נייע וועלט

Author: [Samuel Marat] שמואל מאראט
Author's father: יהושע
[1], 16 pp. 12mo
[New York], 5667 [1907]
Publisher/printer: *s.n.*
Chronogram: דברי שמואל מה טוב הוא
Title page (p. [1]): border; extended writing; Yiddish.
Other languages: Yiddish (pp. 6-16)
KA #145.
Copies: LUB; *YGC.


ספר
דברי שמואל
הוא מיוסד על חיזוק הדת תו'הק
ובפרט ענין „חינוך הבנים"
הנחוץ עתה בזמנינו בימי נדודם
בארץ רחוקה אשר נתרפו בעו'ה
כהיום אצל הרבה מאחינו השוכנים
בין העמים
מאתי המחבר שמואל מאראט
רב ודרשן.
וואס האט איבעראשט מיט זיינע רעדעס דיא אלטע
אונד די נייע וועלט
שנת לפרט דברי שמואל מה טוב הוא.

Marat, a native of קריצבורג [Krustpils, Latvia, or Krapkowice, Poland?], was a rabbi and preacher. He was in London no later than 1903 and in America by 1904. He visited (or lived in?) Portland (ME), Montreal (?), Toronto and New York (p. [1]; approbations to #720, p. [7]). (A Samuel Nahman Marat published #720.)

This volume of *mussar* contains a Yiddish sermon ("דרוש חינוך לנער") that Marat delivered in America (p. [1]) and which refers to conditions there (pp. 6-16), and a Hebrew homily (pp. 1-5) that he plagiarized, with a number of abridgments and changes, from #724, pp. 3-7. #724 and #730 even bear similar titles and chronograms. Where the authors of #724 wrote that they would explain a number of laws in the second part of their pamphlet (#724, p. 7), Marat noted that a discussion of the laws would appear in Yiddish in a separate volume (p. 5; no more vols. appeared). ספר דברי שמואל was subsequently plagiarized in its entirety in Samuel Morris, ספר לקוטי שמואל, pp. 8-15 [#793]. The imprint place of ספר דברי שמואל is recorded based on *KA*.

Marat published another edition of ספר דברי שמואל the same year. In addition to the material mentioned above, it also incorporates the Yiddish translation of the Hebrew homily from #724, as well as the mystical incantations that appear in #724.

731 ספר מעשה חשב יכלכל עשרה דרושים

Author: [Hayyim {Hyman} Shraga Brodsky] [ברודסקי] חיים שרגא בראדסקי
Author's father: נח
16, 112 pp. + wrappers 8vo
New York, 5667 [1907]
Printer: Joel Aronson, 122 East Broadway
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 13-6); acknowledgments (p. 15); contents (p. 16); postscript (pp. 110-2); errata (p. 112); footnotes.
Approbations (pp. 3-12): Saul b. Israel [Padweh] of Polotsk (30 Jan. 1883); Alexander Moses Lapidot of Raseiniai (5641 [1881]); Mordekhai Gimpel [Jaffe] of Raseiniai; Samuel Mohilewer of Bialystok (19 Nov. 1883); Hayyim Segal of Raczki (13 Mar. 1884); Halevi [Lewin] of Daugavpils (7 Mar. 1883); Gerson Mendel [Ziv] of Taurage (29 June 1881); Mordekhai [Eliasberg] of Bauska (21 Sept. 1883); Joseph Raisin of Vieksniai (23 Mar. 1882); Mordekhai Elijah Rabinowitz of Izabelin (10 Nov. 1881); Jonathan Eliasberg of Marinopol (14 Dec. 1881); Abraham Zertow of Berezino (10 July 1882); Malkiel Zevi Halevi [Tenenbaum] of Bocki (17 Nov. 1881?); Naphtali Zevi Judah Berlin of Volozhin (28 Aug. 1882); Hayyim Soloveitchik; Judah Lipschitz (16 Jan. 1883); Raphael Shapira of Zarasai (20 July 1883); David Tebel Katzenellenbogen (16 Feb. 1884?); Matithais [Meyrowitz] of Shereshevo; Joshua Heschel Margolioth of Wisniewo (3 Sept. 1882?); Israel Abraham Samuel of Vilkaviskis (Oct.-Nov. 1881); Dov Aryeh [Hacohen] [Bernard Louis] Levinthal of Philadelphia.
BHB1; *KA* #520.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Brodsky was born in Slonim in 1853 and he moved with his family to Bialystok in his youth (#731, p. 15; some sources say he was born in Bialystok). He studied in yeshivot in his native town and in Volozhin and was ordained by R. Jacob Widrewitz of Moscow, R. Hirsch Leib [Naphtali Zevi Judah] Berlin of Volozhin, R. Samuel [Zevi] Wein of New York and R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia. After an unsuccessful stint as a precious gems merchant, he made a name for himself preaching in a number of towns. He immigrated to America ca. 1886-8 and served as a rabbi, *mohel* and wedding officiator in Philadelphia (adv. in הפסגה 4.1 [22 Apr. 1892], p. 4 [#900]; see העברי 1.10 [26 June 1892], p. 2 [#903] for an enthusiastic

appraisal of his preaching in Philadelphia), and then as a rabbi in New York (adv. in העברי 2.1 [3 July 1892], p. 8) and Cleveland. He became the rabbi of Anshei Russia of Newark, NJ, in 1899 and was soon thereafter the "acknowledged leader of Orthodox Jewry" in the city (*UJE*, 8:208). Brodsky, who "was instrumental ... in unifying the Orthodox community's diverse Jewish philanthropic efforts and agencies" (*UJE*, 8:208), established schools, libraries, sheltering homes and other institutions in Newark and was one of the founders of the New York Hebrew Immigrant Aid Society. He also urged immigrants to become American citizens. He traveled to Bialystok in 1919 to distribute funds that he collected for Jewish victims of World War I. Brodsky established Zionist societies and visited the Land of Israel twice. He founded and edited the *Stadtzeitung* of Philadelphia and contributed to *ביאליסטאקער שטימע* and הדבורה [#922]. When he died in 1937, he was "probably the oldest active rabbi in the country" (*UJE*). (All the secondary sources record his immigration date as 1889 or 5649 [1889], except for Rejzen [1926], who records 1886. Brodsky was certainly in America by Sept. 1888, when he was introduced as a "marriage performer, mohel, and preacher" at a meeting convened to oppose the policies of R. Jacob Joseph of New York [qtd. in Karp].)

This volume of homilies contains a brief autobiography (pp. 15-6, 110).

Other works: #732.

References: *AJYB* 5 (1903-4), 46-7; *AJYB* 39 (1937), 589; *BHB1*; Caplan (2002), 148-9, 156, 297; *CDAJB*, 1:78; Gastwirt, 64; *HYBA*, 22-3, [1] (portrait); Karp (1955), 165; Kressel, 1:327-8; *LFDNYL*, 1:428; Morais (1894), 199, 218-9, 359, 542; *NYT* (26 Feb. 1937), p. 22:2; *OT2*, 17 (portrait); Rejzen (1926), 1:394-5; Rephael, 361-3 (portrait); *UJE*, 2:541, 8:208; Wiernik (1912), 407.

732 ספר דברי חשב

דרושים ודברי מוסר, דרשות אחדות שדרשתי לפי צורך העת והרבה מאמרי חז"ל. וכלם עם העתקת אנגלית

Author: H. [Hayyim, Hyman] [Shraga] Brodsky [ברודסקי] חיים שרגא בראדסקי

Author's father: נח

[2], 85, <[1], 45> pp. + wrappers 8vo

New York, 5668 [1908]

Printer: J. Aronson, Printer and Stationer, 122 East Broadway

Front wrapper: border; extended writing.

Back wrapper: border; English only; extended writing; "Words of Thought Containing Speeches and Teachings on Morals Lectures on Timely Topics and Many Brilliant Sayings by the Sages of the Talmud."

Title page #1 (p. [1]): identical to f.w., without border.

Title page #2 (p. <[1]>): English only; extended writing; "Words of Thought Containing Speeches and Teachings on Morals Lectures on Timely Topics and Many Brilliant Sayings by the Sages of the Talmud."

Includes: preface (p. [2]); contents (p. 1); errata (p. 2); contents (p. <1>); errata (p. <2>); footnotes.

Other languages: English.

BHB1; *KA* #132.

Copies: HAR; HUC; JNUL; LUB; *YGC.

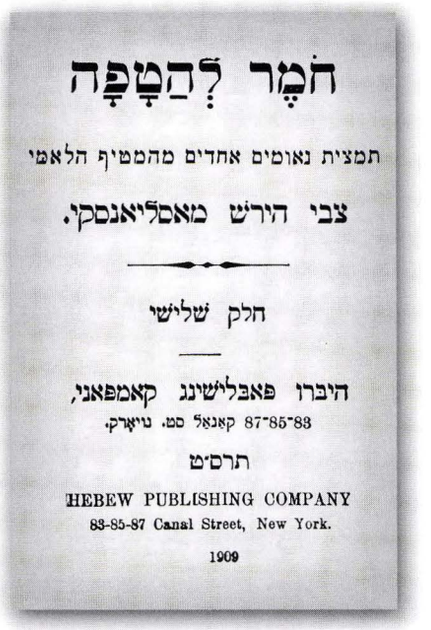
"Now that I have become acquainted with the high cost and great labor involved in publishing a Hebrew book, for which the loss is immediate and the profit is remote, I have been brief where it was really necessary to expand, and I have prepared only a few sermons relevant to the spirit of the times, with an English translation. From the remaining fruit of my pen in manuscript I have gathered only the headings [taken from the traditional Jewish corpus] upon which I expatiated in my sermons, and I arranged them alphabetically and translated them into English [pp. 37-85]. This way the children of the new generation will perceive the great value of the words of the sages ... [E]ven if [just] one of the myriads will be guided to realize the enlightenment of the Talmud, which remains a closed book to the new generation in our land, this will be my reward" (p. [2]). For a eulogy for William McKinley and letters of consolation to his wife and Theodore Roosevelt following his assassination, see pp. 3-6. See Caplan (2002), 148-9, 156.

For biography, other works and references: see #731.

733 חמר להטפה

תמצית נאומים אחדים מהמטיף הלאמי צבי הירש מאסליאנסקי. חלק שלישי

Author: [Zevi Hirsch {Harris} Masliansky] צבי הירש מאסליאנסקי
Author's father: חיים
[3], 5-67 pp. 16mo
New York, 1909
Publisher: Hebrew Publishing Co., 83-85-87 Canal St.
Title page #1 (p. [1]): plain.
Includes: preface (pp. 2-3).
Copies: LUB; *YGC.


חֹמֶר לְהַטָּפָה

תמצית נאומים אחדים מהמטיף הלאמי

צבי הירש מאסליאנסקי.

חלק שלישי

הוצרו פאבלישינג קאמפאני,
83-85-87 קאנאל סט. ניו־יארק.

תרס״ט

HEBEW PUBLISHING COMPANY
83-85-87 Canal Street, New York.

1909

Masliansky was born in Slutsk in 1856 and he studied in yeshivot in Mir, Volozhin and Parichi. After his marriage he lived in Pinsk and Karlin and he earned a reputation as an eloquent preacher. Masliansky embraced Zionism following the pogroms of 1881 and it became a frequent theme of his sermons. Owing to his fervent Jewish nationalism and his wide popular appeal, he was considered a threat by the Russian government. After repeated persecutions, Czarist authorities finally expelled him from the empire in 1894. He immigrated to London and the following year settled in America with the help of Baltimore's Zion Association (Fine, 194-5). Masliansky's reputation preceded him and he was at once recognized by the immigrant masses as one of the most popular Yiddish orators in the country. (On his early activities in America, see *הזמן*, vol. 1, no. 1, p. 3 [#907].) Even acculturated Jews such as Jacob Schiff consulted with him for advice on dealing with the immigrant community. Although Masliansky lived in New York, he traveled around the country to deliver sermons. (He visited Bloomfield, NJ, in 1923 to participate in the graduation exercises of the local Hebrew school; see #391, p. 13.) He also ran a printing press ca. 1902-3. Masliansky remained active in Zionist affairs and he visited the Land of Israel a number of times. (For a description of a visit he made with R. Gedaliah Silverstone ca. 1922, see #878, p. 19; #864, p. 6.) Although he is remembered primarily as a Yiddish orator, he was also involved in Hebraic circles. He contributed to various Hebrew journals; helped raise funds for the widow of Isaak Rabinowitz [Ish Kovno]; was an officer of the Ohole Shem Society; and was on the committee that issued *אוצר השמות* [#228]. From 1902 to

1905 Masliansky published *די וועלט*, a Yiddish periodical that was financed by acculturated Jews who hoped that it would encourage Americanization. (For a polemic attacking him for not including Hebrew contents in the paper, see #441, pp. 33-5). Masliansky died in Brooklyn in 1943. His son-in-law was Pinehas [Philip] Hacohen Turberg.

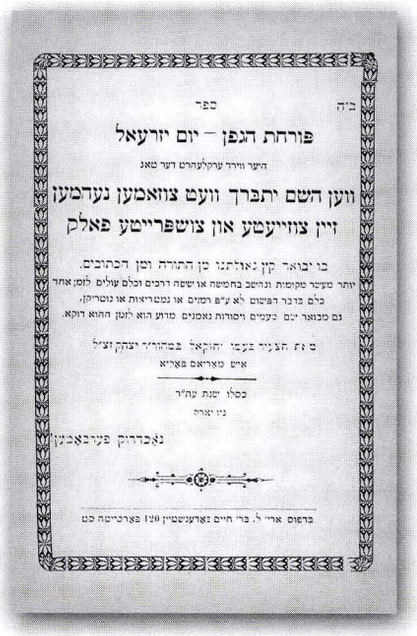
חמר להטפה contains brief synopses of sermons by Masliansky. "More than twenty-five years have come and gone since I went up on the stage of Israel. I have wandered through various countries in which our people live; I have visited the larger cities of Russia, Germany, Holland, Belgium and Britain. Here too in America I have sought out many cities in which our exiled brethren have found refuge from those who persecute them in the lands of the dispersion. However, here in the land of freedom life has completely changed, and with it needs have also changed. And I responded; because my sermons and addresses are the products of life, they too changed. For not all that I preached on the other side of the ocean is appropriate to be preached here. There is an in important rule in preaching: not just what is appropriate for its time, but also what is appropriate for its place" (pp. [2-3]). Vols. 1-2 were issued as *מאסליאנסקי'ס דרשות* (New York: Hebrew Publishing Co., 1908-9, rpt. 1915). *חמר להטפה* was republished by Hebrew Publishing Co. in 1915 together with vols. 1-2 (identical in content, type, layout and format).

Other works: *כתבי מאסליאנסקי*, 3 vols. (New York: Hebrew Publishing Co., 1929). Contributed to #109, #373, #891, #900, #914, #915, #922, #928, #966.
Approbations granted: #539 (vol. 2), #791.
References: *AJYB* 6 (1904-5), 152; *AJYB* 24 (1922-3), 180; *AJYB* 45 (1943-4), 390; *BHB1*; Blondheim, 197; Caplan (2002), index; *CDAJB*, 2:424; *DRS*, 2:30; *EJ*; Fine, 194-5; *HYBA*, 70-1, [6] (portrait); *JE*, 8:365; *JCR*, 72, 1192, 1226, 1444; Kabakoff (1978), index; Kaganoff (1971), 173-8; Kaganoff (1990-1), 80; Kressel, 2:409-10; Landesman, 181; Levinthal, 131-2; *LFD-NYL*, 5:467-70; Malachowsky, 1:139-43; Masliansky, vol. 3; *Masliansky's Memoirs* (New York, 1925); *NYT* (12 Jan. 1943), p. 24:2; *OZ*, 80; H. Rabinowitz (1951); Rejzen (1926), 2:321-4 (portrait); Rephael, 2:293-8 (portrait); Rischin, index; Sherman, 147-9; *UJE*, 7:396-7; *USJ*, vol. 4, index; Waxman, 4:1046-7; Wiernik (1912), 420; *WWIAJ* (1926), 422-3; *WWIAJ* (1928), 475-6; *WWIAJ* (1938), 717.

734 ספר פורחת הגפן—יום יזרעאל

היער ווירד ערקלהערט דער טאג וועז השם יתברך וועט צוזאמען נעהמען זיין צוזייעטע און צושפרייטע פאלק בו יבואר קץ גאולתנו מן התורה ומן הכתובים.

Author: [Ezekiel {Preisser}] [פריזר] יחזקאל
Author's father: יצחק
30, [2] pp. + wrappers 8vo
New York, Kislev 5670 [1909]
Printer: Aryeh L. b. Hayyim Bodenstein, 120 Forsythe St.
Front wrapper: border; extended writing; Yiddish.
Title page (p. 1): extended writing; Yiddish.
Includes: errata (p. [2]).
Other languages: Yiddish (pp. 2-14, 21-30).
Copies: *YGC.


בזה כפר

פורחת הגפן – יום יזרעאל

היער ווירד ערקלערט דער טאג

וועז השם יתברך וועט צוואמען נעהמען
זיין צוזייעטע און צושפרייטע פאלק

בו יבואר קץ גאולתנו מן התורה ומן הכתובים.

יותר מעשר מקומות ונתשב בחמשה ועשרה דרכים וכלם עולים לזמן אחד
כלם מדבר הפשטו לא ע"פ רמזים או נמטריאות או נוטריקון.
גם מכוונר ימים בעמים ויסורות נאמנים מדוע הוא לומן התוא דוקא.

מ"ז הצעיר בעמו יחזקאל בשהוריר יצחק וצ"ל
איש מאריאם פאריא

בשנת עת"ר
ניו יארק

נאכדרוק פערבאסטן

בדפוס אריי ל. בהר חיים באדעניטין 120 פארסיטה סט

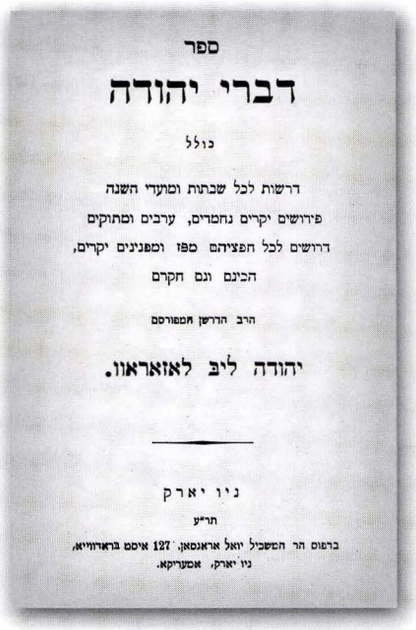
Preisser was born in Virbalis, Lithuania, in 1829 and he later moved to Marijampole (or Marinopol?). He immigrated to America in 1884 and settled in New York. Preisser delivered a daily lecture on *ספר אורחות צדיקים* between the afternoon and evening services. In 1909 he attempted, unsuccessfully, to initiate a *daf yomi* ("daily page") program. It called for the adoption of a uniform seven-year study cycle of the Talmud whereby the same folio would be studied each day in all Jewish communities. Preisser's hopes remained unfulfilled when he died in 1915 and it remained for R. Meir Shapira of Poland to initiate the first successful *daf yomi* cycle in 1924. Preisser's son, Alexander, was the head of a *hevrah shas* (חברה ש"ס ודורשי הספרות העברית) that met at 222 East Broadway (*הפסגה* 2.5 [10 May 1890], p. 4 [#900]). (*BHB1* misrecords Preisser's surname as Ratner in the record for his *ציונים לתורה*.)

ספר פורחת הגפן–יום יזרעאל is a volume of end-time calculations. Using a homiletic interpretation of Gen. 49:1-2, Preisser explained that prior to the eschaton the Jewish community would be divided into two components: a well-organized non-religious component and a disorganized religious one. Such a division, he claimed, existed in America. The non-religious Jews were organized into labor unions, the Workman's Circle and various *landsmanschaften*, but they had done nothing to provide for kashruth supervision or Sabbath observance. Completing the homily, Preisser admonished America's Orthodox Jews to unite, particularly by organizing a *daf yomi* program. Preisser planned to publish the second part of this work as "יום יזרעאל" (p. 31; see #753).

Other works: #753; *ציונים לתורה בו מחולקים הד׳ ציצית על תרי״ג ציונים ועליהם מסודרים תרי״ג מצות התורה* (Warsaw: Hayyim Kelter, 5638 [1878]) (NYPL copy has extra approbations).
References: Preisser.

735 ספר דברי יהודה
כולל דרשות לכל שבתות ומועדי השנה פירושים יקרים נחמדים

Author: [Judah Leib Lazarov] יהודה ליב לאזאראוו [לאזארוב]
Author's father: שמואל אייזיק
New York, 5670 [1910]
Printer: Joel Aronson, 127 East Broadway
BHB2; *KA* #133 (vol. 1).
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
דברי יהודה
כולל
דרשות לכל שבתות ומועדי השנה
פירושים יקרים נחמדים, ערבים ומתוקים
דרושים לכל הפציהם פפז וספנינים יקרים,
הבנם וגם חקרם
הרב הדרשן חמפורסם
יהודה ליב לאזאראוו.
ניו יארק
תרי״ע
בדפוס הר הששכל יואל ארואנסאן, 127 איסט בראדוויא,
ניו יארק, אמעריקא.

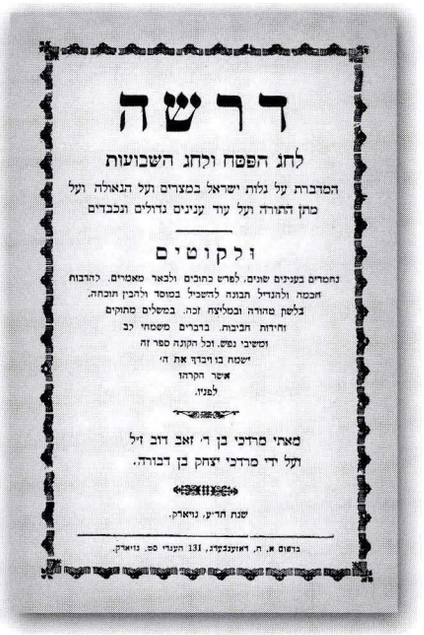
VOL. 1
115, [1] pp. (two cols. per page) 8vo
Title page (p. 1): extended writing.
Includes: warning against reproduction (p. 2); preface (p. 3); errata (p. [1]); table of contents (p. [1]); postscript (p. 115); footnotes.

VOLS. 2-3
73, 42 pp. (two cols. per page) 8vo
Title page #1 (p. 1): extended writing; "ספר דברי יהודה והוא ספר שני כולל דרשות לכל שבתות ומועדי השנה פירושים יקרים נחמדים".
Title page #2 (p. 1): extended writing; "ספר דברי יהודה והוא ספר שלישי כולל דרשות לכל שבתות ומועדי השנה פירושים יקרים נחמדים".
Includes: memorial to parents (p. 2); dedication to wife (p. 2); errata for vols. 2-3 (p. 41); table of contents for vols. 2-3 (p. 42); footnotes.

ספר דברי יהודה contains homilies (or sermons?) on the Pentateuchal lections and for other occasions (including eulogies). Some deal with the contemporary environment (*e.g.*, see vol. 1, pp. 83-6, 93-4 on Reform Judaism). The YGC copy contains lines of text that are pasted in (*e.g.*, vol. 1, p. 105; vol. 3, pp. 20-1). Vol. 1 was printed a few weeks earlier than vols. 2-3 (see vol. 1, p. 115); vols. 2-3 were printed together, even though they have separate title pages and collations (the same quire contains the end of vol. 2 and the beginning of vol. 3). Lazarov sold thousands of copies of *ספר דברי יהודה* within four years and he received thousands of letters of praise (#758, p. 3). *DRS* misrecords the imprint date as 5664 [1904].

For biography, other works, approbations granted and references: see #610.

736 דרשה לחג הפסח ולחג השבועות המדברת על גלות ישראל במצרים ועל הגאולה ועל מתן התורה ועל עוד ענינים גדולים ונכבדים ולקוטים נחמדים בענינים שונים


דרשה

לחג הפסח ולחג השבועות

המדברת על גלות ישראל במצרים ועל הגאולה ועל
מתן התורה ועל עוד ענינים גדולים ונכבדים

ולקוטים

נחמדים בענינים שונים, לפרש כתובים ולבאר מאמרים. להדבות
חכמה ולהגדיל תבונה להשכיל במוסר ולחבין תוכחה.
בלשון מהודה ובמליצה זכה. במשלים מתוקים
וחידות חביבות. ברברים משמחי לב
ומשיבי נפש. וכל הקונה ספר זה
ישמח בו ויבדך את ה'
אשר הקדהו
למנוי.

מאתי מרדכי בן ר' זאב דוב זיל
ועל ידי מרדכי יצחק בן דבורה.

שנת חדש, נויארק.

בדפוס א. ה. ראזענבערג, 131 הענרי סט. נויארק.

Author: [Mordekhai Cohen?] מרדכי כהן
Author's father: זאב דוב
Author: [Mordekhai Isaac Shpieler?] מרדכי יצחק שפילער
Author's mother: דבורה
60 pp. + wrappers 8vo
New York, 5670 [1910]
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (p. 4).
Approbation (p. 3): R. Nahum Pfeferman [Feferman?] of East New York.
BHB1; *KA* #189.
Copies: JNUL; *YGC.

Cohen was from Krienek, Poland (p. 3). Shpieler was from Stri, Ukraine (p. 3).

This volume contains one long homily for Passover and Pentecost and collected notes. The surnames of the authors appear on p. 3. The YGC copy contains an errata slip pasted onto p. 60.

737 ספר פרקי אבות
עם פירוש היקר והחדש טוב ויפה ...

Author: [Zerah Mayerson?] [זרח מאייערסאן [מאירסאן, מאירסאהן, מאירזאהן]
Author's father: מאיר
148, [4] pp. 8vo
New York, 5670 [1910]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): extended writing; *shaar.*
Includes: preface (pp. 6-10); acknowledgments, dedications and memorials, some in verse with acrostics (p. 147-[3]); errata (p. [4]).
Approbations (pp. 2-5): R. Naftali Reiter of New York (5669 [1909]); R. Bezalel Razin of New York; R. Nahum Barukh Ze'ev Mut of New York (2 June 1909); R. Joseph Latz of New York (4 July 1909); R. Dr. Hillel Hacohen Klein of New York (9 June 1909); R. Hayyim Jacob Widrewitz of New York (29 June 1909); R. Israel Isaacson of New York (17 Oct. 1909); R. Benjamin Barukh Guth of New York (4 June 1909); R. Moses Mordekhai Israel Rivkind (6 June 1909).
Rashi type.
BHB1; *KA* #682.
Copies: HAR; JNUL; LUB; *YGC.

Mayerson was in New York in 1909 (pp. 2, 4).

This volume contains the text of Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*) with Mayerson's commentary underneath. *KA* and Friedberg miscollate an extra ten pages at the beginning (*cf. BHB1*).

References: *DA2*, 141; *SLTYBA*, 35.

738 ספר בית מאיר

Author: G[edaliah {George?}]. Silverstone [גדלי׳[ה] סילוועערשטאן [סילווערשטאן, סילברסטון, זילברשטיין]
Author's father: ישעיה מאיר
Baltimore, 5670/1910-5673/1913
BHB1; *KA* #88.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
40 pp. + wrappers 8vo
Baltimore, 5670/1910
Printer: The Silberman Printing Co., 908 E. Baltimore St.
Front wrapper: border; extended writing; "ספר בית מאיר חלק א׳ ... דרושים יקרים לשמחת תנאים, נשואין וברית מילה, לחינוך הילדים, לחינוך בית הכנסת, להספדים ודרוש נחמד לציון".
Back wrapper: border; English only; "Beth Mayir A Book of Sermons for Wedding Ceremonies, Betrothals, Circumcisions, Confirmation, Dedications, Eulogies also a Sermon about Zionism."
Title page (p. 1): border; extended writing.
Includes: preface (p. 2); a.a. (416 K St.) (p. 3); list of subscribers to #162, #738 (pp. 38-40).

Approbations (p. 3): Charles D. Norton, Secretary to the President (27 June 1910).
Other languages: English (p. 3); English idiom (p. 15); Yiddish (pp. 34-7).

VOL. 2
52 pp. + wrappers 8vo
Baltimore, 5672/1912
Printer: The Silberman Printing Co., 908 E. Baltimore St.
Front wrapper: extended writing; border; "ספר בית מאיר חלק שני ... דרושים ... ליום ראשון של סליחות, לתקיעת שופר, לר"ה, לשבת תשובה, לכל נדרי, לחג הסוכות, לחג הפסח, לחג השבועות, ולט"ו כסליו".
Back wrapper: border; English only; "Beth Mayir Part II. A Book of Sermons for Slichoth and Jewish Holidays."
Title page (p. 1): border; extended writing.
Includes: memorial to uncle, R. Hayyim Zevi Braude (p. 2); table of contents (p. 3); errata (p. 4); preface (pp. 5-7); list of subscribers (pp. 49-52).

VOL. 3
60 pp. + wrappers 8vo
Baltimore, 5673/1913
Printer: The Romm Press, Inc.
Front wrapper: "ספר בית מאיר חלק שלישי"; border.
Back wrapper: border; English only; "Beth Mayer Part III. A Book of Sermons."
Title page (p. 1): extended writing; title and author in red ink; "ספר בית מאיר חלק שלישי ... דרושים ... להתחלת וסיום התורה, לצדקה, להזכרת נשמות, לתלמוד תורה, ודרושים לציון, הספדים לימים נוראים, ולכל השנה כולה".
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 1, b.w.v); table of contents (p. 3); acknowledgment of subvention by Noah Musher (p. 5); memorial to R. Jonah Leib Musher (p. 6); preface (pp. 7-9); list of subscribers (pp. 59-60).
Other languages: English idiom (p. 32).

ספר בית מאיר contains short sermons. Silverstone published them for other preachers to use because "in these times in this land the sermon is essential" (vol. 1, p. 2; vol. 2, pp. 5, 6). On the trend among younger Jews to remain single until their thirties, see vol. 1, p. 5. On adopting American first names, see vol. 1, p. 11. On the lack of Jewish education in America and the bar mitzvah as "pay day [*sic*]," see vol. 1, p. 15. Comparing Russian synagogues and rabbis with American ones (vol. 1, pp. 20-4), Silverstone observed, "just as there are two types of fruit, one that externally is pleasing to the eye but is bitter inside and one that externally is not so pleasing but internally is very sweet, so too are there two types of synagogues ... In America and England the synagogues are aesthetically pleasing with electric lights and carpets ... but there is no quorum for services or holy books. And forget about any study groups since the synagogues are shut closed all week until the Sabbath, when men and women sit together ... and in the temples they listen to foreign music ... In Russia the synagogues are not kosher because of all the fat [wax] that drips onto the tables from the candles used for study, but the men are kosher. In American synagogues it is reverse, the tables are kosher but the men who come are not. Similarly is the contrast among the rabbis from Russian yeshivot and the modern rabbis from ... the factories in Cincinnati and New York, [the latter of which is] under the direction of the famous butcher ([Solomon] Schechter in English)." On the sweat trades, see vol. 1, p. 17. For a eulogy for R. Jacob Joseph that Silverstone delivered in Belfast, see vol. 1, pp. 24-6. On Sabbath desecration and religious laxity, see vol. 2, pp. 5, 21. For a rebuttal of the criticism that rabbis in "the land of the dollar" are only interested in profit, see vol. 3, p. 8. On God orchestrating Jewish immigration to the "golden land" for the purpose of helping Jews in the exile and in the Land of Israel, see vol. 3, p. 18. On *etrogim* from the Land of Israel, see vol. 3, p. 24 ("don't buy bastard citrons from Corfu and other lands where the blood of our forefathers was spilled like water, for if we look at them carefully with a microscope, it is possible to see some drops of Jewish blood"). For a polemic against Reform, see vol. 3, pp. 36-8. For a eulogy for R. Abba Hayyim Levinsohn

of Baltimore, see vol. 3, pp. 39-44. For autobiographical information, see vol. 1, p. 2; vol. 3, pp. 7, 9. For a poem with an acrostic in red ink, see vol. 3, p. 4. Vol. 1 was published after #162, which also appeared in 1910 (vol. 1, p. 2 refers to #738 as his fourth work). Vol. 2 was completed on 1 Feb. 1912 (vol. 2, p. 1). *BHB1* records that vol. 2 may have had an additional title page. Silverstone sent a copy of vol. 1 to the White House (vol. 1, p. 3). For a list of subscribers, see #773, vol. 2. All three volumes cost seventy-five cents (adv. in העברי 1.25 [23 June 1916], p. 16 [#928]). Silverstone reported that all his books were received well. More than two hundred American rabbis, preachers and cantors had requested a copy of vol. 1 (vol. 2, p. 6) and vols. 1-2 were considered among the "better and more useful books of sermons published at this time in America" (vol. 3, p. 7). More than four thousand copies of vol. 1 and #162 were sold by 1912 and all the volumes were sold out by 1917. Vol. 1 was republished in New York in 5676 [1916] by Abba Katzenellenbogen at the expense of the printer, A. H. Rosenberg. Silverstone reported that vols. 2-3 would also be reprinted, though there is no record they were reprinted (vol. 2, p. 6; #773, vol. 1, p. 3; #794, vol. 1, p. 7). Caplan (2002), 360 misrecords the printer of vol. 3 as Silberman. See Caplan (2002), 234, 242, 282.

For biography, other works, approbations and references: see #162.

739 דורש לשבח
והוא אור לפני הדורשין בשבחם של ישראל ואורייתא ...

Author: Benzion Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
37, [3] pp. + wrappers 8vo
Brooklyn, 5670/1910
Publisher: A. Horowitz
Printer: M. Rotwein
Front wrapper: "דורש לשבח כולל הטפות ונאומים שונים אשר הטיף במקהלות עם ... והוא החלק השני מהספר "נאה דורש"".
Back wrapper: English only; "Doresh L'schvach."
Title page (p. 1): extended writing.
Includes: dedication to Alexander Sender Jarmulowsky (Adar II 1910) (p. 3); preface (Adar II 1910) (p. 5); list of subscribers (pp. [1-3]).
BHB1; *KA* #155.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"The essays and speeches in my book have been shortened as much as possible ... [because] stretching them out and jumping around between subjects only confuses most people ... I am certain that most of our preachers ... prefer brief sermons over longer ones, which predominate among contemporary volumes of sermons" (p. 5). The sermons are dated 1909 to 1910 and were delivered in various synagogues in Brownsville and East New York, Brooklyn. Some are in honor of individuals (*e.g.*, R. Bernard Drachman) or marked important events in Eisenstadt's own professional career as a preacher, rabbi and teacher in Brooklyn. On Sabbath desecration and non-observance among the younger generation, see p. 9. This work was issued as vol. 2 of #728 (f.w.), though it does not contain what was originally projected (*cf.* #728). Eisenstadt later reported that it was well received and that it was utilized by rabbis and preachers (#775, p. 6).

For biography, other works, approbations granted and references: see #392.

740 ספר עלים לדוגמא
מכלכלים בתוכם שלש דרשות לרוח הזמן

Author: [David Brevda?] [ברוודה] דוד ברעוודא
3-24 pp. + wrappers 8vo
New York, 5670/1910
Printer: A. H. Rosenberg
Front wrapper: extended writing; *shaar.*
Includes: preface (p. 3).
Approbations (f.w.v.): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (10 Feb. 1910).
Other languages: Yiddish (pp. 10-6).
BHB1; *KA* #640.
Copies: HAR; JNUL; LUB; *YGC.

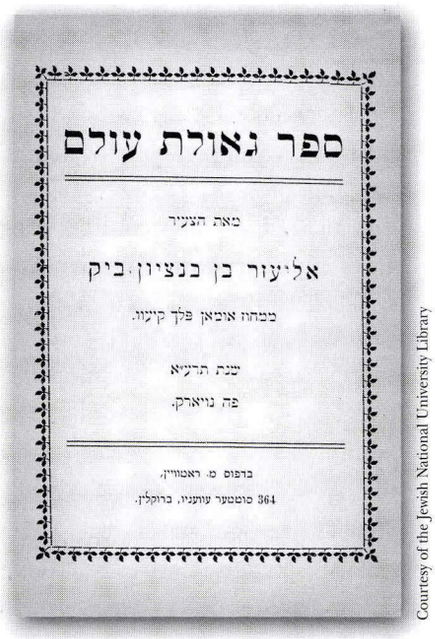
Brevda, a native of Lyakhovichi, Byelorussia, was ordained by R. Moses Danishevsky of Slobodka and R. Zevi Hirsch Rabinowitz of Kovno. He immigrated to America as a young man and was looking for a pulpit in 1910 (f.w.v; p. 2).

ספר עלים לדוגמא contains three sermons from Brevda's larger manuscript, "קובץ דרושים". He published it with the intent to use the proceeds to support himself while he looked for a position (f.w.v.). He also hoped that it would convince audiences to contribute financially to the publication of his larger work (p. 3). For a critique of contemporary education, see pp. 21-3. For a quotation from Kant, see p. 23. Pp. 23-24 were printed on the back wrapper. Other editions are Baltimore, 5673/1912 [#748]; Chicago: Idishen Record Co., 1127 Blue Island Ave., 1912 (24 pp.) [LUB].

Other works: #748.
References: *DA1*, 70.

741 ספר גאולת עולם

Author: [Eliezer Bik] אליעזר ביק
Author's father: בנציון
34 pp. 16mo
New York, 5671 [1911]
Printer: M. Rotwein, 364 Sutter Ave. (Brooklyn)
Title page (p. 1): border.
Includes: preface (pp. 3-4).
BHB1.
Copies: HAR; *JNUL (lacks pp. 11-14).


ספר גאולת עולם

מאת הצעיר

אליעזר בן בנציון ביק

מבחוז איבאן פלך קיעוו.

שנת תרע"א

פה נויארק.

בדפוס מ. ראטווין,

364 סוטטער עוועניו, ברוקלין.

Courtesy of the Jewish National University Library

Bik was from the region of Uman, Kiev Province (p. 1).

"I have seen ... that many of this generation have given up hope in the Messiah, to the extent that even the elders and *benei torah,* when speaking of the redemption or learning about it in Scriptures, say that it is only a metaphor or an exaggeration. We must give them the benefit of the doubt because they have seen the passing of all the dates determined by those who calculated the eschaton, and yet the redemption has still not come. On account of this some of our coreligionists have given up hope and have forgotten one or more of

the doctrines of the Thirteen Principles of Faith. Therefore, in this work, I console them and talk about the essence of the redemption, which can even be naturalistic ... I divided [this work] into three parts: part one enumerates the positive and negative commandments that are binding at this time according to all opinions, including the rabbinical commandments; part two speaks of the nature of the redemption and the commandments that will be performed at that time; and part three contains ethical maxims" (pp. 3-4). On America as the "golden land" and on the lack of kashruth observance, see p. 32. On the waning of other observances, see pp. 26, 27, 28. On Reform Jews, see p. 33.

742 ספר דברי אליעזר

Author: L. [Eliezer Lipa] Weissblum [Weisblum] אליעזר ליפא ווייסבלום
Author's father: ישראל חיים
8, 92 pp. 8vo
New York, 5671 [1911]
Printer: Ozer Y. Yust, 134 Attorney St.
Title page (p. 1): border; English; extended writing.
Includes: a.a. (507 Houston St.) (p. 1); dedication to maternal grandfather (p. 1); preface (pp. 5-8).
Approbations (pp. 3-4): R. Israel Hayyim Weissblum of נייאמץ [Nyiamtz?], Rumania; R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (9 Jan. 1911); Dr. Hillel Hacohen Klein of New York (10 Jan. 1911); R. Solomon Zalki Kanarick of New York (8 Jan. 1911).
BHB1; *KA* #125.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Weissblum was born in Lezajsk, Galicia, in 1884 to Israel Hayyim, a rabbi in Rumania and the author of a number of works. He was educated by his grandfather until the age of thirteen, and afterward by R. Moses Hacohen Rappaport, who ordained him in 1909 (p. 8; *cf.* Rand, who records 5667 [1907]). He immigrated to New York in 5671 [1911] and became the rabbi of Anshei Lizensk, a congregation for fellow expatriates from Lezajsk. He also served as the rabbi for Agudat Bahurei Hemed.

ספר דברי אליעזר, which took Weissblum two weeks to prepare, contains three scholarly sermons that he delivered in 1910. He considered it an introduction to his unpublished manuscripts on the Talmud and the Bible, which he was unable to publish due to prohibitive printing costs. He hoped that ספר דברי אליעזר would be popular enough so that he could afford to publish his manuscripts (p. 6). Weissblum printed his ordination certificate for readers who were not familiar with him (p. 8). On his family, see pp. 7-8.

Other works: ספר מדרש פליאה ... על מדרשי חז"ל (Przemysl [Galicia]: Knoler and Sons, 6582/1922). Contributed to #230, #619; המאסף (Jerusalem). Edited #808, #826; ספר ילקוט הדרוש ... על סדר שמות, וארא, בא, בשלח (Warsaw: Hutner and Wegmeister, 5685 [1925]); הלבנון, 2 vols. (Satu-Mare and Sighet, 5688 [1926]); ספר ילקוט הדרוש ... על סדר יתרו–פקודי (Warsaw: Hutner, 5687 [1927]); Joseph Hayyim David Reich, ספר חדרי מצות (Piotrkow: David Kopelman, 5693 [1932]). Approbations: #891; Israel Kesler, ספר זכרון ישראל (Lemberg: Ze'ev Goldstein, 5686 [1925]); Asher Zelig Kramer, ספר מעדנים (Bilgoraj and Warsaw: B. Kronenberg and G. Piment, 5686/1926); Asher Zelig Kramer, מאשר שמנה לחמו (Piotrkow: Hanokh Henokh Follman and G. Piment of Warsaw, 5690/1930).
References: *BHB1*; Rand, 43 (portrait); *SLTYBA*, 20-1.

743 ספר דברי שלמה
חלק ראשון דרושים ובאורים על מאמרי חז"ל

Author: [Solomon Meirowitch?] [מאירוביץ] שלמה מאיראוויטץ
Author's father: שלום דוד
48 pp. + wrappers 8vo
New York, 5671 [1911]
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to wrapper, without border.
Includes: prohibition against *hassagat gevul* (p. 2); preface (pp. 5-6); addenda and errata (p. 48).
Approbations (p. 3-4): R. Shraga [Ezekiel] Feivel Davidsohn of Passaic, NJ (4 June 1911) R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (7 June 1911).
Copies: HAR; JNUL; LUB; *YGC.

ספר דברי שלמה contains homilies on holidays and other subjects, as well as novellae on *aggadah* (pp. 46-8). Meirowitch incorporated into the homilies material from sermons that he heard from his father (t.p.). Caplan [2002], 149, 359 misrecords that Meirowitch's father wrote *ספר דברי שלמה* and that Meirowitch only published it. On the low level of traditional learning and an exhortation to support those engaged in such study, see p. 15. The type changes on p. 41. Meirowitch could afford to publish only half of the manuscript (p. 5). He later reported that it was well received (#752, p. 5). For vol. 2, see #752.

For biography, other works and references (Solomon Meirowitch): see #116.

744 דרשות לרוח הזמן
דרוש א'

Author: [M{ordekhai}. Z{alman}. M{onies}. {Shapiro}] [שאפירא] .מ[וניעס] .ז[למן] .מ[רדכי]
33, [1] pp. 8vo
New York, 1911
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): plain.
Includes: errata (p. [1]).
Approbations (p. 2): R. Jacob Eskolsky of New York (12 Sept. 1911); R. Judah Leib Lazarov of New York (24 Aug. 1911).
Other languages: English transliterated into Hebrew.
BHB1; *KA* #190.
Copies: HAR; HUC; LUB; NYPL; *YGC.

Shapiro's surname is known only from the approbations.

דרשות לרוח הזמן contains three *mussar* homilies. There are many references to the American context (*e.g.*, on Sabbath desecration and kashruth transgressions, see pp. 9-10; on the lack of Jewish education, see p. 20; on Socialism, see p. 23). Shapiro also deals with science and philosophy. At the same time that Shapiro published *דרשות לרוח הזמן*, he also published Yiddish sermons as *פון וואס לייידעט אונזער יוגענד?* (New York: A. H. Rosenberg, 1911) (Yiddish, 15 pp.). *KA* and LUB record that both are bound together, although the NYPL and YGC copies of *דרשות לרוח הזמן* lack *פון וואס לייידעט אונזער יוגענד?*; YGC has the latter as a separate

pamphlet. Eskolsky, in his approbation, encouraged people to support Shapiro financially so that he would be able to publish additional volumes of his work (p. 2; no more were issued).

Other works: *ספר מעשה בראשית מבאר יחס היהדות אל המדע ואל התרבות החדשה בכלל* (Brooklyn: Oriom Press, 1927). Published #607 (no. 6).
פון צוויי וועגען, די ריכטיקע וועג (New York, 1919);
References: *LFDNYL*, 8:536.

745 ספר דברי שמואל

כולל שש דרשות אשר דרשתי בערים שונות המדברות משלשה ענינים נכבדים: א) חנוך בנים. ב) חבת הארץ. ג) החזקת למודי תורה.

Author: Samuel F. Krantz שמואל פ. קראנץ
41, <7> pp. + wrappers 8vo
New York, 5672/1911
Printer: Grayzel and Co., Printers and Linotypers, 65-67 Suffolk St.
Front wrapper: border; extended writing.
Back wrapper: border; English only; "Debray Samuel Contains Six Addresses, Which Were Delivered in Various Cities on the Following Themes:—1) Brining up of Children 2) Patriotism 3) Aid to the students of our Thora."
Includes: preface (pp. 1-9) Other languages: English (pp. <1-7>); Yiddish (pp. 9-41).
BHB1.
Copies: JNUL; LUB; *YGC.

ספר דברי שמואל contains six sermons in Yiddish and one in English. Only the preface is in Hebrew. Krantz published this book in Yiddish so that "the reader will rush to it" (p. 2). The sermons, which he delivered in "different cities" (f.w.), deal with the poor state of Jewish education, Sabbath desecration, the assimilation of the younger generation and the decline of Judaism in America. *BHB1* collates [1], 41, [7] pp.

References: Caplan (2002), 157.

746 ספר גרן שלמה

חלק ראשון כולל דרשות ובאורים על התורה ועל מאמרי חז"ל


ספר
גרן שלמה
חלק ראשון
כולל דרשות ובאורים על התורה ועל מאמרי חול
נמוס מקס.
מפני הצעיר,
שלמה צבי בהרב שמעיה מארקום זצ"ל
בשנת התע"ר לפ"ק.
ברוקלין
ברוקלין, נויארק.

Author: [Salomon Zevi Marcus] שלמה צבי מארקוס
Author's father: שמעיה
[8], 8-43 pp. (two cols. per page) 8vo
Brooklyn, 5672 [1912]
Printer: A. N. [Abraham Nahum?] Meirowitz, 267 Dumont Ave.
Title page (p. [1]): border; extended writing.
Includes: adv. for printer (p. [2]); preface (pp. [5-6]).
Approbations (pp. [3-4]): Moses Hayyim Rabinowitz of Brownsville (20 June

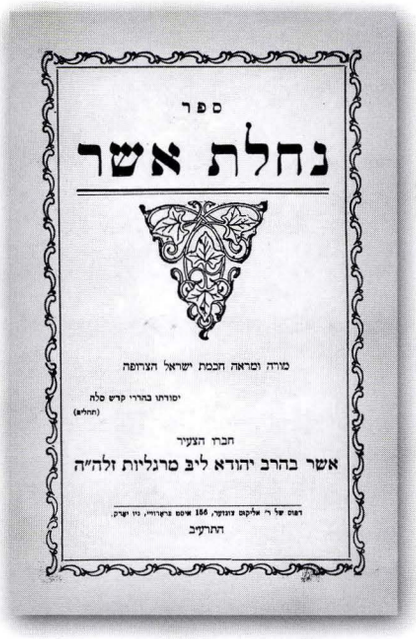
1912); Isaac Ze'ev Wendrowsky of New York (19 June 1912); Abraham Nahum Meirowitz of Brownsville (25 June 1912).
BHB1; *KA* #115.
Copies: HUC; JNUL; LUB; *YGC.

Marcus's grandfather was a rabbi in Zamut, Kovno Province, and his father was the rabbi of Rozhanka, Vilna Province (Byelorussia) (pp. [5-6]). Marcus himself served as a rabbi in Rozhanka for forty-seven years (p. [3-4]). He was in Bayonne, NJ, in Dec. 1908 (#1033, p. 1), he published a book in Cleveland in 1910 (ספר דברי שלמה) and he was in Brownsville ca. 1912 (#746 was printed there and it is clear from the approbations that Brownsville and New York rabbis knew him). Marcus lived a life of poverty in America (pp. [3-4]).

ספר גרן שלמה contains fifteen homilies on Bible and Midrash. In the first homily Marcus contrasts Jewish life in America and in Europe and laments the low level of observance in a free society as compared with the high level in Europe. For family information, see the preface. For a poem ("כבר היה לעולמים"), see p. [7]. Marcus hoped to publish additional volumes (p. [6]), but none are recorded. The printer's advertisement announces that "this work was printed on the new press of A. N. Meirowitz" (p. [2]).

Other works: #1033.

747 ספר נחלת אשר
מורה ומראה חכמת ישראל הצרופה


ספר
נחלת אשר
מורה ומראה חכמת ישראל הצרופה
חברו הצעיר
אשר בהרב יהודא ליב מרגליות זלה"ה

Author: [Asher Margolioth?] אשר מרגליות
Author's father: יהודא ליב
14, [3], 368 pp. + wrappers 8vo
New York, 5672 [1912]
Publisher: Samuel Margolioth and Judah Leib Margolioth
Printer: Eliakum Zunser, 156 East Broadway
Front wrapper: art; border; extended writing.
Title page (p. 1): extended writing.
Includes: author's preface (pp. 3-14); memorial to author, in acrostic verse (p. 14); preface, by Judah Leib Margolioth (pp. [1-3]).
BHB1; *KA* #574.
Copies: HUC; JNUL; *YGC.

Margolioth was born in Przerosl, Suwalki Province, in 1827 and was a student of R. Hayyim Wasserzug. He died in 1887 and was never in America. His sons, Samuel Zevi and Judah Leib Margolioth, lived in Dayton, OH (pp. 1, 13). Samuel Zevi immigrated to America some time after 1887 and brought the other members of his family there and supported them financially (p. [3]).

This work on the *aggadot* of the Talmud by Asher Margolioth was published posthumously by his children, Samuel Zevi and Judah Leib Margolioth of Dayton, OH (pp. 1, 13). For an acrostic poem, see p. 14. For biographical information on the author and his family, see pp. [1-3]. The work was proofread by Eliakum Zunser (p. 1). Max Margolis, who read the manuscript prior to publication, warned Margolioth's sons that there was no audience for this work in America (p. [1]). *KA* misrecords the title as "נחלת אבות".

References: *BHB1*; *המליץ* 27.185 (18 Aug. 1887), pp. 1965-6.

748 ספר עלים לדוגמא
מכלכלים בתוכם שלש דרשות לרוח הזמן


ספר
עלים לדוגמא
מכלכלים בתוכם
שלש דרשות לרוח הזמן המדברות אודות ענינים
נשגבים בחיי החברה והמשפחה,
לקוחות מספרי הגדול ,קובץ דרושים'.
מאת
הרב דוד ברעוודא
מלעכוויץ פלך מינסק.
שנת תרע"ב
באלטימאר 1912
קאנאן פרינטינג קא. 1110 א. באלטימאר סט.
נאכדרוק מערבאסטן.

Author: [David Brevda?] דוד ברעוודא [ברוודה]
24 pp. + wrappers 8vo
Baltimore, 5673/1912
Printer: Kagan Printing Co., 1110 E. Baltimore St.
Front wrapper: extended writing; *shaar.*
Title page (p. 1): identical to f.w.
Includes: preface (p. 3).
Approbations (p. 2): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (10 Feb. 1910).
Other languages: Yiddish (pp. 10-6).
Copies: HAR; LUB; *YGC.

The main text of this volume is identical in type, layout and format to the New York, 1910 edition [#740]. The 5673/1912 edition has a title page and a different wrapper.

For biography, other works and references: see #740.

749 ספר כרם שלמה
חלק א יכיל דרושים לפי רוח הזמן

Author: [Solomon Dov Hacohen Sprintz {Sprince}] שלמה דוב הכהן שפרינץ
Author's father: גדליהו
[3], 6, [1], 28, [1] ff. + wrappers 8vo
Boston, 1912
Printer: J. Hecht, 49 Salem St.
Front wrapper: border; English; extended writing.
Title page (f. [1a]): border; extended writing.
Includes: table of contents (t.p.); preface (ff. 1-6); memorial to teachers and family members (f. [1]); errata (f. 28b); subscribers (f. [1a]).
Approbations (ff. [1a-3b]): R. Isaac Elhanan Spektor of Kovno (7 Apr. 1872); R. Jacob Elijah Halevi of Slobodka D'Kovno (8 Apr. 1872); R. Zevi Hirsch Halberstat of Kovno; R. Eliezer Landau of Grodno (8 Apr. 1872); R. Yeruham Judah "Der Minsker Gadol" [Perlman] of Pruzhany (10 June 1880); R. Barukh Mordekhai Lipschitz of Novogrudok and Siedlce (1 Aug. 1880); R. Bezalel Moses Hacohen of Vilna (25 Jan. 1881); R. Joseph [Sakowitz] of Vilna (19 Feb. 1873); Aryeh Leib Avli of Marinopol (1889); R. Jacob David Willowsky [Ridbaz] of Slutsk (1889); R. Zevi Hirsch of Luna; R. Reuben Levin of Nesvizh (1867); R. Samuel Mohilewer of Bialystok (3 Dec. 1879); R. Hayyim Zalman of Mir (1867); R. Eliezer Gordon of Telz (1885); R. Moses Judah Leib of Minsk (26 Feb. 1873).
BHB1; *KA* #376.
Copies: HAR; JNUL; LUB; *YGC.

Sprintz was born in Mezhirichi, Ukraine, ca. 1839 (*HYBA* records 5606 [1846]; *AJYB* and Abramowitz record that he was ninety years old when he died in 1929) and he was orphaned in his youth. He studied in Krynki and Volozhin and was ordained by R. Barukh Mordekhai Lipschitz of Novogrudok and Siedlce, R. Reuben Levin of Nesvizh and R. Hayyim Zalman of Mir. Sprintz served as a rabbi in Lublin, Riga and other cities in the Russian Empire before immigrating to America in 5657 [1897]. He served as a rabbi in various cities, including Montreal and Boston. He died in Boston in 1929.

"My whole life I toiled in the depths of *halakhah* and God helped me to perceive many novel interpretations of Torah, laws and *halakhah* (these appear in my work *שו"ת לשד השמן*) ... But when I came to this new land I saw what I was not accustomed to see among the Jewish people." So instead of publishing the manuscript of vol. 2 of his work on *halakhah*, Sprintz instead published this collection of homilies, based on *aggadah* and *mussar*, to inspire American Jews and their preachers (f. 1a). Vol. 2 was in manuscript (t.p.), but it never appeared (*BHB1*). The imprint date is on the front wrapper, which is lacking in *KA*'s copy. Friedberg #כ517 misrecords the imprint date as 5650 [1890]. The copy catalogued by *BHB1* lacks the memorial to teachers and family members (f. [1]).

Other works: *חלק א ... ספר שאלות ותשובות לשד השמן* (Warsaw: Israel Alapin, 5739/1879).
References: Abramowitz, 37 (portrait); *AJYB* 32 (1930-1), 155; *CDAJB*, 2:618; *HYBA*, 108.

750 דברי משה
מאמר ראשון ושני לתולדות עם בני ישראל היוצאים מארץ מצרים

Author: Moses Rothman [Ratman] [רוטמאן] משה ראטמאן
Author's father: יואל יעקב
56, [1] pp. + wrappers 8vo
New York, 5673 [1913]
Printer: A. H. Rosenberg, 131 Henry St.
Back wrapper: English only; "'Dibre Moses' Two Eloquent Lectures Upon the Jewish History Delivered by Rabbi M. Ratman Chief Rabbi of Five Orthodox Congregations in San Francisco."
Title page (p. 1): extended writing.
Includes: preface (pp. 3-4); errata (pp. 56-[1]).
Copies: *LUB.

Rothman served as a rabbi in Rozan (Poland), Pskov (Russia), Plainfield (NJ) (until 1913) and San Francisco (United Synagogues) (p. 1).

דברי משה contains two essays: "The Story of the Exodus from Egypt, the Character of the Children of Israel, Their Condition, Their Sojourn in the Wilderness and Their National Self-Reliance" and "The Value of Unity to the Nation of Israel." On Reform, see p. 51. "This has been written with the intention of throwing new light upon the story of the Exodus from Egypt. The author believes that the time is ripe that Jews, and especially the young generation should understand the purpose of the deliverance from Egyptian bondage. It is the hope of the author that this little book will help to strengthen our national consciousness and aid those who read it to remain loyal and faithful sons and daughters of Judah" (from the 5675 [1915] edition, p. <3> [#767]). *דברי משה* was originally published in 5672 [1912] in San Francisco by Majestic (61, [1] pp.; Hebrew text only) (*BHB1*); four different editions of *דברי משה* were also published in 1915 (see #767). Rothman hoped to publish his sermons and novellae (p. 4).

Other works: #767.
References: Caplan (2002), 157; *DA2*, 248.

751 ספר עקבי יצחק

מאמרים מאירים ומזהירים מלאים מתורת המדות ואהבת ה' ועמו ותורתו, וגם נמצאו בו חדושים נפלאים בדבר השוואת שני התלמודים, הבבלי והירושלמי בעניני שבת שלכאורה המה סותרים זה לזה.

Author: [Jacob Isaac {Isaac Jacob} Tiktinsky] יעקב יצחק [יצחק יעקב] טיקטינסקי
Author's father: משה מנחם
[1], VI, 3-224, [2] pp. 8vo
New York, 5673 [1913]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. [1]): extended writing.
Includes: acknowledgments (pp. V-VI); errata (p. VI); preface (pp. 4-36); subscribers (pp. [1-2]); warning against duplication (p. [2]).
Approbations (pp. I-V, 1-3, 37-8): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (10 Dec. 1913); R. Jacob Eskolsky of New York (2 Jan. 1914); R. Jacob Markowitz of New York (20 Aug. 1913); R. David Mordekhai Twersky [Tendler] of New York (7 Sept. 1913); R. Ephraim Shneour of New York (7 July 1913); Benzion Eisenstadt (5 Jan. 1914); R. Jacob Moses Harlap of Jerusalem (23 Apr. 1912); R. Jacob Joseph Halevi of Lawrence, MA (6 June 1913); R. Jacob Joseph Hacohen Hurwitz of Chelsea, MA (28 Apr. 1913); R. Menahem Dov Dagontzky of Manchester (24 Jan. 1913).
BHB1; *KA* #651.
Copies: HAR; HUC; JNUL; LUB; *YGC.

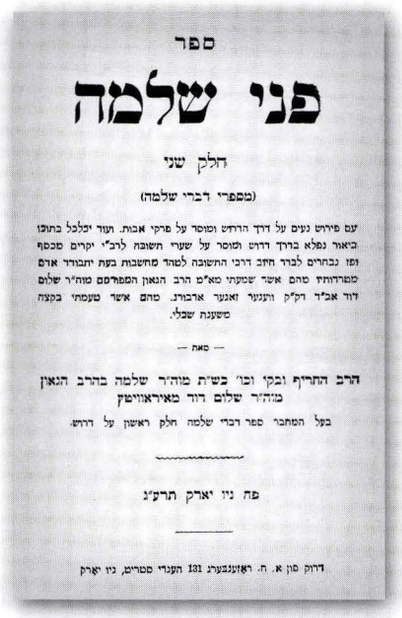
Tiktinsky, the grandson of R. Hayyim Shershawer, was born in 1884 in Klimovichi, Mogilev Province. He studied in the yeshivot of Shumiachi, Lubavichi and Jerusalem (Hayyei Olam). He came to America in 5673 [1913].

ספר עקבי יצחק contains twelve homilies. Some of the approbations are dated later than the imprint date. Among those whose aid Tiktinsky acknowledged was Shemaryahu Leib Hurwitz (p. V). This is Tiktinsky's earliest published book. For an acrostic poem in his honor by Abraham Luria, see p. 37.

Other works: #778, #812.
References: *DA1*, 166.

752 ספר פני שלמה

חלק שני (מספרי דברי שלמה) עם פירוש נעים על דרך הדרוש ומוסר על פרקי אבות. ועוד יכלכל בתוכו ביאור נפלא בדרך דרוש ומוסר על שערי תשובה לרב"י יקרים מכסף ופז נבחרים לברר חיוב דרכי התשובה לטהר מחשבות בעת יתבודד אדם מטרדותיו מהם אשר שמעתי מא"מ הרב הגאון המפורסם מוה"ר שלום דוד אב"ד דק"ק וועגער זאגאר ארבורג. מהם אשר טעמתי בקצה משענת שכלי.


ספר
פני שלמה
חלק שני
(מספרי דברי שלמה)
עם פירוש נעים על דרך הדרוש ומוסר על פרקי אבות. ועוד יכלכל בתוכו ביאור נפלא בדרך דרוש ומוסר על שערי תשובה לרב"י יקרים מכסף ופז נבחרים לברר חיוב דרכי התשובה לטהר מחשבות בעת יתבודד אדם מטרדותיו מהם אשר שמעתי מא"מ הרב הגאון המפורסם מוה"ר שלום דוד אב"ד דק"ק וועגער זאגאר ארבורג. מהם אשר טעמתי בקצה משענת שכלי.
— מאת —
הרב החריף ובקי וכו' בש"ת מוה"ר שלמה בהרב הגאון מוה"ר שלום דוד מאיראוויטש
בעל המחבר ספר דברי שלמה חלק ראשון על דרוש.
פה ניו יארק תרע"ג
דרוק פון א. ח. ראזענבערג 131 הענרי סטריט, ניו יארק

Author: [Solomon Meirowitch?] שלמה מאיראוויטש
Author's father: שלום דוד
Author: [Jonah Gerondi] [יונה גרונדי]
Author's father: אברהם
47 pp. 8vo
New York, 5673 [1913]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): extended writing.
Includes: warning against duplication (p. 2); memorial to mother (p. 4); ded-

ication to wife and son (p. 4); preface (21 Apr. 1913) (pp. 5-6).
Approbations (p. 3): R. Shraga Feivel Davidson of Passaic (9 July 1913); R. Shalom [Solomon] Elhanan Jaffe of New York (14 July 1913).
BHB1; *KA* #666.
Copies: HAR; JNUL; LUB; *YGC.

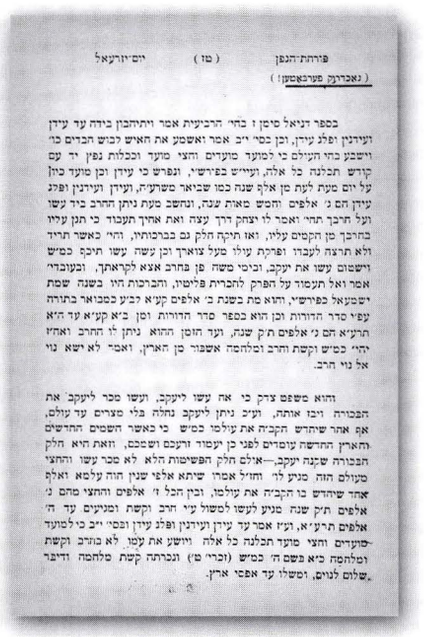
Gerondi, popularly known as Rabbeinu Yonah, was born in Gerona, Spain, ca. 1200. He studied in the yeshivot of France and took an active part in the anti-Maimonidean campaign. He later returned to Gerona, where he preached on ethics and morality. His *Sha'arei Teshuvah*, the earliest ethical treatise to emanate from Spain-Provence, was printed dozens of times during the eighteenth and nineteenth centuries (see *BHB1*; Waxman, 2:273-4). Gerondi also lived in Barcelona before setting out to immigrate to the Land of Israel. While passing through Toledo, its Jewish community convinced him to remain and he died there in 1263. Gerondi authored many works and counted outstanding scholars among his students.

In response to the favorable reception of the first volume of *ספר פני שלמה* [#743], Meirowitch published this volume. It contains the texts of Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*) and Gerondi's *Sha'arei Teshuvah*, along with Meirowitch's commentaries. Many of his comments on Tractate Avot were based on his father's teachings (p. 5).

Other works (Gerondi): see *BHB1*; *EJ*.
References (Gerondi): *EJ*; Waxman, vol. 2, index.
For biography, other works and references (Meirowitch): see #116.

753 פורחת—הגפן יום—יזרעאל

Author: [Ezekiel Preisser] [יחזקאל פריזר]
Author's father: יצחק
32-44 pp. 8vo
New York, [1913?]
Printer (p. 36): Aryeh L. b. Hayyim Bodenstein, 120 Forsythe St.
Title page: [none].
Copies: *YGC.


פורחת־הגפן (כז) יום־יזרעאל
(נאבריק פערבאשען)

בספר דניאל סימן ז בחי' הרביעית אמר ויתיהבן גידה עד עידן ועידנין ופלג עידן, וכן בספר ריב אמר ואשמע את האיש לבוש הבדים כו' וישבע בחי העולם כי למועד מועדים וחצי מועד וכלות נפץ יד עם קודש תכלנה כל אלה, ועייש בפירשי, ונפרש כי עידן וכן מועד כזה על יום מעת לעת מן אלף שנה כמו שביאר משרע"ה, ועידן ועידנין ופלג עידן הם ג' אלפים וחמש מאות שנה, ונחשב מעת ניתן החרב ביד עשו ועל תרבך תחי ואמר לו יצחק דרך עצה ואת אחיך תעבוד כי תנן עליו בחרבך תן הקטים עליו, ואז תיקה חלק גם בברכותיו, והיי כאשר תוריד ולא תרצה לעבדו ופרקת עולו מעל צוארך וכן עשה עשו תיכף כמ"ש וישטום עשו את יעקב, וביומי משה מן בתרב אצא לקראתך, ובעובדי' אמר ואל תעמוד על הפרק לחברית פליטיו, והברכות היו בשנה שמת ישבעאל כפירשי, והוא מת בשנת ג' אלפים קנ"א כ"ע בסבואר בתורה עפ"י סדר הדורות וכן הוא בספר סדר הדורות וכן ב"א קנ"א עד היא תרע"א הם ג' אלפים ת"ק שנה, ועד הזמן ההוא ניתן לו החרב ואחז יחי' כמ"ש וקשת וחרב ובלחמה אשבור מן הארץ, ואמר לא ישא גוי אל גוי חרב.

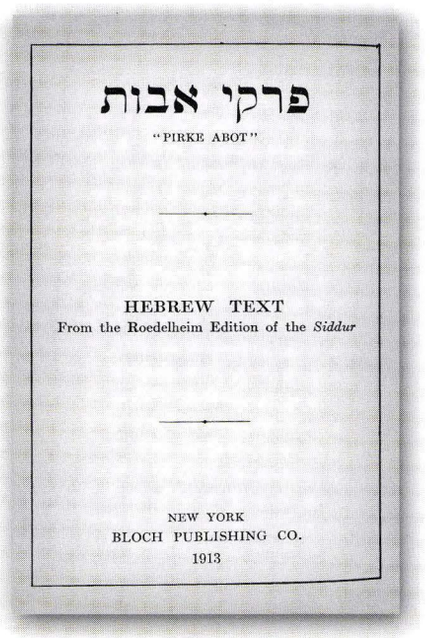
והוא משפט צדק כי את עשו ליעקב, ועשו סכר ליעקב את הבכורה ויבז אותה, ועי"כ ניתן ליעקב נחלה בלי מצרים עד עולם, אף אחר שיחדש הקב"ה את עולמו כמ"ש כי כאשר השמים החדשים והארץ החדשה עומדים לפני כן יעמוד זרעכם ושמכם, זואת היא חלק הבכורה שנטה יעקב,—אולם חלק הפשיטות הלא לא סכר עשו והחצי מעולם הזה מגיע לו וחולל אמרו שיתא אלפי שנין הוה עלמא ואלף אחד שיחדש בו הקב"ה את עולמו, ובין הכל ז' אלפים והחצי מהם ג' אלפים ת"ק שנה מגיע לעשו למשול עי' חרב וקשת ומגיעים עד ה' אלפים תרע"א, וע"ז אמר עד עידן ועידנין ופלג עידן ובפי' י"ב כי למועד מועדים וחצי מועד תכלנה כל אלה ויושע את עמו, לא כותב וקשת ומלחמה כי"א משם ה' כמ"ש (זכרי' ט') וגברתה קשת מלחמה ודיבר שלום לגוים, ומשלו עד אפסי ארץ.

This essay of end-time calculations is the second part of #734. It was completed on 11 Dec. 1912 (p. 44) and was published without a title page. The printer's colophon appears on p. 36, and is followed by additonal text.

For biography, other works and references: see #734.

754 פרקי אבות "PIRKE ABOT"

Author: Joseph I. [L.] Gorfinkle [יוסף גורפינקל]
Author's father: Harris
30, <iv, 7-100> pp. 16mo
New York, 1913
Publisher: Bloch Publishing Co.
Title page #1 (p. 1): border; English.
Title page #2 (p. <iii>): border; English; extended writing; "The Sayings of the Jewish Fathers אבות פרקי 'Pirke Abot.'"
Includes: copyright, by publisher, 1913 (p. <iii>); table of contents (p. <iv>); preface (Feb. 1913) (pp. <7-8>).
Other languages: English (translation).
Pointed text.
BHB1; *KA* #681.
Copies: HUC; JNUL; LUB; *YGC.


פרקי אבות

"PIRKE ABOT"

HEBREW TEXT
From the Roedelheim Edition of the *Siddur*

NEW YORK
BLOCH PUBLISHING CO.
1913

Gorfinkle was born in Boston in 1880. He was ordained by HUC and he studied at Harvard and Columbia Universities, receiving a Ph.D. from the latter. He served as a rabbi in Mt. Vernon, NY, and he lived in New York City by 1938. Gorfinkle directed summer camps and authored scholarly works. He died in 1950. (For an I. B. Gorfinkle, see #307).

This edition of Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*) contains the original Hebrew text, according to the Roedelheim edition of the prayer book (p. 1), and an English translation. The latter was "based largely upon that of Taylor, in his *Sayings of the Jewish Fathers*, and upon the excellent version of Singer, in his *Authorized Daily Prayer Book*. This edition is intended mainly for popular reading, but it has been thought wise to amplify the notes, especially with bibliographical references, so that it may serve the purpose of a teacher's handbook, and also be useful as a text-book for the higher grades of religious school and study circles" (p. <7>). The back board is titled "Saying of the Jewish Fathers." The YGC copy contains an errata slip pasted onto p. <iii>.

This work is no. 3 in the Library of Jewish Classics published by Bloch. The first decades of the twentieth century witnessed a number of attempts to publish a Library of Jewish Classics. The most successful one was issued by JPS (see #487). Sarna, in his summary of efforts to publish such a library, does not mention Bloch's pioneering efforts (Sarna [1989], 120*ff*), despite the fact that Bloch's series preceded the one published by JPS. Other volumes in Bloch's series included Leopold Zunz's *The Sufferings of the Jews in the Middle Ages* and Hyman Hurwitz's *Talmudic Tales*. Each volume cost fifty cents (p. <i>). See Kaganoff (1989-90), 58.

Other works: #1038. Also see *WWIAJ* (1938).
References: *AJYB* 24 (1922-3), 149; *AJYB* 53 (1952), 525; *CDAJB*, 1:223; *NYT* (25 Dec. 1950), p. 19:3; *WWIAJ* (1926), 226; *WWIAJ* (1928), 254; *WWIAJ* (1938), 377.

755 ספר אבן ישראל
או עבודת ארבעים שנה


ס פ ר
אבן ישראל
א ו
עבודת ארבעים שנה
מ א ת
הרב הגדול בתורה, יראה וחכמה
אברהם אבוש גוראנאווסקי זצ"ל
הובא כו"מ עי' רי חתנו לוקחי בנותיו
הרי' י. פ. קויפבאן והרי' י. ליטאוויץ.
נויארק — תרע"ד
נדפס א. ח. ראזענבערג 131 הענרי סט. נויארק.

Author: [Abraham Abush Guranowsky] אברהם אבוש גוראנאווסקי [גוראנובסקי]
Author's father: ישראל
[2], 80 pp. + wrappers (two cols. per page) 8vo
New York, 5674 [1914]
Publisher: Jacob Meir Kaufman and Isaac Litowitz
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: *shaar.*
Title page (p. [2]): *shaar*; title and author printed in red.
Includes: biographical introduction, by author's sons-in-law (pp. 1-4); introduction, by author (15 Jan. 1912) (pp. 5-9).
Graphics: portrait of author (p. [1]).
BHB1; *KA* #5.
Copies: HAR; HUC; JNUL; LUB; *YGC.


תמונת הרב הגדול בתורה יראה וחכמה
ר' אברהם אבוש גוראנאווסקי זצ"ל
נולד בשנת 1847 ונפטר בשנת 1912

Guranowsky was born in 1847 into one of the most respected Jewish families of Wloclawek, Poland. He received a traditional education, in which he excelled, and was ordained by a number of rabbis, including R. Joseph Hayyim Caro. Guranowsky immigrated to New York in 1869 and became the preacher of Congregation Emunat Yisrael. Twenty-two years later he became the rabbi and preacher of Beth Israel (252 West 35th Street). Guranowsky was very active in communal service, especially in education, and he was involved in the founding of Beth Israel Hospital and Beth David Hospital. He died in 1912. (According to his sons-in-law, he originally decided to enter the rabbinate after his marriage, but he concluded that to be prepared fully for this vocation he would first have to study secular disciplines. For this purpose he traveled to Berlin to enroll in the Rabbinical Seminary of R. Azriel Hildesheimer, and he remained there until he "achieved his goal" [pp. 2-3]. However, Hildesheimer did not arrive in Berlin until 1869, the year that Guranowsky left for America, and the Rabbinical Seminary was not established until 1873.)

ספר אבן ישראל contains moralistic sermons and a poem for the jubilee celebration of the Dorshei Tov Anshei Dobrynsk Society. It was published posthumously by both of the author's sons-in-law, who were merchants (p. 4). The title of the book is from Gen. 49:24. For a Cong. Doresh Tov Dobrzinsky, established in 1870, see *JCR*, 190.

References: *AJYB* 5 (1903-4), 61; *AJYB* 7 (1905-6), 121; *AJYB* 15 (1913-4), 270; *ASAB*, 29; *BHB1*; Caplan (2002), 80, 149; *CDAJB*, 1:241; *DA1*, 106; *EJ* (s.v. "Caro, Joseph Hayyim"); *NYT* (9 Sept. 1912), p. 11:6; biographical sketch by author's sons-in-law (pp. 1-4).

756 ספר אמרי בינה


ס פ ר

אמרי בינה

מכיל בקרבו איזה ביאורים על דרשות
חזיל המבארים דבריהם בטוב טעם
ורעת עיד התורה והשכלה
לפי רוח העת
החדשה.

מאת

שלמה סנדלר
מקידאן (פלך קאוונא).

נויארק — תרע"ד

Author: [Solomon Sandler] שלמה סנדלר
28 pp. 8vo
New York, 5674 [1914]
Printer: A. H. Rosenberg, 131 Henry Street
Title page (p. 1): border; extended writing.
Includes: preface (p. 4); errata (p. 28).
Approbations (p. 3): R. Shalom [Solomon] Elhanan Halevi Jaffe (6 May 1914); R. Dr. Hillel Hacohen Klein (6 May 1914).
Other languages: Yiddish (pp. 16-28).
KA #52.
Copies: HUC; LUB; *YGC.

Sandler came from Kedainiai, Kovno Province, and he was ordained by R. Abraham Heller of Liepaja. He was a preacher (p. 3).

This booklet contains two sermons in Hebrew, as well as two in Yiddish, because, "to the regret of every member of Israel faithful to God and to His Torah, there are to be found some people to whom our holy language is foreign" (p. 4). The sermons deal with the interaction of the Jew with the modern world and the impact of Enlightenment, materialism and the public schools. Sandler planned to publish more of his work if this booklet were received well (p. 4).

757 ספר גורל גדליהו
כולל פרושים ... על פי הפשט הישר ... בכל פרשה ופרשה ולמועדים על כל השנה

Author: [Yehiel Kovetsky] יחיאל קאוועצקי
Author's father: יעקב יהודא
54, 38, 47 pp. 8vo
New York, 5674 [1914]
Chronogram: ויגדיל תורה
Publisher: European Hebrew Publishing Co.
Printer: H. Lempert
Title page #1 (p. 1): extended writing.
Title page #2 (p. 1): half title; "ספר תורת גדליהו".
Includes: warning against duplication (p. 2); preface (pp. 4-6); preface (p. 2).
Approbations (p. 3): Zevi Hirsch Rabinowitz of Kovno; R. Moses Danishevsky of Slobodka.
Other languages: Yiddish (pp. 1-47).
BHB1; *KA* #111.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kovetsky served as a rabbi in יאמפאלא, Russia, [Yampol, Ukraine?] (p. 1) and preached in Galicia in 1909 (see sermon on p. 33). By 1914 he was a rabbi in the Corona neighborhood of Queens, New York, and a member of the Jewish Minister's Association of America.

ספר גורל גדליהו contains homilies for the weekly Pentateuchal lections and *Shabbat ha-Gadol* (the Sabbath prior to Passover). For a moralistic treatise (in Yiddish), "תורת גדליהו", see pp. 1-47. For a reference to America, see p. 7. Kovetsky had originally planned to publish this work (or just the homilies?) before he immigrated to America and the (undated) approbations were issued while he was still in Russia. He acknowledged the editorial assistance of his acquaintance, R. Benjamin Halevi of Warsaw, the rabbi of New York's Anshei Lovicz V'Sochaczew (p. 6).

The publisher, European Hebrew Publishing Co., operated in Bayonne, NJ, ca. 1906, when it issued *סדר סליחות לימים נוראים מנהג אשכנז* (the title page lists the publisher and printer as European Hebrew Publishing Co., 399-403 Ave. C, Bayonne, NJ; copy in HUCN). Rosenfeld #954 records that the earliest recorded Hebrew imprint appeared in Bayonne in 1930.

References: *JCR*, 1192.

758 ספר דגל יהודה

כולל דרושים נכבדים, ורעיונות נחמדים, לימים טובים ומועדים, אבני חן ופנינים יקרים, מדות טובות ומוסרים


ספר

דגל יהודה

כולל

דרושים נכבדים, ורעיונות נחמדים, לימים

טובים ומועדים, אבני חן ופנינים

יקרים, מדות טובות ומוסרים.

מאת

יהודה ליב לאזאראוו

בעהמ"ח ספר "דברי יהודה", "קול יהודה",

ו"בית יהודה".

נויארק תרע"ד.

Author: [Judah Leib Lazarov] יהודה ליב לאזאראוו [לאזארוב]
Author's father: שמואל אייזיק
80 pp. + wrappers (two cols. per page) 8vo
New York, 5674 [1914]
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing; *shaar.*
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-4); note to the reader (p. 62).
Rashi type (notes).
BHB2; *KA* #148.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר דגל יהודה contains sermons for holidays and a commentary on Tractate Avot of the Mishnah (*Pirkei Avot/Ethics of the Fathers*) (pp. 62-80). Many of the footnotes relate personal experiences. There are a number of references to the author's contemporary environment (*e.g.*, pp. 18n, 76-7, 79n).

For biography, other works, approbations granted and references: see #610.

759 מי גבא
מדבר בו בשאלות נכבדות העומדות ברומו של עולם היהדות והאנושיות

Author: [Gedaliah Halpern {Heilperin}] [היילפערין] גדליה
Author's father: יחיאל
79, [1] pp. (two cols. per page) 8vo
New York, 5674 [1914]
Printer: Zunser Press (G. Offin, Prop.), 156 East Broadway
Title page (p. 1): border; extended writing.
Includes: preface (pp. 3-4); errata (p. [1]); footnotes.
Approbations (p. 4): R. Isaac Zev Wendrowsky (16 Sept. 1914).
BHB1; *KA* #480.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Halpern was born in Kozlovshchina (near Slonim), Grodno Province. His father, who served as a rabbi for fifty years, was his only teacher (p. 3). He was ordained by R. Joseph Rosen and R. Joseph Shlupfer, both of Slonim, at the age of eighteen. Though he preached in Slonim, Heilprin was unwilling to earn a living as a rabbi and he became a merchant. He immigrated to America ca. 1899. He initially avoided the rabbinate there as well, but his financial situation forced him to accept a pulpit in Toledo, OH (p. 29). He also served as a rabbi in Forth Worth (TX), Portland (OR) (p. 1) and Seattle. He visited Lodz, Poland, in 1917 (p. 46) and he died in Mt. Vernon, NY, in 5686 [1926]. Halpern was a descendant of R. Yehiel Heilprin and his aunt's husband was R. Israel Meir Hacohen Kagan [Hafez Hayyim].

מי גבא contains homilies and sermons (including one Halpern delivered upon becoming a rabbi in Toledo in 1899). For responsa on a controversial *mikvah* in Seattle by Halpern, R. Zachariah Joseph Rosenfeld and R. Hayyim Jacob Widrewitz, see pp. 50-4. Glosses by Aaron Gordon appear on pp. 54, 71, 77. Halpern bemoaned the dejected spiritual state of American Jewry (p. 3).

References: *BHB1*; *CDAJB*, 1:248; Gottlieb, 309; *SYSRO*, 139; *UJE* (s.v. "Seattle").

760 ספר נחלת יעקב
יכלכל דרושים נפלאים ובאורים נחמדים על מקראי קדש ומאמרי חז"ל ... ובצירוף פרפראות הנקראות בשם שארית נחלה לחכמה

Author: Solomon [Zalman] Jacob Friederman [פרידערמאן, פרידרמאן] יעקב פריעדערמאן [שלמה] זלמן
Author's father: ברוך מרדכי
V, [1], 290 pp. + wrappers (two cols. per page) 8vo
New York, 5674 [1914]
Chronogram (p. I): בבוא משיח הצדק ויגאלנו
Printer: A. H. Rosenberg, 131 Henry St.
Front wrapper: extended writing; *shaar.*
Back wrapper: English only; extended writing; "Nachlath Jacob Contains Sermons for Sabbaths and Holidays."
Title page (p. I): with blue and red ink; extended writing; *shaar.*
Approbations (pp. III-V): R. Eliezer Rabinowitz of Minsk (3 Apr. 1914); R. Elijah Klatzkin of Lublin (3 Apr. 1914); R. Abraham Duber Kahane Shapira of Kovno (8 Apr. 1914).
Includes: disclaimer that references to idolaters do not pertain to Christians (p. [1]); warning against duplication (p. [1]); preface (pp. 1-15); contents (p. 16); index to Biblical, Talmudic and Midrashic citations (pp. 261-90).
BHB1; *KA* #575; Rivkind #264.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר נחלת יעקב contains sermons for various occasions (including eulogies) with a commentary underneath the main text. On American Jews, see pp. 8-9, 11*ff.* The sermon for a bar mitzvah (pp. 160-4) is based on the author's entry on the subject in אוצר ישראל, 3:169-70 [#230]. See Caplan (2002), 115.

For biography, other works, approbations granted and references: see #711.

761 ספר ענף שלמה

שני חלקים דרושים יקרים ונחמדים מלאים רעיונות נשגבות לפי רוח הזמן והעת ונספחו אליהם מעטים מחידושי הלכות גרגרים

Author: A[zriel]. [Nehemiah] Flax פלאקס [ה]עזריאל נחמי
Author's father: שלמה אוריה
New York, 5674 [1914]-[1916]
Printer: Joel Aronson, 127 East Broadway
BHB1; *KA* #649 (vol. 1).
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
44 pp. + wrappers 8vo
5674 [1914]
Front wrapper: extended writing.
Title page (p. 1): identical to f.w., without imprint date.
Includes: preface (p. 3); table of contents (p. 4); footnotes.

VOL. 2
[4], 47-87 pp. 8vo
[1916]
Title page (p. [1]): identical to t.p. of vol. 1.
Includes: preface (p. [2]); table of contents (p. [3]); subscribers (pp. 83-7); a.a. (52 Jefferson St., Poughkeepsie) (p. 87); footnotes.
Approbations (p. [4]): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (11 May 1916); R. Dr. [Philip] Hillel Klein of New York (11 May 1916).

Flax studied with his father, who was from Kovno (vol. 1, p. 3). He was a member of Agudath Harabbonim and he served as a rabbi in Glens Falls (NY), Poughkeepsie (ca. 5674 [1914]) and the Bronx (ca. 1917 to 1928).

Flax published this sample of his sermons in response to popular request. He hoped to publish a larger collection of sermons if this one were received well (p. 3). For a contrast of Passover with July Fourth, see pp. 48-9. On Reform, see p. 50. On American conditions, also see pp. 6n, 11, 60. Among the subscribers were residents of Poughkeepsie, Glens Falls, Troy, Yonkers, Rochester and Look Haven (PA). The imprint date to vol. 2 is recorded based on the approbations. *BHB1* does not record the wrapper to vol. 1 and thus records the imprint date for both volumes, based on the approbations, as 5676 [1916].

References: *JCR*, 1187; *SYSRO*, 158.

762 ספר דרש דרש משה
מחברת א' קובץ דרושים ... אשר דרש בתוך קהל ועדה


ספר
דרש דרש משה
מחברת א'
קובץ דרושים נעימים ונפלאים ומיוחדים בטעם,
אשר דרש בתוך קהל ועדה הרב המפורסם
מוה משה ווינבערנער נ"י
רב ואב"ד ק"ק בנוישטאדט
נוישטאדט, תרע"ד לפ"ק
בדפוס הבחור ר' משה פיליפס
230 אעסט הויסטאן סטריט, ניו־יארק.

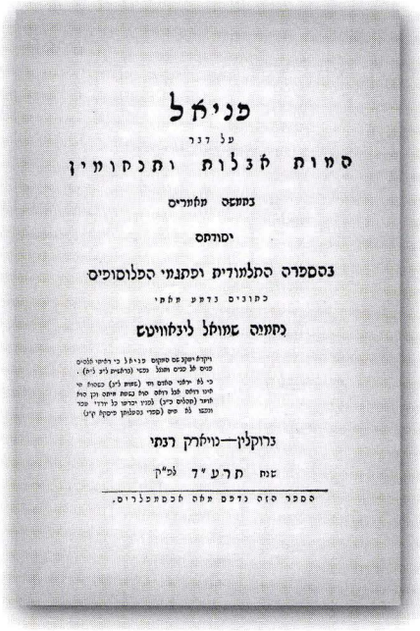
Author: M[oses]. Weinberger [משה ווינבערגער]
Author's father: ישכר בעריש
[3], 122, [1] pp. + wrappers 8vo
New York, 5674/1914
Publisher: Moses Philip, Printer and Publisher, 330 East Houston St.
Printer: Moses Philip, Printer and Publisher, 330 East Houston St.
Front wrapper: extended writing; border.
Back wrapper: border; English only; "Dorosh Dorash Mosheh Collection of Essays and Lectures ... Vol. 1."
Title page (p. [1]): identical to f.w.
Includes: preface (Sivan 1914) (pp. [2-3]); adv. for #1122 (p. [3]); a.a. (277 East 7th St.) (p. [3]); errata (p. [1]); adv. for the publisher (p. [1]); copyright, 1914, by author (b.w.); footnotes.
BHB1; *KA* #188.
Copies: HUC; JNUL; LUB; *YGC.

To
Mr Rudolph Tarnowsky
a
Poem of Tarnowsky
by the Author

ספר דרש דרש משה contains sermons that Weinberger delivered in Scranton, Philadelphia and New York (dates and locations are noted) and a eulogy for R. Meir Perles (pp. 30-9). "The style which I have adopted for my sermons is novel. Aside from commentaries and novellae on Scripture, Midrash and the *aggadot* of the sages, the reader will find faithful depictions and scenes from the lives of Jews and Judaism in this land, and I hope that the rabbis who work with *aggadah* and *derush* will find them desirable" (adv. in #1108, p. [1]). For a reference to Jewish immigrants in America as "wretched exiles," see p. 55n. The preface was printed later than the main text (p. [3]). For a review, see *האומה* 1.17 (3 Dec. 1915), p. 17 [#926]. See Caplan (2002), 162, 212-3, 314-5.

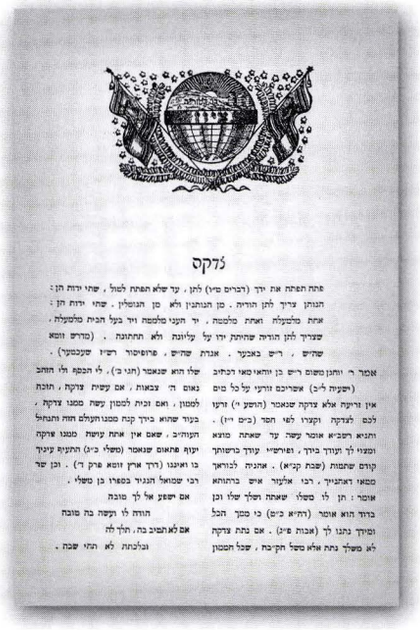
For biography, other works and references: see #572.

763 פניאל
על דבר המות אבלות ותנחומין בחמשה מאמרים יסודתם בהספרה התלמודית ופתגמי הפלוסופים כתובים בדמע מאתי נחמיה שמואל ליבאוויטש


פניאל
על דבר
המות אבלות ותנחומין
בחמשה מאמרים
יסודתם
בהספרה התלמודית ופתגמי הפלוסופים
כתובים בדמע מאתי
נחמיה שמואל ליבאוויטש
ברוקלין—נויארק רענטי
שנת תרע"ד לפ"ק

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן–יצחק, מאיר זיוו]
4, [1], 5-24, [1], 25-72 pp. (two cols. per page) 8vo
Brooklyn, 5674/1914
Publisher: Nehemiah Samuel Libowitz
Printer: A. H. Rosenberg, 131 Henry St. (New York)
Title page #1 (p. 1): half title; "פניאל".
Title page #2 (p. 2): English only; extended writing; "Peniël Five Essays on Death, Mourning, and Consolation Consisting Mainly of Quotations from Talmudic and Midrashic Literature and the Sayings of Philosophers with

Notes by Nehemiah S. Libowitz."
Title page #3 (p. 3): extended writing.
Includes: memorial to son (pp. 5, 7).
Approbations (p. 72): R. Moses [Moritz] Guedemann of Vienna (21 May 1914); R. Hayyim Hirschensohn of Hoboken.
Graphics: portrait of Louis Laurence [Judah] Libowitz, author's son (p. [1]); illustrations (pp. 9); illustrations from #230 (p. [1]).
BHB2.
Copies: HUC; JNUL; LUB; *YGC.

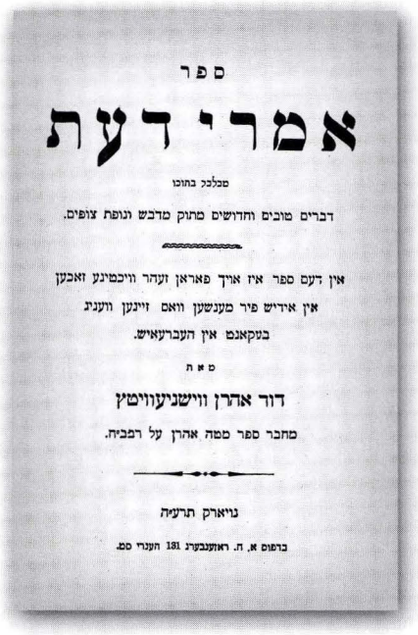


Libowitz authored this volume on death and mourning in Talmudic literature while he was in mourning for his son, Louis Laurence [Judah] (d. 16 Dec. 1911). For an illustration of his gravestone, see p. 70. This work, which was published in an "edition of one hundred copies" (p. 2), was printed on imitation parchment. Other editions are Brooklyn: Libowitz, 1919 [#824]; Jerusalem: Darom, 5689 [1929].

For biography, other works, approbations granted and references: see #253.

764 ספר אמרי דעת
מכלכל בתוכו דברים טובים וחדושים מתוק מדבש ונופת צופים

Author: David A[aron]. Wishnewitz ,[וויטשנביץ] דוד אהרן ווישניעוויטץ [וישנעוויץ, וישנביץ]
[2], 24, <10> pp. 8vo
New York, 5675/1914
Printer: A. H. Rosenberg, 131 Henry Street
Title page #1 (p. [1]): extended writing; Yiddish.
Title page #2 (p. <1>): English only; "Pearls of the Talmud & Medrash."
Includes: solicitation to purchase the book (p. [2]); preface, in Yiddish (pp. 3-4); footnotes.
Approbations (pp. 1-2): R. Dr. Hillel Hacohen Klein of New York (1 Nov. 1914); R. Judah Leib Lazarov (week of 12 Nov. 1914); Aaron Solomon Halevi Backstein of New York (3 Nov. 1914).
Other languages: Yiddish (pp. 16-24); English (pp. <3-10>).
Rashi type (footnotes).
BHB1; *KA* #54.
Copies: HUC; JNUL; LUB; *YGC.



Wishnewitz was born in a town near Kovno in 1866. He received a traditional education and was ordained a rabbi. While serving as a rabbi in Krekenava, Kovno Province, he did not receive any remuneration for his services and instead made a living as a barber-surgeon. He immigrated to Johannesburg, South Africa, in 5656 [1896]. Lazarov, in an approbation to *אמרי דעת*, wrote of the "arrival ... of Wishnewitz with his book *אמרי דעת* in his hand," which suggests that he was in New York ca. 1914. Wishnewitz died in the Land of Israel ca. 1930-8 (based on information from his publications).

This volume of *mussar*, in Yiddish, Hebrew and English, contains adaptations from Midrash and *aggadah*. While many of Wishnewitz's contemporaries bemoaned the rampant Sabbath desecration and non-observance that existed in America, he believed that "without a doubt shortly America will become a place of Torah. They will observe the Sabbath ... and they will establish many Talmud Torahs and the young students will be educated and they will observe [the Sabbath]. The rest depends on God and it is our obligation only to do what we can to strengthen ourselves, our children and our children's children" (p. 15). He also asserted that America would be the final country in which the Jews would live prior to being restored to the Land of Israel (p. 14). Friedberg records the imprint date as 5678 [1918] and *LFDNYL* records that the "last edition" (16 pp.) was published in 1918.

Other works: *ספר מטה אהרן* (Vilna: Y. Pirashnikow, 5669/1909; rep. many times); *פנינים יקרים* (Jerusalem, 1930); *ספר פרי דוד* (Warsaw, 5698 [1938]). See *BHB1*.
Approbations granted: Menahem Mendel [Emanuel] Rabinowitz, *ספר מבשר ואומר, נחמות מנחם* (Jerusalem: Eretz Yisrael, 5688/1918).
References: *BHB1*; *DA1*, 131; *LFDNYL*, 3:468.

765 ספר אהבת שאול
על התורה

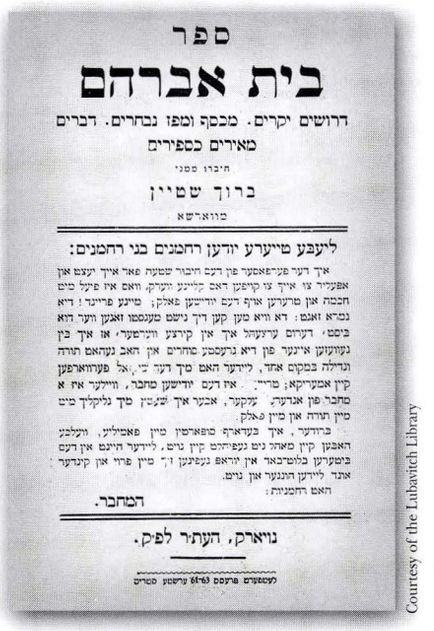
Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
98 pp. (two cols. per page) 8vo
New York, 5675 [1915]
Printer: A. H. Rosenberg, 131 Henry St.
Front board: border; extended writing.
Title page (p. 1): identical to f.b., but in blue and red ink.
Includes: preface, including memorial to family members (Louisville, 5675 [1915]) (pp. 3-9).
BHB1; *KA* #15.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר אהבת שאול contains sermons (for the lections of Genesis and Exodus and for life cycle events) and a eulogy for Baron Maurice de Hirsch. On "reform," see p. 65. For a list of those who purchased this work, see #630, p. 116. More than half of the printing had been distributed by 1920 (#638, p. 5). For vols. 2-3 of *ספר אהבת שאול*, see #774, #805. For an addendum to vol. 1, see vol. 3, p. 130.

For biography, references and other works: see #630.

766 ספר בית אברהם
דרושים יקרים. מכסף ומפז נבחרים. דברים מאירים
כספירים חיברו ממני ברוך שטיין מווארשא

Author: [Barukh Stein] ברוך שטיין
16 pp. + wrappers 8vo
New York, 5675 [1915]
Printer: Lempert Press, 61-63 1st St.
Front wrapper: border; extended writing; Yiddish.
Copies: *LUB.


ספר
בית אברהם
דרושים יקרים. מכסף ומפז נבחרים. דברים
מאירים כספירים
חיברו ממני
ברוך שטיין
מווארשא
ליעפע מיערע יודען רחמנים בני רחמנים:
המחבר.
נויארק, העתיר לפ"ק.
Courtesy of the Lubavitch Library

Stein was from Warsaw (f.w.).

ספר בית אברהם contains two Hebrew homilies with a Yiddish translation. The text is identical to the one in two pamphlets published by different authors in 5678 [1918] under the title *ספר זרע יצחק* [#799, #800]. It is unlikely that Stein published his edition prior to the other two, even though his has an imprint date of 5675 [1915], because the running title in his edition is "ספר זרע יצחק". The text of Stein's edition is identical in type and layout to #799; he merely used a new wrapper and omitted the approbations.

767 דברי משה
מאמר לתולדות עם בני ישראל היוצאים מארץ מצרים

Author: Moses Rothman [Ratman] משה ראטמאן [רוטמאן]
Author's father: יואל יעקב
56, [1], <[1], 22> pp. 8vo
New York, 5675 [1915]
Printer (p. <1>): Trachtenberg Co., Printers and Linotypers, 1-4-6 East Broadway
Title page #1 (p. 1): extended writing.
Title page #2 (p. <1>): English only; "The Hope of Israel."
Includes: preface (pp. 3-4); errata (p. [1]); preface (in English) (p. <3>).
Graphics: portrait of author (p. <[1]>).
BHB1; *KA* #138.
Copies: HAR; HUC; JNUL; LUB; *YGC.

דברי משה was originally published in 5672 [1912]. It was republished in 5673 [1913] [#750], and then four variant editions were issued in 5675 [1915]. The one catalogued here contains an English translation of the first essay rendered by Rothman (p. <1>). The edition is identical in type, layout, content and format to the 5673 [1913] edition, though a few minor changes were introduced into the text. The mistakes listed in the errata of the 1913 edition were corrected here, although new errors were also introduced, necessitating a new errata page. Also, a dropped *mem* in the 1913 edition ("מקום", p. 55) was fixed in the 1915 edition.

This copy contains dropped letters on p. 25 and a typographical error on p. [1] (the seventh line of errata listings should read p. 15, not p. 11). A second copy [YGC] contains only Hebrew text (56, [1] pp.); lists A. H. Rosenberg as the printer on the Hebrew title page;

has larger head and tail margins; does not have the dropped letters on p. 25; lacks the error on p. [1]; uses smaller type on p. [1]; and, according to *BHB1*, has an English title on the back wrapper ("'Dibre Moses', two eloquent lectures upon the Jewish History, delivered by Rabbi M. Ratman"). In the third copy [YGC], the Hebrew text is identical to the first copy, but the English text was set in a different type and layout and Trachtenberg is not listed as the printer. In the fourth copy, the English section was revised and a different portrait was included (see the note in the *BHB1* record).

For biography, other works and references: see #750.

768 ספר דורש טוב לעמו
על התורה יכיל בקרבו דרושים לפ' השבוע חלק ראשון על ספר בראשית


ספר
דורש טוב לעמו
על התורה
יכיל בקרבו דרושים לפ' השבוע
חלק ראשון על ספר בראשית
מאת הרב אלכסנדר זיסקינד העווין
יליד ראסיין מחוז קובנא.
נויארק תרע"ה

Author: A[lexander]. [Ziskind] Levine אלכסנדר זיסקינד לעווין
Author's father: שמואל יוסף
[3], 180 pp. + wrappers 8vo
New York, 5675 [1915]
Printer: A. H. Rosenberg, 131 Henry Street
Front wrapper: English
Title page (p. [1]): title and author in color; extended writing; *shaar.*
Includes: a.a. (10 Mendon St., Worcester, MA) (f.w.r.); warning against duplication (p. [2]); contents (p. 1); preface (pp. 2-6).
Graphics: portrait of author (p. [3]).
BHB2; *KA* #153.
Copies: HAR; HUC; JNUL; LUB; *YGC.


תמונת המחבר הרב א. לעווין

Levine was born in 1882 in Raseiniai, Kovno Province. After his bar mitzvah he studied in Kelme, where he received his first ordination at the age of seventeen. With the support of R. Sheima Luria of Siauliai, he was accepted as the rabbi and preacher in a synagogue in his native town. He immigrated to America a year and a half later. "In New York he made a name for himself with his excellent sermons, which attracted large audiences" (*SLTYBA*, 31). He served as the rabbi and preacher of Bet Hamidrash Anshei Nesvizh and Kol Yisrael Anshei Polin, both in New York. Levine was in Worcester, MA, by 1915.

ספר דורש טוב לעמו contains sermons for the lections of Genesis tailored for the sensibilities of Levine's contemporary generation (pp. 5-6). On Reform, see p. 111. On immigrant life in America, see pp. 149-66. *ספר דורש טוב לעמו* cost one dollar (f.w.). Levine planned to publish his manuscript on the remaining lections of the Pentateuch if this volume of *ספר דורש טוב לעמו* would be well received (p. 6). See Caplan.

References: Caplan (2002), index; *SLTYBA*, 31-2.

769 ספר רגשי יהודה

בו ידבר על ישראל ותורתו, נפש העם ותחיתו, אמנתו ותקותו, אויביו ואוהביו המחלטים והמסכמיים, מלחמת תורתו הוא, עם תורתם של מהרסינו הפנימים והחצונים, אפטרופסיו הקרועים והבלתי קרואים, רגשי קדש על כל נאדר בקדש. שנשאתי במקהלות ובאספות עם על ענינים שונים בעתים מזומנים

Author: [Judah] S[undel]. [Sigmund, Siegmund?] Coblenz [קובלנץ] יהודה זונדיל קאבלענץ
Author's father: משולם פייווש
102 pp. 8vo
New York, 5675 [1915]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): border; extended writing.
Includes: dedication to parents (p. 2); preface (pp. 3-8); warning against duplication (p. 8); errata (p. 85); index of citations (pp. 86-93); subscribers (pp. 94-7); a.a. (564 Willoughby Ave., Brooklyn) (p. 98); errata (p. 98, 99-101).
Other languages: English (pp. 96-7).
BHB1; *KA* #748.
Copies: HAR; HUC; JNUL; *YGC.

Coblenz served as the rabbi of Adath Chevrah Kadisha of Brooklyn (p. 1). He was involved in Zionist activities and he delivered addresses before a Zionist convention in Scranton in Iyyar 1905 (p. 79n) and before a Mizrahi convention in Altona (Germany?) in 5668 [1908] (pp. 42-50). He had a knowledge of general history and philosophy. (Coblenz may be the same as Judah Sigmund Coblenz, a New York rabbi who died on 13 Oct. 1923 at the age of sixty-five, or Siegmund Coblenz, father of R. Adolph Coblenz. See *AJYB* 26:154; *WWIAJ* [1938], 167.)

ספר רגשי יהודה contains homilies, speeches and notes on *prozbul* (pp. 62-84). For Coblenz's address at a gathering for R. Dr. Meir Hildesheimer and R. Aaron Wolkin, who visited America in the winter of 5674 [1914] on behalf of Agudath Israel, see pp. 29-41. For a eulogy for R. Dr. Ascher, see pp. 59-61. For a sermon on R. Emil Hirsch and a Reform convention in New York, see pp. 59-60. For a reference to Robert G. Ingersoll, the prominent American atheist, see p. 26. The title page of the YGC copy is stamped "Copyright 1915 by S. Coblenz."

770 ספר תעודת ישראל

השקפה על תעודת ישראל ותקותו, דתו ותולדתו, המתבלטת בכתבי הקדש ובדברי רז"ל בתלמוד ובמדרשים, המבוארים עפ"י תורת הלשון וחקי ההגיון. על ידי יהודה יהושע פאלק בלאא"מ יעקב ז"ל לבית איזראעליט הרב דק"ק טשעלסי, מאסס.

Author: [Judah Joshua Falk Israelit {Israelite}] [איזראליט] יהודה יהושע פאלק איזראעליט
Author's father: יעקב
[3], VIII, 100 pp. + wrappers 8vo
Boston, 5675 [1915]
Printer: Massell Bros.
Title page (p. [1]): border; extended writing.
Includes: warning against duplication (p. [2]); preface (pp. I-VIII); table of contents (p. 99); errata (p. 100).
Approbations (p. [3]): R. Shalom [Solomon] Elhanan Jaffe of New York; R. Abraham Aaron Yudelewitz of Boston (20 Jan. 1915).
BHB1.
Copies: HAR; JNUL; *LUB; *YGC (lacks f.w.).

Israelit served as a rabbi in Chelsea, MA, from about 1895 (p. III) to about 1935. He was a member of Agudath Harabbonim and he served at its secretary ca. 1903 (pp. [7, 11]). He died in Chelsea in 1938.

Israelit considered this volume of homiletic essays to be the first volume of a larger work (p. 98); no other volumes are recorded. The imprint date is listed erroneously on the front wrapper as 5655 [1895]. See Kotlar, 90-1.

Other works: #1128. Contributed to #591, #593.
Approbations granted: #778.
References: Abramowitz, 42 (portrait); *BHB1*; *SYSRO*, 161.

771 מחקרי אבות
כולל פרקי אבות עם באור

Author: Jacob Levinson [לווינזון, לוינסון, לעווינזאהן] יעקב לעווינזאהן
Author's father: יהודה
161, [7] pp. 8vo
Chicago, 5675/1915
Printer: M. Ph. Ginzburg, 1214 South Halsted St.
Title page #1 (p. 1): half title; "מחקרי אבות".
Title page #2 (p. 2): English only; extended writing; "Chapters on Ethical Maxims or Ethics of the Fathers With a Commentary."
Title page #3 (p. 3): extended writing.
Includes: a.a. (1108 West 61st St.) (p. 4); preface (pp. 5-6); introduction (pp. 7-15); errata (pp. [6-7]).
Approbations (pp. [1-2]): (1915) R. Dov [Bernard] Revel of New York.
BHB1; *KA* #476.
Mishkin #61.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Levinson was born in Krekenava, Lithuania, in 1875. He studied in the yeshivot of Telz, Kovno (Kollel Perushim), Siauliai and Eisiskes and was ordained by R. Samuel Moses Shapiro and R. Mordekhai Isaac Rabinowitz of Salantai. He immigrated to Chicago in 1905 and served as a rabbi. He moved to Brooklyn in 1918 to become the head of the newly-formed Mizrahi Teacher's Seminary (New York). At the Seminary he was "reputed to [have] be[en] the first to teach Talmud in Hebrew translation in" America (Landesman, 250). Levinson also assumed the pulpit of Brownsville's Beth Midrash Hagadol. He resigned from the Seminary in 1925 to become the rabbi of Hovevei Torah of Crown Heights, Brooklyn, a position he retained for the rest of his life. Levinson was an early supporter of Mizrahi. He had formed a branch while living in Salant and his activities on behalf of Mizrahi consumed much of his time in America. He was also on the executive board of Agudath Harabbonim, was a member of the Joint Distribution Committee and was active in Ezrat Torah and the Va'ad Hatzalah. In addition to authoring a number of works and contributing to אוצר ישראל [#230], Levinson also contributed to יגדיל תורה [#619] and other Torah journals. He was awarded a doctor of divinity degree by Yeshiva University in 1949. He died six years later.

מחקרי אבות contains the text of the Mishnah Tractate Avot (*Ethics of the Fathers/Pirkei Avot*) with Levinson's commentary, which is based on scientific principles that explore the historical context of the *tannaim*. The commentary to the sixth chapter is a homiletic one. He hoped that both preachers and "*maskilim*" would find this work useful (pp. 5-6). Unsold copies were advertised in 1920 by S. Druckerman for sixty cents, or eighty cents bound (adv. in #831, p. [1]). Levinson later reported that the book was received well and all the copies were sold out, which induced him to publish a second (expanded) edition (New York: Shulsinger Bros. Linotype & Publishing Co., 1945).

Other works: #831, #1002; *ספר שלשים הספדים* (Brooklyn: Moinester Publishing Co., ca. 1930); *Hatorah V'hamado התורה והמדע* (New York: Oriom Press, 5692 [1932]); *תולדות ישראל רוקח* (New York: Posy-Shoulson Press, 5695 [1935]); *Kuntros, A Compendium on Rashi קונטרוס לתולדות רבינו שלמה ב"ר יצחק* (Brooklyn: Shulsinger Bros., 5700 [1940]); *A Word Spoken in Due Season שאלות ותשובות ספר דבר בעתו* (New York: Teachers Institute of Yeshiva University, 5707 [1947]); *חמשים הספדים* (New York: Pardes, 5709 [1949]); *Sermons and Rabbinical Law ספר הדרש וההלכה* (New York: Shulsinger Bros., 5710 [1950]). Contributed to #230, #619, #920. Also see *LFDNYL*.
Approbations granted: Meir Blumenfeld, *ספר תורת חיים דרשות* (New York: Twersky, 5711 [1951]).
References: *AJYB* 57 (1956), 607; *BEOAJ*, 319-20; *BHB1*; Bregstone, 224; *CDAJB*, 2:375; *DA2*, 130; Gurock (1988), 69, 70; Klaperman (1969), 143, 144, 145, 273; Kressel, 2:214; Landesman, 212, 250; *LFDNYL*, 5:305-6; *NYT* (16 June 1955), p. 31:2; Rephael, 3:147-9 (portrait); Sherman, 134-6; *WWIAJ* (1926), 369; *WWIAJ* (1928), 413; *WWIAJ* (1938), 628.

772 ספר חלק יעקב

חבור נפלא על כל פרשיות התורה בדרך פרדס "פשט רמז דרוש סוד" דברים השוים לכל נפש אשר חנן השי"ת אותי יעקב ליב בענדזאמין בן לא"א מו"ר המופלג וי"ש עסקן גדול במצות לש"ש מו"ה כתריאל זצ"ל מילדי ק"ק שאוולאן פלך קאוונא ברוסיא וכעת אני מתגורר בנויארק, אמעריקא.

Author: [Jacob Leib Benjamin] [בנדזאמין] יעקב ליב בענדזאמין
Author's father: כתריאל
271, [4] pp. 8vo
New York, [ca. 1915-9]
Printer: M. Philip Publishing Co., Union Printers, 330 East Houston St.
Title page (p. 1): border; extended writing.
Includes: warning against duplication (p. 2): preface (pp. 3-11); memorials to parents and daughter (p. 12); errata (pp. [1-4]); a.a. (218 E. 104th St.) (b.b.v.).
BHB1.
Copies: HAR; HUC; JNUL; *LUB; *YGC (lacks pp. [1-4]).

Benjamin was born in Siauliai, Kovno Province (p. 1). A daughter was born to him in 1884 (p. 12). Benjamin later lived in New York (p. 1).

ספר חלק יעקב contains sermons for the Biblical lections. Benjamin hoped to publish his sermons for the holidays and other occasions as well (p. 11). The *terminus ad quo* for the imprint date is 1915 because the volume contains a memorial to his daughter, who died on Tabernacles of that year. We record the *terminus ad quem* as 1919 because we have not seen any works printed by Philip after that date.

773 ספר פנינים יקרים
דרושים יקרים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילבערסטון, זילבערשטיין] גדלי'[ה] סילווערסטאן
Author's father: ישעיה מאיר
Baltimore and Washington, D.C., 1915-5676 [1916]
BHB1; *KA* #667.
Copies: HAR (vols. 1, 2); HUC; JNUL; LUB; *YGC.

VOL. 1

41, [4] pp. (two cols. per page) 8vo
S.l., 5675 [1915]
Publisher/printer: *s.n.*
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K. Street, N.W., Washington, D.C.) (p. 1); table of contents (p. 2); preface (pp. 3-4); subscribers (pp. [1-4]).

VOL. 2

45, [3] pp. (two cols. per page) 8vo
[Baltimore], 5676 [1916]
Printer: [Romm Press]
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K. Street, N.W., Washington, D.C.) (p. 1); memorial to R. Dov Ber Manischewitz of Cincinnati and Falk Cantor (author's uncle) (pp. 2-3); table of contents (p. 4); preface (pp. 5-7); dedication to Noah Musher (p. 8); dedication to daughter and son-in-law (p. [1]); subscribers (pp. [1-2]).

VOL. 3

51, [2] pp. 8vo
[Washington, D.C.], 5676 [1916]
Printer: [Friedman Press]
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K. Street, N.W., Washington, D.C.) (p. 1); table of contents (p. 2); preface (pp. 5-8); subscribers (pp. [1-2]).
Approbations (p. 3): Secretary to the President (14 July 1916).

Silverstone published this collection of sermons because even though European collections were "very valuable and were published in a holy place, yet who will listen to such casuistry here in this country?" Also, older collections were not suited for America, where non-observance reigned (vol. 3, p. 5-6). On the Jewish memorial service and American Decoration Day, see vol. 1, p. 5. On socialism and anarchism, see vol. 1, p. 21. Silverstone conjectured that Jewish immigrants in America were not observant, in contrast to other immigrations in Jewish history, because the immigration to America consisted of individuals and not of families (vol. 2, p. 28). For a criticism of synagogue aesthetics, see vol. 2, p. 35. On the Titanic and Isidore Straus's wife as the archetypal Jewish wife, see vol. 2, p. 36 (the Strauses, a prominent American Jewish couple, perished on the ship). For a Zionist sermon "delivered in a city where the local rabbi was anti-Zionist," see vol. 2, pp. 40-3. On riding bicycles on the Sabbath, see vol. 3, p. 5. For an anti-Reform sermon, see vol. 3, pp. 27-9. On the failings of modern Hebrew teachers in America, see vol. 3, pp. 36-7. On the religious laxity of American Jewish women, see vol. 3, pp. 40-1. On assimilation, see vol. 3, pp. 41*ff.* There are many references to the devastation wrought on European Jewry by World War I (*e.g.*, on American Jews going to the theater while Jews in Russia were dying, see vol. 1, p. 8). For sermons that Silverstone heard from his father and R. Isaac Blaser, see vol. 1, pp. 27-8; vol. 2, pp. 20-2. For a novella by Noah Musher, see vol. 1, p. 41. "My sermons have been distributed to all corners of America, to the extent that if I travel to another city, I have nothing to say because I have already been preceded by someone who has preached using my material. Even in my own city they preach in my presence using my books" (vol. 3, p. 7; vol. 1, p. 3). Vol. 2 was subsidized by Hayyim Michael Goldstein of St. Louis (vol. 2, p. 7) and vol. 3 by Musher. Each volume cost fifty cents (adv. in העברי 1.25 [23 June 1916], p. 16 [#928]). Silverstone sent a copy to Woodrow Wilson (vol. 3, p. 3). Printers and imprint places are recorded based on *KA*. Caplan (2002), 360 records that all three volumes were printed by Romm. See Caplan (2002), 220, 226, 246, 264.

For biography, other works, approbations granted and references: see #162.

774 ספר אהבת שאול
על התורה חלק שני

Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
140, [1] pp. (two cols. per page) 8vo
Chicago, 5676 [1916]
Printer: H. L. Meites, 2026 West 12th Street.
Title page (p. 1): identical to f.b., but title and author's name are in burgundy ink.
Includes: table of contents (p. 2); preface (23 May 1916) (pp. 3-5); lists of subscribers and "recipients of advance copies who received it with kindness" (pp. 133-40); errata (p. [141]); a.a. (736 So. Marshfield Av.) (p. [141]).
BHB1; *KA* #16; Mishkin #66.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is the second volume of *ספר אהבת שאול* [#765]. It contains sermons for the lections of Leviticus and Numbers, a sermon on the founding of Mizrahi in Europe and a *hadran* on Talmud Tractate Yoma. For an acknowledgment of gratitude to Shochet's congregation, Anshei Noroditsch of Chicago, see p. 4. On Sabbath desecration in America, see p. 11, 40-1. For a comparison of state and Divine due process, see p. 27. This work was completed by 4 Aug. 1916 (p. 127). For a list of those who purchased it, see #630. Shochet had distributed more than half of the printing as of 1920 (#638, p. 5). The title page identifies Shochet as a descendant of Elijah b. Abraham of Delyatichi, the author of *שני אליהו*. *KA* claims that Shochet "exaggerated the extent of his ancestry out of ignorance, for R. Elijah b. Abraham *edited* the *שנות אליהו* of the Gra [R. Elijah of Vilna]." Although *שנות אליהו* was authored by R. Elijah of Vilna, the title page refers only to *שני אליהו*, which was authored by Elijah b. Abraham (Vilna and Grodno, 1833). See Caplan (2002), 201.

For biography, references other works: see #630.

775 ספר אור לפני הדורשין

Author: [Benzion Eisenstadt] [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
78, [2] pp. + wrappers 8vo
New York, 5676 [1916]
Printer: Electric Press of A. H. Rosenberg, 130 Henry Street
Front wrapper: extended writing.
Title (p. 1): identical to f.w.
Includes: subscribers (pp. 3-5, [1-2], b.w.r./v.); preface (9 Aug. 1916) (pp. 6-7); index (p. 8).
Approbations (pp. 2-3): R. Moses Hayyim Rabinowitz of Brownsville (12 May 1916); R. Simeon Isaac Finkelstein of Brownsville, Brooklyn; Benjamin Fleischer of Brownsville (16 May 1916); I. L. [Judah Leib] Hacohen Fishman [Maimon] of New York (19 June 1916).
BHB1; *KA* #38; Rivkind #114.
Copies: HAR; HUC; *JNUL; LUB; *YGC.

Eisenstadt published this collection of thirty-two sermons following the popular reception of #728 and #739 (p. 6). Most of the sermons are for Sabbaths and holidays. Some deal with assimilation. For family information, see p. 7. For a list of those who subsidized the publication of this work, see #1163, p. [5]. It cost $1.10 unbound and $1.25 bound (adv. in #619, vol. 2, no. 4, f.w.). It sold out shortly after publication (#806, p. 7).

References, other works, approbations granted and references: see #392.

776 ספר דרושים לבני ישראל

השתול על פלגי מים, בו ידובר מעניני התורה הק' ומוסר ודרשות שלקטתי מדברי חכמינו ז"ל ומספרי מוסר כמבואר בהקדמה מאתי הישיש יהודא ליב בן א"א מו"ה ר' ישראל ליווּאי מעיר וואלקאוויסק פלך גראדנא.

DRUSHIM LIVNEI ISRAEL by Rabbi L. Levy

Author: L. [Judah Leib] Levy יהודא ליב ליווּאי
Author's father: ישראל הלוי
145, [1] pp. 8vo
S.l., 5676 [1916]
Publisher/printer: *s.n.*
Title page (p. 1): border; English; extended writing.
Includes: dedication (p. 2); preface (p. 3); acrostic poem (p. 4); errata (p. [1]).
Approbations (pp. 5-6): Joseph Konvitz of Elizabeth (8 Oct. 1915); R. Simeon Tobias Kaplan of Brooklyn (23 Aug. 1915); R. Jacob Ben Zion Hacohen Mendelson [of Newark], temporarily visiting Elizabeth (12 Sept. 1915).
BHB1.
Copies: HAR; JNUL; LUB; *YGC.

Levy was a preacher in Vilkaviskis, Grodno Province (Byelorussia), for more than thirty years (p. 3). He lived in Elizabeth, NJ, by 1915. At that date he was elderly and ill (p. 5).

ספר דרושים לבני ישראל contains sermons that Levy delivered in Vilkaviskis (p. 3). He published it as an "eternal memorial that there was here in Elizabeth one old man who was not one of sages of the land (God forbid), but who studied Torah all of his days" (p. 4). It was published with the assistance of Mrs. Mindel Levy (p. 2).

777 ספר מכלל יפי

כולל חדושים ובאורים על התורה בדברי השכל ודעת לפי רוח העת

Author: J[ehiel]. M[ikhel]. Muschkin יחיאל מיכל מושקין
Author's father: ירמיה
[8], 139, [2] pp. (two cols. per page) 8vo
St. Louis, 5676 [1916]
Chronogram: המחבר מיכל המים ומכלל יפי
Printer: Moinester Printing Co., 1016 N. 13th St. (Benjamin Moinester of Jerusalem)
Title page (p. [1]): English; extended writing; *shaar.*
Includes: preface (pp. [5-7]); acknowledgments (pp. [7-8]); solicitation for manuscripts by the printer (p. [1]); foot-

notes.
Approbations (pp. [3-4]): R. Isaac Yeruham Diskin (31 Mar. 1913); R. Abraham Isaac Hacohen Kook of Jaffa ([12 June 1911?]); R. Zev Reuben Braverman [of Jerusalem] ([15 Apr. 1913?]).
Copies: HUC; JNUL; LUB; *YGC.

Muschkin lived for "many years" in Omaha, where he was supported by family members (p. [7]). He lived in Jerusalem by 1913 (p. [3]) and he died there in 1947.

This volume of Muschkin's novellae on the Pentateuch was published with the assistance of his friends who lived in Toledo, OH (p. [8]). Some of the contents appeared previously in his *ספר מיכל המים* (Jerusalem: Levy, 5673 [1913]) (p. [7]). The printer's solicitation notes that his shop observed the Sabbath and that he catered to rabbis (p. [2]; *cf.* #795, #802). *KA* misrecords the imprint date as "5675 [1915] (?)." The approbations were issued for Muschkin's *ספר מיכל המים*. For vol. 2, see *ספר מכלל יפי ... חלק ב* (Jerusalem: he-Hadash, 5684 [1924]). See Kaganoff (1989-90), 53.

Other works: see *BHB1.*
References: *BHB1.*

778 ספר שהם מנחם

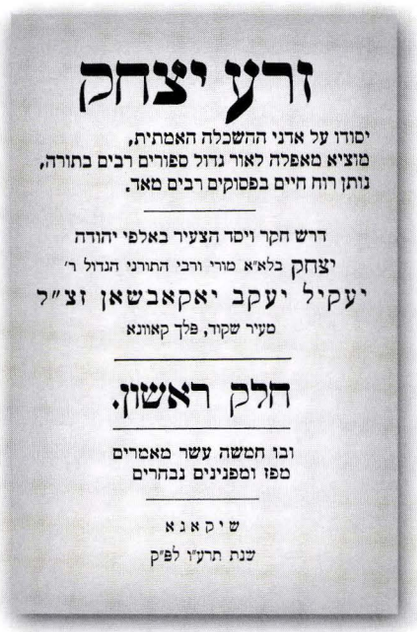
לזכר נשמת אבי הרה"ח ר' משה מנחם זצ"ל בו נמצאים חדושים נפלאים, וביאורים יקרים, המפיקים נגה, ומאירים כספירים, בהרבה פרשיות התורה, ומאמרי חז"ל, ופסוקי תנ"ך, ופירוש יקר על איזה תפלות ומבאר ברעיון נשגב כונת התפילין ופסוקים המרמזים על הגאולה העתידה

Author: [Isaac Jacob {Jacob Isaac} Tiktinsky] יצחק יעקב [יעקב יצחק] טיקטינסקי
Author's father: משה מנחם
368, [6] pp. 8vo
New York, 5676 [1916]
Printer: Abraham Isaac Teigman, 192 Delancey St.
Title page (p. 1): extended writing; *shaar.*
Includes: preface (pp. 9-35); postscript (p. [1]); errata and addenda (p. [2]); list of subscribers (pp. [3-6]).
Approbations (pp. 3-7): R. Abraham Aaron Yudelewitz of Boston (15 Feb. 1916); R. Pinehas David Halevi Horowitz of Boston (12 Jan. 1916); R. Moses Hayyim Rabinowitz of Brownsville (15 May 1916); R. Solomon Zalky Kanarick of New York (14 May 1916); R. Judah Leib Raze of New York (3 May 1916); R. Israel Zisel Rubinstein of Providence (1 May 1916); R. Simeon Isaac Halevi Finkelstein of Brownsville (1 May 1916); R. Judah Joshua Falk Israelit of Chelsea (15 Feb. 1916); R. Duber Hacohen Boruchoff of Malden, MA (8 Feb. 1916); R. Matthias Tzeiman of Lowell, MA (20 Feb. 1916).
BHB1; *KA* #778.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This work contains essays on providence, phylacteries, redemption and other traditional subjects. The imprint date on the title page is 5676 [1916], but the postscript records that the work was completed on 4 Jan. 1917 (p. [1]).

For biography, other works and references: see #751.

779 זרע יצחק


זרע יצחק

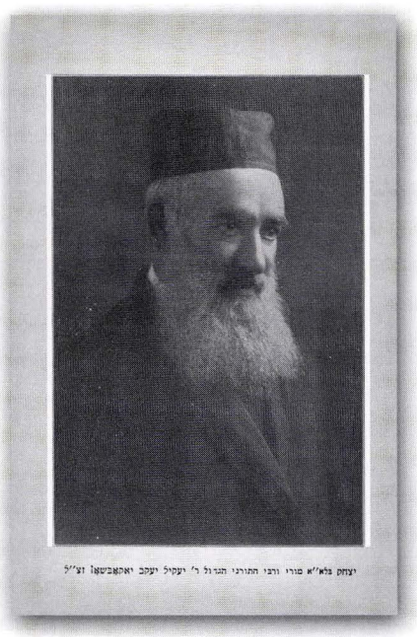
יסודו על אדני ההשכלה האמתית,
מוציא מאפלה לאור גדול ספורים רבים בתורה,
נותן רוח חיים בפסוקים רבים מאד.

דרש חקר ויסד הצעיר באלפי יהודה
יצחק בלא"א מורי ורבי התורני הגדול ר'
יעקיל יעקב יאקאבשאן זצ"ל
מעיר שקוד, פלך קאוונא

חלק ראשון.

ובו חמשה עשר מאמרים
מפז ומפנינים נבחרים

ש י ק א נ א
שנת תרע"ו לפ"ק


יצחק בלא"א מורי ורבי התורני הגדול ר' יעקיל יעקב יאקאבשאן זצ"ל

Author: Isaac Jacobson[יעקובסון] יצחק יאקאבשאן
Author's father: יעקיל יעקב
[1], 113, [2] pp. 8vo
Chicago, 5676/1916
Printer (p. 4): M. Ph. Ginzburg
Title page #1 (p. [1]): half title; "זרע יצחק".
Title page #2 (p. 1): English only; "The Seed of Isaac Homiletic Excursions Into Biblical Passages By Isaac Jacobson Part I Fifteen Essays."
Title page #3 (p. 3): extended writing; "זרע יצחק יסודו על אדני ההשכלה האמתית, מוציא מאפלה לאור גדול ספורים רבים בתורה, נותן רוח חיים בפסוקים רבים מאד. דרש חקר ויסד הצעיר באלפי יהודה יצחק בלא"א מורי ורבי התורני הגדול ר' יעקיל יעקב יאקאבשאן זצ"ל מעיר שקוד, פלך קאוונא חלק ראשון. ובו חמשה עשר מאמרים מפז ומפנינים נבחרים".
Includes: warning against duplication (p. 4); acknowledgment (p. 6); preface (p. 7); contents (pp. 8-9); preface (30 Mar. 1911) (pp. 10-17); errata (pp. [1-2]).
Approbations (p. 5): R. Ephraim Epstein of Chicago (7 Feb. 1911); R. Samuel Jacob Rabinowitz of Ylakiai, Kovno Province (28 June 1915).
Graphics: portrait of author (p. 2).
BHB1; Mishkin #65.
Copies: HUC; LUB; *YGC.

Jacobson was born in Skuodas, Kovno Province. He immigrated to America ca. 1911 to 1915 to join his children and he was in Chicago in 1915 (pp. 5, 17).

This volume of homilies on Genesis was completed on 30 Mar. 1911 (p. 17). R. Samuel Jacob Rabinowitz of Ylakiai had urged Jacobson to publish it while he was still in Europe, but he could not do so because he was forced to immigrate to the "hell of America." He hoped to issue a second volume (p. 17); it is not recorded.

780 עתרת יצחק
כולל עשר מאמרות

Author: Isaac [Isaac] Savitsky יצחק אייזיק סאוויצקי
Author's father: שמואל אריה
48, [1] pp. + wrappers 8vo
Boston, 5676/1916

Chronogram: קחו נא לכם ספרי זה כי טוב הוא
Printer: E. Jacobs, 32 Causeway St.
Front wrapper: border.
Back wrapper: border; English only; "Atereth Isaac, by Rabbi Isaac Savitsky."
Title page (p. 1): border; extended writing.
Includes: preface (18 Feb. 1916) (pp. 4-5); contents (p. 48); errata (p. [1]).
Approbations (pp. 2-3): R. Abraham Aaron Yudelewitz of Boston (28 Feb. 1916); R. Abraham Moses Shershevsky of Boston (24 Mar. 1916).
BHB1; *KA* #659.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Savitsky immigrated to America in 1906 and he served as a rabbi and preacher in New York, Reading (PA) and Lynn (MA) (1912). He later lived in Boston and he died in 1952.

עתרת יצחק contains ten sermons and Biblical commentaries (pp. 44-7). For a polemic against a local charity, see pp. 25-8. On the founding of a kashruth council, see pp. 31-2. On Jewish education in America, see pp. 33-7. On the "bum" in America, see p. 35. On the Titanic disaster, see pp. 38-9.

References: Abramowitz, 35 (portrait); Caplan (2002), 238.

781 ספר שמן תורק ... דרושים
Shemen Turak Sermons

Author: S[olomon]. M[ichael]. Neches [נכס] שלמה מיכאל נעכעס
Author's father: יצחק
VIII, 87 pp. (two cols. per page) 8vo
Pittsburgh, 5676/1916
Chronogram: רצה השלום
Printer: Glick Print, 95 Logan St.
Title page (p. I): color; extended writing; *shaar.*
Includes: dedication to parents (p. II); warning against duplication (p. II); table of contents (p. IV); preface (pp. V-VII).
Approbations (p. III): R. Benjamin Barukh Guth of New York (23 Nov. 1915).
BHB1; *KA* #822.
Copies: HUC; JNUL; LUB; *YGC.

Neches, a descendent of R. Elijah of Vilna [Vilna Gaon/Gra], was born in Jerusalem in 1891. He studied in the Etz Hayyim yeshiva and was ordained in Jerusalem and Jaffa in 1909 and in America in 1912. He served as a rabbi in Brooklyn (p. VII), Pittsburgh (1913-1918), Columbus (OH) (1918-1921) and Los Angeles (1921-1935). Although committed to Orthodoxy, Neches provided for the educational needs of Americanized Jews. In Los Angeles he established a Sunday school and earned a D.H.L. from the University of Southern California to widen the scope of his knowledge. Finally, in 1935, he retired from the pulpit to devote his time to the Western Jewish Institute, an educational center for adults. Neches published many books in English and Hebrew, contributed to אוצר ישראל [#230] and authored a regular column on the Talmud in English for the *Yiddishe Tageblatt.* He was involved in Zionist and Hebraist organizations and he was one of the most important Zionist leaders in Ohio. He was also a member of the executive board of the OU

and a member of B'nai B'rith. He died in 1957.

In response to popular demand (p. V), Neches published this volume of eleven sermons that he delivered in 1915 while a rabbi in Pittsburgh. They display his knowledge of maskilic and secular literature and contain references to the American environment. For his assertion that both good and bad people come to America, see p. VI. On America as a "blessed" land, see p. VI. On Reform Jews and their commitment—greater than that of other Jews—to charity, see pp. 11-12. On the American political system, see p. 16. Ten percent of proceeds from the sale of this work were donated to R. Dr. Hillel Hacohen Klein's fund for rabbis who were victims of World War I (p. VIII). For autobiographical information, including a list of Neches' contributions to אוצר ישראל [#230], see pp. V-VIII.

Other works: *מעט שמ"ן דרוש* (Los Angeles, 5690 [1930]); *ספר תורתו של שם* (Jerusalem: Hasefer, 5690/1930); *אלפא ביתא דאבות* (Los Angeles: David Cahansky, 1943); *פירוש הריב"ל למסכת אבות* (Los Angeles: Bet he-Midrash ha-Ma'aravi le-Torah u-le-Hokhmat Yisrael, 5704 [1944]); *ספר שמן ראש* (Los Angeles: Western Jewish Institute, 5707 [1947]); *ספר וירד מיעקב פירושים וביאורים למסכת אבות* (Los Angeles: David Hacohen Cahansky, 5709 [1949]); *ספר פירוש רבינו יהודה החסיד למסכת אבות* (Los Angeles: David Cohen Cahansky, 5710 [1950]); *ספר מבוא השלם למסכת אבות*, vol. 1 (Los Angeles, 5715 [1954]). Contributed to #230. Also see Sherman.
Approbations granted: Ben Zion Eisenstadt, *ספר דורות האחרונים*, vol. 3 (Brooklyn: Modern Linotype Co., 5701 [1941]); Netanel Kaufman, *ספר אור הפלאות* (New York: Twersky, 5711/1950).
References: Caplan (2002), 109, 228; *CDAJB*, 2:460; *NYT* (13 Feb. 1954), p. 13:5; Raphael, 172, 175, 177; Sherman, 155-6; *SLTYBA*, 39-40; *UJE*, 7:139-40, 198; Vorspan and Gartner, 211, 261; *WWIAJ* (1928), 510; *WWIAJ* (1938), 773.

782 ספר אמרי שמואל


רב שמואל מאריס

Author: [Samuel Morris] שמואל מאריס
40 pp. + wrappers 8vo
New York, 1916
Publisher/printer: *s.n.*
Front wrapper: border; extended writing; Yiddish.
Title page (p. 1): identical to f.w.
Includes: preface (p. 4).
Approbations (p. 3): R. Isaiah Joseph Margolin of New York.
Graphics (p. 2): portrait of author.
Other languages: Yiddish-only text.
Copies: HAR; *YGC.

Morris was a rabbi and a preacher (#793, p. 2). He published a number of pamphlets with Yiddish sermons, although much of the material was the same in each pamphlet.

This pamphlet contains Yiddish sermons; only the approbation is in Hebrew. Pp. 15-33 were reprinted in Morris's *ספר לקוטי שמואל* [#793]. Pp. 5-15 were reprinted in his *ספר דרוש ישראל בגולה*, pp. 5-10 and in his *דרוש ישראל בעמים*.

Other works: #793; *ספר דרוש ישראל בגולה* (New York: Tomashoff, 5681/1920) [YGC]; *דרוש ישראל בעמים* (*S.l.*: *s.n.*, 5681 [1921]) [LUB]; *הגדה של פסח* (New York: *s.n.*, *s.a.*) (with English trans., music and ills.) [LUB-lost; not in Yudlov].

783 ספר שעשועי אפרים על התורה
כולל חדושים ובאורים בדברי השכל ודעת לפי רוח העת.

Author: [Hayyim Ephraim] Fishel Conterman [קונטרמאן] חיים אפרים פישל קאנטערמאן
Author's father: יצחק אייזיק
[8], 84, [1], 85-94, [2], <8> pp. (two cols. per page) 8vo
St. Louis, 5677/1916
Printer: Moinester Publishing Co., 1312 Carr St.
Title page #1 (p. [1]): English; extended writing; *shaar.*
Title page #2 (p. [3]): extended writing.
Title page #3 (p. <1>) English only; "Delights of Ephraim."
Includes: a.a. (811 Dryades St., New Orleans) (p. [2]); warning against duplication (p. [2]); preface (pp. [7-8]); note to readers (p. 44); list of subscribers (pp. 83-4); errata (p. [1]); memorial to S. [Otniel] Wolfson (pp. [2], <8>).
Approbations (pp. [3-6], <2-3>): R. Shalom David Meyerovitz of New Orleans (22 Feb. 1916); R. Moses Hayyim Goldberg of New Orleans (2 Mar. 1916); R. Dov Baer [Bernard] Abramowitz of St. Louis (20 July 1916); R. Joseph Konvitz of Elizabeth, NJ (13 Nov. 1916); Dr. Max Heller of New Orleans (12 Mar. 1916); R. Benjamin Meyerovitz of New Orleans (8 Mar. 1916); R. Mendel Silber of New Orleans (15 Mar. 1916).
Other languages: Yiddish (pp. 85-[1]); English (pp. <1-8>).
Graphics: illustration (p. 84).
BHB1; *KA* #824.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Conterman was a *shohet* in New Orleans (see approbations).

ספר שעשועי אפרים contains sermons for the lections of Genesis and for holidays, miscellaneous writings (pp. 73-9) and a digest of the laws of *shehitah* (in acrostic verse) (pp. 79-82). The errata page was printed on different paper. Conterman did not publish more of his manuscripts because he was waiting to see how *ספר שעשועי אפרים* would be received (p. 44). The title page reads that *ספר שעשועי אפרים* was published "as was printed in Jerusalem," though no earlier editions are recorded.

784 ספר אדרת אליהו
חלק ראשון

Author: A. [Elijah or Elihu] W[olf]. Kochin [קוצין] אליהו זאב קאצין
Author's father: אליעזר
8, 88 pp. 8vo
Pittsburgh, 5677 [1917]
Printer: Joseph Selig Glick
Title page (p. 1): border, extended writing, English.
Chronogram: עזרת
Includes: a.a. (1224 Colwell St.) (p. 1); preface (pp. 1-2).
Approbations (pp. 3-8): R. Yehiel Mikhel Halevi Epstein of Novogrudok (27 Aug. 1906); R. Zevi Hirsch Hacohen Wolk of Pinsk (2 Aug. 1906); R. Jacob Hacohen Wolk; R. Jacob Isaac Hindan of Pinsk; R. Elijah Hacohen of Rumsiskes (29

Oct. 1905 and 6 Dec. 1901); R. Elijah of Ostrog (1 Aug. 1901); R. Jacob Aaron Kopritz of סומילשאק [Semeliskes, Lithuania?] (23 Oct. 1906); R. Ephraim of Ostrog; R. Elyakum Hellman of Ostrog; R. Abraham b. Meir Ashkenazi of סעלוב [Vselyub, Byelorussia?] (8 Oct. 1907); R. Yehiel Isaac; R. Hayyim Halevi Soloveitchik of Brisk (21 Feb. 1904); R. Hayyim Ozer Grodzinski of Vilna (17 Mar. 1902); R. Dov [Baruch] Halevi Epstein of Pinsk.
BHB1; *KA* #12.
Copies: HAR; HUC; JNUL; LUB; *YGC.

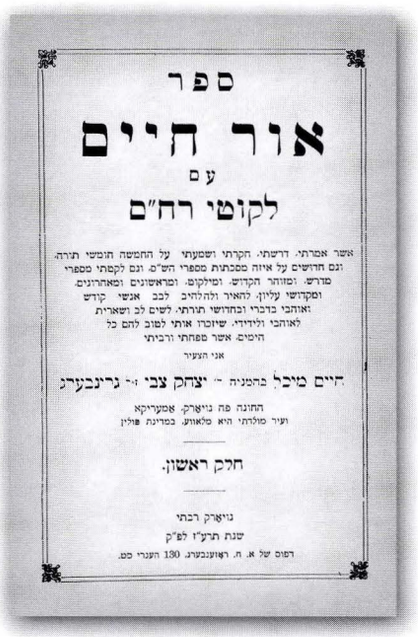
Kochin was born in 1872 in Rumsiskes, Lithuania. He studied in various Lithuanian yeshivot and was ordained by leading Lithuanian rabbis, including R. Solomon Hacohen of Vilna, R. Yehiel Mikhel Halevi Epstein and R. Isaac Jacob Reines. He assumed the position of rabbi in Dabrowice, Volhynia, in 1899, but his career was interrupted in 1905. While the Russo-Japanese War was waging and the land was gripped by famine, his "town became desolate" after all the houses, synagogues and schools were destroyed in a conflagration. Fortuitously, Kochin was at this point invited to serve as a rabbi in Pittsburgh. Though he feared coming to the "land of the free," *i.e.* free in terms of observance, R. David of Karlin advised him to accept the position since God promised in Ex. 20:21 that "in every place that I permit my name to be mentioned, I will come to you and bless you." Kochin discovered that his fears were not unwarranted and, as late as 5677 [1917], he wrote, "I will only speak the truth, that the city of Pittsburgh is still *hefker* [anarchic] and it lacks everything necessary for the highest level of observance." Kochin did note that he received support from his synagogues and he singled out, in particular, Joshua Isaac Goldberg (pp. 1-2). In addition to serving as a pulpit rabbi in various congregations, he also established and headed the Pittsburgh Hebrew Seminary (Hebrew Religious Academy) and was a member of Agudath Harabbonim. He died in 1946.

ספר אדרת אליהו contains sermons, eulogies, responsa and brief essays on Jewish law. Kochin prefaced it by warning that he would not hesitate to criticize the religious laxity that plagued Pittsburgh Jewry and that he refused to follow the "accepted evil custom in this land which says that he who lies the most by bluffing, as it is called, is to be praised" (p. 2; the word "bluff" appears in Hebrew characters). Indeed, he is frequently critical of American Jewry in general and of his own community specifically. He deals with, for example, disregard for Jewish education ("there is no people that neglects educating its children as we do today, and there is no city whose residents have neglected educating their children as in our city" [pp. 5-6, 16-7, 20, 27, 34-5, 41, 46]), Sabbath desecration ("I have seen immigrants ... who after only a short while here abandoned God and publicly desecrated the Sabbath, and others are stringent in their desecration" [pp. 27, 45]), kashruth violations ("I heard from R. [Gabriel?] Zev Margolis of New York who said in the presence of a number of people that he had never seen such anarchy in kosher meat [preparation] as in Pittsburgh" [pp. 12-4, 42-5]) and disregard for family purity (p. 42). Responsa and essays on Jewish law deal with *gittin* (requested by R. Zachariah Josef Rosenfeld of St. Louis) (pp. 70-2), the application of anesthetic after a circumcision (pp. 76-7) and autopsies (a refutation of R. Dr. Bernard Revel's position in **יגדיל תורה** [#619]) (p. 77). For criticisms of Pittsburgh's Jewish hospital, of which Kochin was originally a vocal advocate, see pp. 11-2 (*cf.* Feldman, 255). The approbations do not pertain to **ספר אדרת אליהו** and were written as certifications of competence, letters of congratulations upon becoming a rabbi in Pittsburgh, etc. The preface contains valuable autobiographical data. For vol. 2, see #877. Vol. 3 was published in 5693 [1933] (*s.n.*); it contains four approbations.

Other works: #877. Contributed to #619, #1207.
References: *AJYB* 49 (1947-8), 613; *CDAJB*, 1:334; Feldman, 138, 148, 255, 274; Gottlieb, 312; *SYSRO*, 163; *WWIAJ* (1926), 324; *WWIAJ* (1928), 366; *WWIAJ* (1938), 549.

785 ספר אור חיים
עם לקוטי רח"ם

Author: H[ayyim]. M[ikhel]. [Henry Michael] Greenberg חיים מיכל גרינבערג
Author's father: יצחק צבי
[6], 98, [2], 48, [1] pp. (two cols. per page) 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg, 130 Henry Street
Title page #1 (p. [1]): border; extended writing; blue and red ink.
Title page #2 (p. [2]): identical to t.p. #1, with addition of "חלק שני".
Includes: a.a. (127 Delancey St.) (p. [2]); solicitation (p. [2]); preface (27 Oct. 1914) (pp. 1-4); memorial to wife and list of children (p. [1]); errata (p. [1]).
Approbations (pp. [1-4]): R. Abraham Eliezer Alperstein of New York (5 Jan. 1917); R. Alter Saul Pfeffer of New York (31 Dec. 1916); R. Benjamin Baruch Guth of New York (7 Jan. 1917); R. Menahem Judah [Made Leon?] Guzik of New York (3 Jan. 1917).
BHB1; *KA* #36.
Copies: HUC; JNUL (lacks t.p.); LUB; *YGC.


ספר
אור חיים
עם
לקוטי רח"ם
אשר אמרתי· דרשתי· חקרתי ושמעתי על החמשה חומשי תורה·
וגם חדושים על איזה מסכתות מספרי הש"ס· וגם לקוטי מספרי
מדרש· ומזהר הקדוש· ומילקוט· ומראשונים ומאחרונים·
ומקדושי עליון· להאיר ולהזהיר· לבב אנשי קודש
ואוהבי בדברי ובחדושי תורתי· לשום לב ושארית
לאוהבי ולידידי· שיזכרו אותי לטוב להם כל
הימים· אשר מפחדתי ורביתי
אני הצעיר
חיים מיכל בהמניה ז"ל יצחק צבי זי"ע גרינבערג
תחונה פה נויארק· אמעריקא
ועיר מולדתי היא פלאוון· במדינת פולין
חלק ראשון.
נויארק רבתי
שנת תרע"ז לפ"ק
רשום של א. ח. ראזענבערג· 130 הענרי סט.

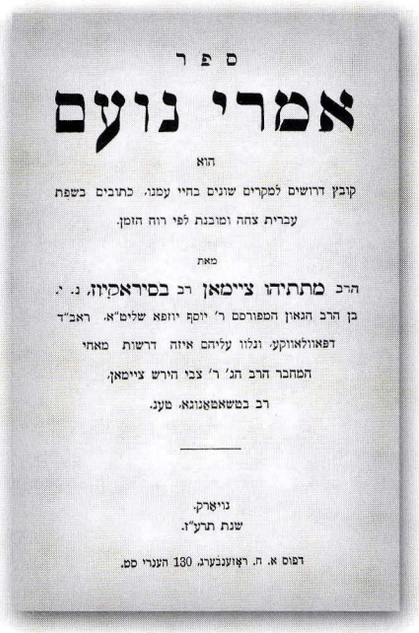
Greenberg was born in 1852 in Mlawa, Poland. He traveled to *hasidic rebbes*, including the Gerrer *rebbe*, and he studied in various yeshivot. After immigrating to New York in 1872, he resided in Harlem and was a successful real estate dealer on the Lower East Side. He visited the Land of Israel in 1900 and 1911, each time leaving a son there to study. While in the Land of Israel he established yeshivot in Tiberias and Hebron and provided housing for the elderly and yeshivah students in Meiron. Upon returning from his second trip he opened a free synagogue in New York (pp. 2-4). Greenberg was an incorporator of Yeshivat Etz Chaim and he supported many local Jewish schools (p. [4]). He became the president of the Anshei Polen Talmud Torah in 1914. While many contemporary Hebrew writers in America bemoaned their financial straits, Greenberg gave his book away for free or in return for a donation to one of his causes (p. [2]).

This volume of Greenberg's sermons incorporates teachings he heard from hasidic *rebbes* (p. 4). The first part, "ספר אור חיים", contains 248 novellae on the Pentateuch, arranged according to the lectionary cycle, and the second part, "עם לקוטי רח"ם", contains short sermons and essays on various subjects. The first part was completed on 20 Aug. 1916 (p. 98). The address on p. [2] is for his real estate office, not his residence.

References: *JCR*, 370; Klaperman, 21.

786 ספר אמרי נועם

Author: [Matthias Tzeiman?] מתתיהו צייטאן [צאימאן, צאיימאהן]
Author's Father: יוסף יוזפא
59, [1] pp. 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg, 130 Henry St.
Title page #1 (p. 1): extended writing.
Title page #2 (p. 33): extended writing; "... מאמר תוכחת מגולה נגד צעירי הדור החדש, אשר לא שערום אבותיהם מאתי הצעיר באלפי ישראל יוסף יוזפא צאימאן ... ניוארק, תרע"ז. בדפוס א.ח. ראזענבערג, 130 הענרי סטריט".
Includes: dedication to parents (p. 2); certificate of ordination from R. Mordekhai Weizel [Rosenblatt] of Slonim (p. 3); preface and acknowledgments (p. 4); preface (pp. 5-6); list of subscribers (p. 32); preface (p. 34); postscript (p. 59).
Other languages: Yiddish (pp. 14-8).
BHB1; *KA* #56.
Copies: HAR; HUC; JNUL; *YGC.


ס פ ר
אמרי נועם
הוא
קובץ דרושים למקרים שונים בחיי עמנו. כתובים בשפת
עברית צחה ומוכנת לפי רוח הזמן.
מאת
הרב מתתיהו צייטאן רב בסיראקיוז, נ. י.
בן הרב הגאון המפורסם ר' יוסף יוזפא שליט"א. ראב"ד
דפאוולאווקע, וגלוו עליהם איזה דרשות מאתי
המחבר הרב הנ' ר' צבי הירש צייטאן.
רב במשאמאגונא. מע.
ניויארק.
שנת תרע"ז.
דפוס א. ח. ראזענבערג, 130 הענרי סט.

Tzeiman was born in 5650 [1890] in Pavlovka, Kherson Province (Ukraine). He studied in the yeshivot of Slonim, Kovno, Novogrudok and Slobodka and was ordained by a number of rabbis. At the age of twenty-two he became the rabbi of Neustadt (near Novogrudok). After a stay in England, he immigrated to America and served as a rabbi in Lowell (MA). By 1917 he was in Syracuse, where he was the rabbi for the union of congregations (*SLTYBA*) and Bet Hamedrash Hagadol (p. 4). Tzeiman's father was the head of the rabbinical court of Novo Pavlovka. His older brother, Zevi Hirsch (b. 5642 [1882]), served as a rabbi in Chattanooga, TN, and authored a manuscript, "אמרי צבי" (*SLTYBA*, 46).

ספר אמרי נועם contains sermons that Tzeiman delivered in Syracuse. They refer to local and American conditions (on communal divisiveness, see pp. 18-21; on synagogue decorum, see p. 23; also see p. 13). "I have acceded to the request of my dear brother ... to include in this volume some sermons that he delivered [pp. 12-4, 22-5] ... [They are from] his collection of sermons which he is preparing to print" (p. 4; it was never printed). Appended is a sermon that his father wrote in Jerusalem, "מאמר תוכחת מגולה" (pp. 33-59), criticizing Jewish participation in the anti-Czarist revolutionary movement. It has a separate title page, appears to have been printed on different paper (?) and is recorded by *BHB1* as a separate work. It is catalogued here as part of *ספר אמרי נועם* as per *KA*; also, the pagination is continuous and a comment on p. [1] implies that both works were published as one unit. All of the subscribers were from Beth Hak'nesseth Poalei Zedek Anshei Olia of New York (p. [1]). Tzeiman had originally hoped to publish a larger edition of *ספר אמרי נועם*, but he was unable to do so because of wartime-inflated printing costs. He planned to use the proceeds from sales to fund the publication of the larger edition and other manuscripts by his father (p. 6, 34, 59). He also wished to publish his manuscript of novellae on Jewish law, "מתת ידו" (*SLTYBA*; see p. 31 for a sample).

Other works: contributed to #808.
Approbations granted: #778.
References: *SLTYBA*, 45-6.

787 ספר אמתחת בנימין
עם גביעי כסף בתוך ברו של תורה ...


ס פ ר
אמתחת בנימין
עם
ג ב י ע י כ ס ף
בתוך ברו של תורה
אשר חנן אותי המלך בחסדו משולחני
כהני כהנא דמשולחן גבוה קא זכו
ס א ח
בנימין בלאיא ר' חיים יחיאל הכהן זיל קאהן
חלק ראשון.
נויארק תרע"ז
בדפוס א. ה. ראזענבערג, 130 הערי כס.

Author: [Benjamin Kahn {Hacohen}?] בנימין קאהן [הכהן]
Author's father: חיים יחיאל הכהן
New York, 5677 [1917]-5677/1917
BHB1; *KA* #61.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1
16, [1], 17-112 pp. 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg
Title page (p. 1): *shaar*; "ספר אמתחת בנימין ... חלק ראשון".
Includes: preface (pp. 3-6); addenda (p. [1]); footnotes.

VOL. 2
[2], 113-76, 145-200 pp. 8vo
New York, 5677/1917
Printer: Philip Publishing Company, Union Printers, Label Applied, 330 East Houston Street
Title page (p. [1]): border; extended writing with memorial to mother; "ספר אמתחת בנימין ... חלק שני".
Includes: warning against duplication for fifty years (p. [2]); footnotes.

Kahn had reached an advanced stage in his life when he wrote *ספר אמתחת בנימין* (p. 6).

This homiletic commentary on the Pentateuch is arranged by verse. Vol. 1 ends in the middle of a homily. "The division of this work [into two vols.] was not intentional" (vol. 2, t.p.). The title is from Gen. 44:12.

788 ספר בין ישראל לעמים

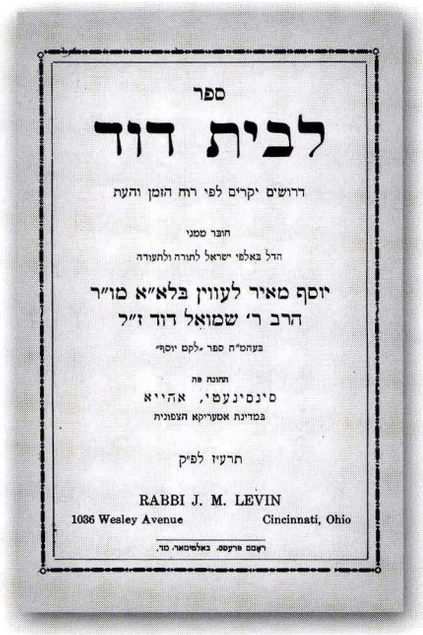
Author: M[eir]. Hecht מאיר העכט
Author's father: קלמן דוב
64, [1], 65-146 pp. + wrappers 8vo
[New York?], 5677 [1917]
Publisher/printer: *s.n.*
Front wrapper: extended writing; "ספר בין ישראל לעמים בשני חלקים".
Title page #1 (p. 1): border; divisional title; extended writing; "ספר בין ישראל לעמים חלק ראשון".
Title page #2 (p. [1]): border; divisional title; extended writing; "ספר בין ישראל לעמים חלק שני".
Includes: a.a. (28 Summit Street, Yonkers) (f.w.); contents (p. 2); preface (pp. 3-8); errata (p. 65); copyright, by author, 1917 (p. 66).
Other languages: Yiddish-only text.
BHB1; *KA* #80.
Copies: HAR; JNUL; LUB; *YGC.

Hecht, who was born in Bocki ca. 1867 and later lived in Lida (f.w.), was known in Lithuania for his Zionist sermons. He immigrated to America as a middle-aged man and served as a rabbi in Harlem (Bet Hamidrash Hagadol, 105th St.), the Bronx (Bet Hamidrash Hagadol, 1st Ave. and 161st St.), Yonkers, NY, (by 1917) (t.p.) and East New York, Brooklyn (by 1937).

Pp. 33-146 of this volume of Yiddish sermons are printed on different paper than the first quires.

References: *DA2*, 65.

789 ספר לבית דוד
דרושים יקרים לפי רוח הזמן והעת


ספר

לבית דוד

דרושים יקרים לפי רוח הזמן והעת

חובר ממני

הדל באלפי ישראל לתורה ולתעודה

יוסף מאיר לעווין בלא"א טו"ר

הרב ר' שמואל דוד ז"ל

בעהט"ח ספר «לקט יוסף»

תיווכח פה

סינסינעטי, אהיויא

במדינת אמעריקא הצפונית

תרע"ז לפ"ק

RABBI J. M. LEVIN

1036 Wesley Avenue Cincinnati, Ohio

Author: J[oseph]. [Julius] M[eir]. Levin [לווין] יוסף מאיר לעווין
Author's father: שמואל דוד
VII, [1], 10-104 pp. (two cols. per page) 8vo
Baltimore, 5677 [1917]
Printer: Romm Press
Front board: border; English; extended writing.
Title page (p. I): border; English; extended writing.
Includes: a.a. (1036 Wesley Ave., Cincinnati) (p. I); table of contents (p. III); memorial to family members and dedication to wife for her aid in publishing the book (p. IV); acknowledgment (p. IV); preface (pp. V-VII).
BHB1; *KA* #394.
Copies: HUC; JNUL; LUB; *YGC.

ספר לבית דוד contains sermons for holidays, dedications and other occasions, as well as eulogies (including one for Herzl and one for Titanic victims). For a sermon he delivered at the dedication of a scroll of the Prophets, see pp. 68-72. On his synagogues in Cincinnati, see p. VII. Four sermons (nos. 6, 12, 17 and 18) were delivered in Atlanta. On Reform, see p. 23. On the role of rabbis in America, see pp. 40-1. On the central role of the *haftarah* (Prophetic pericope) in the American synagogue, see pp. 70-2. For a blessing pronounced at a circumcision that the boy should merit to attend synagogue services three times a years (two days of the New Year and Yom Kippur), see p. 70. On equality in America, see p. 86. For more American references, see Caplan (2002), index.

For biography, other works and references: see #726.

790 ספר המאור שבתורה

Author: [Jacob Hurwitz {Horowitz}] יעקב הורוויץ
Author's father: שלמה זלמן
IV, 3-75, [1] pp. 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. I): extended writing; symbol.
Includes: table of contents (p. II); reviews of #945 by W[olf]. Schur, Aaron Royz of Providence (13 July 1898), Isaac Mirsky (?) (1898) and Bernard Drachman (pp. III - IV); preface (pp. 3-5); omissions and errata (pp. 74-5, [1]); footnotes.
BHB1; *KA* #419.
Copies: HAR; HUC; JNUL; *YGC.

Hurwitz was born in a small town near Novogrudok in 1858. He studied in Lithuanian yeshivot and was a student of R. Isaac Elhanan Spektor. He immigrated to America in 1890 and was an itinerant preacher. He later became an insurance broker and he lived at 40 Monroe St. in New York at some point (stamp on the YGC copy of #945). Hurwitz published Biblical studies and Zionist tracts in Hebrew and Yiddish. He also contributed to the Yiddish and Hebrew press in America. Hurwitz was a founder of American Mizrahi and the Federation of American Zionists. He died in New York in 1937 (some sources misrecord 1936).

To counter the popular trend of his generation to deconstruct the Bible, Hurwitz published *ספר המאור שבתורה*, which contains the results of his own investigations (pp. 3-5). For a eulogy for Herzl, see pp. 67-70. For poetry, see p. 6. Pp. 51-3 originally appeared in *הפסגה* (5658) [#900]. The approbations are actually for #945. Approbations for *ספר המאור שבתורה* appear in #791, pp. 68-70 (by R. Schmaryo[hu] L[eib]. Hurwitz, R. Zevi Hirsch Masliansky, G[eorge]. Selikovitsch and Ben Zion Eisenstadt of Brownsville). *ספר המאור שבתורה* appeared prior to #791, which Hurwitz also issued in 5677 [1917].

Other works: #791, #945, #972; *דער ציוניזמוס אדער דיא בעווועגונג פון ישוב ארץ-ישראל* (New York, 1899); *ספר ניצוצי-אור* (New York: Moinester Publishing Co., 5696/1936). Coauthor with Isaac Judah Sapir: *ספר אלומת עלומים ... שבלים אחדים* (Vilna: Judah Leib Metz, 5682/1882). Contributed to #619, #915.
References: *AJYB* 40 (1938-9), 386; *BHB1*; *CDAJB*, 1:282; Drachman, 86; *HYBA*, 34; Kressel, 1:586-7; *LFDNYL*, 3:109-110; *NYT* (28 Nov. 1937), sec. II, p. 8:5; *SLTYBA*, 17-8.

791 ספר המאור שבאגדה

מאמרים נבחרים ... להתגלות רעיונות חדשים בדברי החכמים הקשים, המפוזרים בתלמוד ובמדרשים

Author: [Jacob Hurwitz {Horowitz}] יעקב הורוויץ
Author's father: שלמה זלמן
[1], 70, [1] pp. + wrappers 8vo
New York, 5677 [1917]
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: English.
Title page (p. [1]): extended writing; symbol.
Includes: table of contents (p. 1); dedication to family members (p. 2); preface (pp. 3-4); errata (p. [1]); footnotes.
Approbations (pp. 68-70): R. Schmaryo[hu] L[eib]. Hurwitz in *דער וועג ווייזער* (2 Jan. 1917); R. Zevi Hirsch Masliansky; G[eorge]. Selikovitsch in *Tageblatt* (21 Feb. 1917); Ben Zion Eisenstadt of Brownsville (8 May 1917).
BHB1; *KA* #418.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Although many ignored early *aggadot* because of their complexity and difficulty, Hurwitz was committed to uncovering their meaning. He published a few of his insights in #945 and he devoted this entire work to them (p. 3). On Zionism and his opposition to those hostile to Jewish nationalism, see pp. 21-5, 29-33, 37-8, 40-1. *ספר המאור שבאגדה* also includes eulogies (on R. Samuel Mohilewer, see pp. 57-60). Pp. 63-4 originally appeared in *הלאם* 3.35 (4 Aug. 1904), [#915] (not no. 36, as Hurwitz records in a footnote). Pp. 66-7 appeared in *יגדיל תורה* 8.5 [#619]. The approbations are for #790. This work appeared after #790, which Hurwitz also issued in 5677 [1917].

For biography, other works and references: see #790.

792 ספר שמחת אבות

Author: S[imhah]. [Simon] Paltrovitch [שמחה [שמעון?] פאלטראוויץ [פלטרוביץ, פאלטראויץ, פאלטראויטש
Author's father: צבי הירש
[9], 326 pp. <23> pp. (two cols. per page on pp. 53-251) 8vo
New York, 5677 [1917]
Chronogram: יגילו בה אבות על בנים
Printer: A. H. Rosenberg, 130 Henry St.
Title page #1 (p. [1]): border; color; extended writing.
Title page #2 (p. 255): extended writing; "ספר לב אבות הוא חלק השני".
Title page #3 (p. <1>): border; English only; "English Supplement Comprising Some of the Most Precious Sayings of the Sages Contained in Ethics ... Translated by Harry S. Jacobs Revised by Samuel W. Levine Attorney."
Includes: pro-forma inscription page with a blank line for inscribee's name (p. [3]); preface, in acrostic verse (pp. [4-5]); preface (pp. [6-9]); addenda (pp. 138-40, 244-6, 248-9); postscript (p. 251); postscript, in acrostic verse (p. 252); postscript, in verse (pp. 253-4); preface to part 2 (p. 257); errata (pp. 323-6).
BHB1; *KA* #820.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Paltrovitch, whose father was a rabbi in Sakiai and Jonava, Lithuania, was born in 1848. Paltrovitch immigrated to America in 1872 and worked as a *shohet* at first. He later served as a rabbi in Chicago, Buffalo, Boston, Cleveland and New York. Although he was at odds with his congregants in Cleveland (Gartner), he had a more successful career in Buffalo, where he "was a familiar and picturesque figure on the East Side, and for many years he was the best known Orthodox rabbi" (Adler and Connolly, 190). He died in 1925.

Part one of *ספר שמחת אבות* contains the text of Tractate Avot of the Mishnah (*Ethics of the Fathers/Pirkei Avot*) with a commentary and a *hadran*. Part two ("לב אבות") contains sermons for holidays and various occasions, *hadranim* and novellae. Jacobs, the translator of the English supplement (pp. <1-23>), may have been related to Paltrovitch and he later became a Conservative rabbi (see *CDAJB*, 1:294; *WWIAJ* [1938], 477-8). *ספר שמחת אבות* is the only work that Paltrovitch published in America.

Other works: *כתר צבי* (Jerusalem: Israel Dov Frumkin, 5666 [1906]); *ספר קול שמחה* (Jerusalem: Levy and Partners, 5673 [1913]); *ספר שמחת הגיון*, 2 vols. (Jerusalem: Samuel Halevi Zuckerman, 5682 [1922]).
References: Adler and Connolly, 190, 434n81; *DA1*, 274-5; Gartner (1978), 170.

793 ספר לקוטי שמואל

Author: [Samuel Morris] שמואל מאריס
32 pp. + wrappers 8vo
New York, 5677/1917
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing; Yiddish.
Graphics: portrait of author from 1901 (p. 2).
Other languages: Yiddish (pp. 3-13); English (pp. 20-32).
Copies: HAR; LUB; *YGC.


ספר
לקוטי שמואל
ענטהאלט וויכטיגע דרשות לפי רוח העת והזמן
וועלכע פערשפאנען 8 נייסטיגען פערנגיגען
פיר יעדער קלאסס לעזער
פערפאסט פון הרב הדרשן
וואס האט איבערגעשפ שלץ קלאסטען מענשען
הרב ומטיף
שמואל מאריס
תרע"ז 1917

This pamphlet contains sermons in English, Yiddish and Hebrew. The English section was translated by Nathan H. Gurland, 243-45 Henry St. (p. 20). A Yiddish poem ("לשנה טובה תכתבו ותחתמו") appears on the b.w.v. Pp. 8-15 are plagiarized from #730. Pp. 3-8, 16-9 originally appeared in Morris's *ספר אמרי שמואל* [#782], 15-33. Pp. 3-6 were reprinted in his *ספר דרוש ישראל בגולה*, pp. 3-5.

For biography, other works and references: see #782.

794 ספר מתוק מדבש
דרושים יקרים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה] סילווערסטאן
Author's father: ישעיה מאיר
Washington, D.C., and Baltimore, 5677/1917-5678 [1918]
BHB1; *KA* #562; Rivkind #258.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
48 pp. + wrappers 8vo
Washington, D.C., 5677/1917
Printer (b.w.v.): Friedman Press, 613 New York Ave.
Front wrapper: border; English; extended writing.
Back wrapper: art; border; English only; extended writing; "Moseig Meidwas Part I A Book of Sermons."
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (f.w.r.); table of contents (p. 2); dedication to Elijah Musher (p. 3); memorial to R. Raphael Goldstein of St. Louis (p. 5); preface (pp. 7-9); list of subscribers (p. 48).

VOL. 2
48 pp. + wrappers 8vo
Washington, D.C., 5677/1917
Printer (b.w.v): Friedman Press, 613 New York Ave.
Front wrapper: border; English; extended writing.
Back wrapper: art; border; English only; extended writing; "Moseik Meidwas Madura Tanina A Book of Sermons."
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (f.w.r.); table of contents (p. 2); preface (pp. 5-7); list of subscribers (pp. 47-8).

VOL. 3
48 pp. 8vo
[Baltimore], 5678 [1918]
Printer: [Romm Press]
Title page (p. 1): border; English; extended writing.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 1); table of contents (p. 3); dedication to Solomon Zalman Musher (p. 4); preface (pp. 5-8); footnotes.

This work contains sermons (on holidays, life-cycle events and Zionism) and eulogies written with the "spirit of the time and place" in mind. For a critique of modern synagogues, see vol. 1, pp. 25-7 (*e.g.*, they emphasize aesthetics, electricity and organs, but they are devoid of Judaism; they permit mixed dancing; and they perpetuate "bar mitzvah Judaism"). On Thomas Kennedy, a proponent of the Maryland Jew Bill and one of the "righteous gentiles," see vol. 3, pp. 26-9. For a sermon delivered by R. Hayyim Zevi Braude, Silverstone's uncle, see vol. 2, pp. 12-4. Louis Herman may have been the typesetter for vol. 2 (vol. 2, p. 48). All of Silverstone's publications were subsidized by Noah Musher (vol. 1, p. 9; see vol. 1, p. 30 on Musher). Silverstone boasted, "it is almost incumbent on me to publish a new volume of sermons every year to satisfy those who request my books. It is a festive day for them whenever they see that I have published a new volume" (vol. 2, p. 5). Most copies of vols. 1-2 were purchased by two New York book dealers within a year. Vols. 1-2 were so popular that Silverstone had to buy back one hundred copies because preachers kept on writing to him asking for them (vol. 3, p. 5). Despite the claim that he kept prices low because most of his readers were preachers or butchers, Silverstone was accused by newspapers of charging too much, *i.e.*, fifty cents, for such small books (vol. 3, pp. 5-7). Vols. 1-2 were published separately (see vol. 2, p. 7). The imprint date on the front wrappers of vols. 1-2 is 5677 [1917], whereas on the back wrapper it is 5676/1917 (*sic*). The imprint date and printer for vol. 3 are recorded based on *KA*.

For biography, other works, approbations granted and references: see #162.

795 ספר דבר שמואל

כולל דרושים ... וחלק שני יד אליהו כולל הדרן בדרך הפלפול לשיטא סידרא משנה

Author: S[amuel]. E[lijah]. Elkin [אלקין] שמואל אליהו עלקין
Author's father: חיים יעקב
[8], 168 pp. (two cols. per page) 8vo
St. Louis, [1917]
Printer: Moinester Printing Co., 1318 Carr St. (Benjamin Moinester of Jerusalem)
Title page (p. [1]): extended writing; English; *shaar.*
Includes: preface (10 Aug. 1917) (pp. [3-4]); dedication to wife and children and memorial to parents (p. [4]); table of contents (pp. [5-6]); errata (p. [7]); printer's adv. (p. [8]).
BHB1; *KA* #123.
Copies: HAR; HUC; JNUL; LUB; *YGC.


בעזהי"ת.

ספר

דבר שמואל

כולל דרושים יקרים, אהובים וברורים, על דרך ההלכה המה סדורים, וציורים נאמנים מחיי הזמן במו צרורים, לימים נוראים ערוכים ושמורים, ודרושים למקרים שונים בו מנורים.

וחלק שני יד אליהו

כולל הדרן בדרך הפלפול לשיטא סידרא משנה ותשובה רחבה ועמוקה, להקורא בהעמקת הדעת. הוא מרוכז, אשר הגיר ד' להשלג לשואלו. הלכה ברורה, בחלק הזה סדורה, סדרתי וחברתי בעזרת החנון לאדם דעת.

שמואל אליהו בהגאון חי' עלקין הרב דפה סט. לואיס

נדפס

פה סאנט לואיס, מס

בדפוס ר' בנימין מוניעשטער פירושלים

MOINESTER PRINTING CO.

1318 Carr St. St. Louis, Mo.

Elkin was born in 1875 in Zarasai, Kovno Province, where his father served as a rabbi and preacher (p. 166). He studied in Vilna and Telz and served as a rabbi in Berezny, Chernigov Province, and Staryi Bykhov, Mogilev Province. Following pogroms in 5667 [1907], he left for London and was appointed a *dayyan.* He immigrated to America in 5670 [1910] in search of a more hospitable climate and he served as a rabbi in Baltimore, Syracuse, Lawrence (MA), St. Louis (ca. 1915; p. [3]), Chicago (1926-1936) and Brownsville (1936-?). "The forceful, half-blind Rabbi Samuel Elkin preached in the Etz Hayim—Tree of Life—Synagogue on Stone and Sutter Avenues [in Brownsville]. In a moment of ecstasy he sometimes opened the Ark and

carried on a dialogue with the Creator about the sad plight in which the Jewish people finds itself" (Landesman). He later moved to Israel and he was a teacher in Yeshivat Torat Hesed of Jerusalem by 5718 [1958] (see t.p. of *נאות דשא*). He died in Jerusalem in 1961.

"Readers will understand and preachers will realize that there is a novel approach in this volume of sermons. Earlier volumes of sermons follow the path of *halakhah*, but contain no depictions of life. *Halakhah*, novellae and casuistry come together in interpreting the text ... but this does not appeal to the present generation. Later books of sermons embrace contemporary methods, but abandon *halakhah* ... But in this work, the first volume of which I am now printing, both approaches are combined ... I have published here [miscellaneous] sermons [for Sabbath lections and other occasions] ... which I delivered in various holy congregations in [European and American] cities where, for sixteen years, I was a rabbi ... Only a small number of them [*i.e.*, of the sermons] appear here, and it is my hope to publish the other sections of my manuscripts with God's help and grace. The second part of this volume is on *halakhah*, with a *hadran* for completing the six orders of the Mishnah that I delivered here in St. Louis ... and [two] responsa [from R. Menahem Mendel Shapira of Rimse regarding *shehitah*]" (pp. [3-4]). The halakhic section, entitled "יד אליהו", also contains novellae, including some by his father (pp. 166-8). The printer's advertisement, which declares that he permits no work to be done on the Sabbath, is signed "Benjamin Moinester, Ish Yerushalayim" (p. [8]; for a similar adv., see #777, #80). The imprint date is recorded based on the preface. The YGC copy includes a brief letter to the reader pasted on the front pastedown end paper. The responsa were reprinted in Elkin's *נאות דשא*. No other volumes of Elkin's sermons appeared.

Other works: *ספר נאות דשא ... באור על ספר תהילים ונלוה עליו ספר שו"ת יד אליהו ... חלק א–ב* (Jerusalem: Sh. Weinfeld, 5718-9 [1958-9]).
Approbations granted: #455; Ben-Zion Eisenstadt, *דורות האחרונים ... ספר שני א–ל* (Brooklyn: Moinester Publishing Co., 5697 [1937]); Ben-Zion Eisenstadt, *ספר בני ציון* (Brooklyn: Postar Printing Co., 5708 [1948] [or 1952?]); Moses Ya'ir Weinstock, *שנים עשר שבטי ישראל* (Jerusalem: Metivta Torat Hesed, 5716 [1956]); Moses Ya'ir Weinstock, *סדר עולם זוטא השלם* (Jerusalem: Metivta Torat Hesed, 5717 [1957]).
References: *BHB1*; *DA2*, 181; Landesman, 210; *קול תורה* 15 (32).7 (Nisan 1961), p. [2].

796 נפש החיים ... קונטרסים מכתבי קודש ועתה נדפס פעם רביעי

Author: [Hayyim Volozhiner] [מוולוז'ין] חיים
Author's father: יצחק
[4], 3-126 pp. (two cols. per page) 12mo
New York, [ca. 1917-26?]
Publisher: Shalom [Samuel] L. [Eliezer] Rogozin [Rogosin], 712 Quincy St. (Brooklyn)
Printer: L. Bodenstein, Multigraph and Printing, 47 E. 1st St. (New York)
Title page (p. [2]): border; English; extended writing.
Includes: publisher's preface (pp. [2-4]); errata (p. 126).
Rashi type.
Copies: LUB; *YGC.

R. Hayyim (1749-1821), the "leading disciple of" R. Elijah of Vilna (the Vilna Gaon), was "the acknowledged spiritual leader of non-hasidic Russian Jewry of his day" (*EJ*) and the founder of the famed yeshivah in Volozhin. He was never in America.

Rogozin was born in Ruzhany, Grodno Province, in 1855. He studied in the yeshivah of Volozhin and was ordained by R. Naphtali Zevi Judah Berlin [Netziv] and R. Solomon Hacohen of Vilna. He immigrated to America in 5650 [1890] and was an instructor in New York's Yeshivah R. Jacob Joseph. He later served as a rabbi in Union Hill, NJ, (now Union City; see *SLTYBA*, 50) and in Brownsville's Congregation and Jeshivath Rabbi Eliahu Goan, 712 Quincy St. (p. 1).

This volume of *mussar* stresses the importance of studying Torah. It was first published posthumously in 1827 in Vilna and was then reissued a number of times in Europe, America and Israel (*BHB1*; Lamm, 60, 89n8). The American edition catalogued here is a photostat of the Vilna, 1837 edition; the title page identifies it as the fourth edition (Lamm, 89n8, records "1944 is the probable date of publication"). *KA* #581 and *BHB2* catalogue a third edition, published by Rogozin and printed in New York by Samuel Friedman (*s.a.*). *BHB1* catalogues a variant fourth edition (New York: Active Press, [1935?]).

The YGC fourth edition has no imprint date, but is catalogued as post 1917 because: the title page identifies Rogozin as the rabbi of a Brownsville congregation that was not established until 1916 (*JCR*, 284); he was still reported to be in Union Hill in 5677 [1917]; and the entry on Rogozin in *SLTYBA*, published in 5677 [1917], contains no reference to נפש החיים. A Yiddish and English letter tipped in the front free endpaper of the YGC copy reads: "R. Hayyim, before his death in his last will, begged to have his works, the Nefesh Hachoim to be circulated amongst all fellowmen, scholars of the Torah. Until our worthy Rabbi Samuel Rogosin undertook at his own expense to reprint, bind and spread this work amongst thousands of fellow Jews, this book was very seldom found, as it was very rare. Rabbi Rogosin undertook to accomplish this great and holy work by himself; he has spent years of work, thousands of dollars [the Yiddish text reads $1,500], to have his dreams of many years back come true. Until this day many thousands have been sent out, to all Israel. When you receive this book, we ask that in return you send us a donation … Your donation also will aid to keep the Talmud Torah and Jeshivath our Rabbi organized at his own cost." Rogozin's preface contains novellae on Tractate Hullin. See Lamm, 59-101, 338-53 and *passim*.

References: *EJ*; Lamm.

797 ספר באר לחי

Author: H[ayyim]. [Yehiel] Oshri [Oshry, Asheri] חיים יחיאל אשרי
Author's father: יצחק מרדכי
47, [1] pp. + wrappers 8vo
Baltimore, 5678 [1918]
Chronogram: ותערב
Printer (b.w.v.): Romm Press
Front wrapper: border; extended writing.
Back wrapper: border; English only; "Be'er Lachai Sermons and Addresses by Rev. H. Oshri."
Includes: preface (pp. 7-9); memorial (p. [1]); a.a. (129 North Exeter St.) (b.w.v.).
Approbations (pp. 1-6): R. Moses Mordekhai Epstein of Slobodka (1 Dec. 1903); R. Eliezer Gordon of Telz (25 Aug.

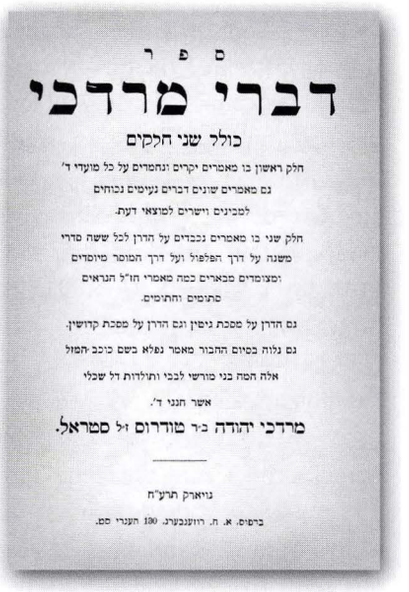
1904); R. [Solomon] Zalman Jacob Friederman of Boston (1 Mar. 1904); R. Abraham Abba Rosen of New Haven; R. Aryeh Joseph Rosenfeld of St. Louis (19 June 1901); Alexander Blumenthal of Chicago (7 Mar. 1911).
Other languages: Yiddish-language text; English (p. [1]).
BHB1.
Copies: JNUL; *LUB; *YGC (lacks b.w.).

This volume contains Yiddish sermons. Some are dated 5670/1909, 5675/1915 and 5678/1918.

For biography, other works and references: see #167.

798 ספר דברי מרדכי

כולל שני חלקים חלק ראשון בו מאמרים יקרים ונחמדים על כל מועדי ד׳ גם מאמרים שונים דברים נעימים נכוחים למבינים וישרים למוצאי דעת. חלק שני בו מאמרים נכבדים על הדרן לכל ששה סדרי משנה על דרך הפלפול ועל דרך המוסר מיוסדים ומצומדים מבארים כמה מאמרי חז״ל הנראים סתומים וחתומים. גם הדרן על מסכת גיטין וגם הדרן על מסכת קדושין. גם נלוה בסיום החבור מאמר נפלא בשם כוכב המזל


ס פ ר
דברי מרדכי
כולל שני חלקים
חלק ראשון בו מאמרים יקרים ונחמדים על כל מועדי ד׳
גם מאמרים שונים דברים נעימים נכוחים
למבינים וישרים למוצאי דעת.
חלק שני בו מאמרים נכבדים על הדרן לכל ששה סדרי
משנה על דרך הפלפול ועל דרך המוסר מיוסדים
ומצומדים מבארים כמה מאמרי חז״ל הנראים
סתומים וחתומים.
גם הדרן על מסכת גיטין וגם הדרן על מסכת קדושין.
גם נלוה בסיום החבור מאמר נפלא בשם כוכב המזל
אלה המה בני מורשי לבבי ותולדות דל שבלי
אשר חננני ד׳.
מרדכי יהודה בר׳ מרדכי זל סטראל.
———
נויארק תרע״ח
בדפוס א. ה. רוזענבערג. 130 הענרי סט.

Author: [Mordekhai Judah Stral] מרדכי יהודה סטראל
Author's father: טודרוס
109, [2] pp. 8vo
New York, 5678 [1918]
Printer: A. H. Rosenberg, 130 Henry St.
Title page #1 (p. 1): extended writing.
Title page #2 (p. 65): extended writing; "ספר דברי מרדכי חלק שני בו מאמרים נכבדים על הדרן לכל ששה סדרי משנה גם הדרן על מסכת גיטין ... [ו]קדושין על דרך הפלפול ועל דרך המוסר מיוסדים ומצומדים מבארים כמה מאמרי חז״ל ... גם נלוה בסיום החבור מאמר נפלא בשם כוכב המזל".
Includes: preface (pp. 3-7); contents (p. 8); preface (pp. 66-9); acknowledgments (p. [1]); errata (p. [2]); footnotes.
BHB1; *KA* #137.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Stral immigrated to America in his old age to join his children (p. [1]).

ספר דברי מרדכי contains homiletic essays for holidays and life cycle events, *hadranim* for Mishnah and Talmud and one essay on Talmudica. The printing was subsidized by Elijah Firestein, Feivish Wisnitzer and Jacob Bunstein (p. [2]).

799 ספר זרע יצחק
דרושים יקרים


ספר
זרע יצחק
דרושים יקרים, מכסף ומפז נבחרים, דברים
מאירים בכפירים
הגיהו ממני
הצעיר לאלפי ישראל
יעקב בלאאמו"ה הצדיק המנוח מוהר פינחס אריי זללה"ה
גוטבלאט
בעשריצען די לאנג און קרעצטען פון אדישען גאלק
און איין עצה וויי אזוי איינצוזעצען
פערפאסט עפיי דת תוה"ק
ניו-יארק תרע"ח לפ"ק

Author: [Jacob Goodblatt] [גוטבלאט] יעקב
Author's father: פינחס אריה
[4], 2-16 pp. + wrappers 8vo
New York, 5678 [1918]
Printer (b.w.v.): Kaufman Press Printers, 81 First St.
Front wrapper: border; extended writing.
Includes: preface (f.w.v.); acknowledgment of aid from brother (p. [3]).
Approbations (pp. [2-3]): R. Benjamin Halevi Levy of New York (17 Oct. 1917); R. Hayyim Nathan Shohet of Portland, ME (31 July 1917); R. Abraham Goodblatt of Brooklyn (17 Oct. 1917); R. Judah Leib Dwarzetz of East New York (18 Oct. 1917?).
Graphics: portrait of author (p. [1])
Other languages: Yiddish translation underneath text.
BHB1; *KA* #294.
Copies: HAR; JNUL; LUB; *YGC.


תמונת המחבר
יעקב בהמנוח הצדיק ר' פינחס אריי זללה"ה גוטבלאט
פריז 50 סענט

Goodblatt visited Portland (ME or OR?) in 1917 (p. [2]). His brother, Abraham Zevi Goodblatt, was the rabbi of K'nesseth Israel B'nai Abraham of Brooklyn and a member of the Jewish Ministers' Association of America (*JCR*, 273, 1191; for a Morris S. Goodblatt of Brownsville, who graduated from JTSA in 1927, see *CDAJB*, 1:218; Landesman, 260).

This work contains two homilies concerning the contemporary condition of the Jewish people with a Yiddish translation. It cost fifty cents (p. [1]) and was offered to the public in place of his "גורל יעקב", a much larger work on the Pentateuch. Goodblatt had begun to print "גורל יעקב", but he was unable to complete the process due to financial difficulties (f.w.v.; it is not recorded in *BHB1*; Friedberg; *KA*). The printer is not recorded by *BHB1* or *KA*.

The two homilies in ***ספר זרע יצחק*** also appear in two other pamphlets, each issued by other individuals. Barukh Green issued a pamphlet under the title ***ספר זרע יצחק*** in 5678 [1918] with the two homilies, as well as an English translation [#800]. The layout is identical in both Goodblatt's and Green's editions, but the type is different. A pamphlet with the two homilies was also published by Barukh Stein in 5675 [1915] under the title ***ספר בית אברהם*** [#766]. Stein's edition is identical to Goodblatt's in type and layout. It is impossible to tell for whether Goodblatt or Green was the first to publish these homilies, but it is likely that the last was Stein, since "זרע יצחק" is a running title in his pamphlet even though this is not the name on the title page. ***ספר זרע יצחק*** was reprinted under Goodblatt's name, with additional approbations, in Jerusalem in 5692 [1932] (by Merkaz).

800 ספר זרע יצחק
דרושים יקרים ... על מאמרי חכמינו ז"ל ופוסקים, מתנ"ך מבוארים ...


ספר
זרע יצחק
דרושים יקרים, מכסף ומזהב נבחרים,
נאים וברורים
על מאמרי חכמינו ז"ל ופוסקים, מתנ"ך
מבוארים, סלוקם ומוגר ע"י הצעיר ברוך
גרין מעיר בריסק ליטאוסק
והעתקתיו ללשון ישראלית וגם ללשון אנגלית בשביל
שיוכל כל איש ואיש לקרות ולהבין בשוב טעם ודעת
בהספר הזה, ואקוה שיהנה כל הקוראים בו וימצאו תועלת
לנפשם לחזק אמונתם בהתורה ובדברי חז"ל.
דיזער ספר איז פערפאסט אין לשון הקודש. און
אינגעוועבט אין ישראלען אין קנענען פערשטיין. דאס נושם דאס
יעדעי איינער זאל קענען פערשטיין דאס נושם וואס
אין דיזען ספר איז בעשריבען. אין דער טיטל צו שטיי
שפארקען זיין גלויבען אין דער תורהק אין אין די יודישע
גילעריגענסן חכמים זיל.
נדפס בשנת התלה
פה אאנט לואיס מס.
בדפוס ר' בנימין מוינעשטער שיקאגא
MOINESTER PRINTING CO.
1318 Carr St. St. Louis, Mo
B. GREEN
גאבדרוק פערבאונען

Author: B[arukh]. Green ברוך גרין
[1], 2-16, <5> pp. + wrappers 8vo
St. Louis, 5678 [1918]
Printer: Benjamin Moinester of Jerusalem, Moinester Printing Co., 1318 Carr Sr.
Front wrapper: border; English; extended writing; Yiddish.
Other languages: English (translation); Yiddish (translation).
KA #295.
Copies: HAR; HUC; *YGC.

Green was from Brisk (f.w.). *ספר זרע יצחק* contains two Hebrew homilies with English and Yiddish translations "so that each and every person will be able to read and understand fully this book" (f.w.). *KA* collates 17 pp. of Hebrew text and 6 pp. of English text. For other editions that list variant authorship, see #799

801 ספר חגים וזמנים
קובץ דרשות ונאומים
CHAGUIM U-ZMANIM a Collection of Sermons for Holidays and other occasions of life

Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
72 pp. 8vo
New York, 5678 [1918]
Printer: [Rosenberg Printing Co.]
Title page (p. 1): extended writing; border; English.
Includes: a.a. (66 West 18th St.) (p. 1); preface (pp. 3-6).
BHB1; *KA* #298.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"Regretfully, the people have not recognized and appreciated appropriately the great value of the popular preacher. And not just the people, but even knowledgeable individuals ... If in all generations and eras his value was great, how much more so is the value of the preacher and the sermon in this generation and in this land of ours, America—thousands of Israel would have forgotten their connection to Orthodox Judaism had they not come to listen to contemporary preachers. In New York alone, hundreds and thousands—these numbers should increase—of our brethren from the children of Israel who have immigrated hither from all the lands of the earth come to our synagogues to hear the *living word* of our Judaism ... This volume ... is a literary trial [in my effort] to publish an anthology of sermons and addresses for Jewish holidays ... Now only the first volume is being published, but when, with God's help, I will be able to publish the remaining volumes, they will contain sermons and addresses that will encompass the entire life of the Jew ... I also have in manuscript a large work arranged according to the Pentateuch, and this work, it seems to me, will be a great treasure for preachers" (pp. 4-5; italics in original). Hurwitz criticized contemporary preaching and discussed the need for the preacher, his training and his task (pp. 3-6, 71). On American preachers, in specific, see p. 4. The sermons contain many references to America (*e.g.*, pp. 9, 11, 12, 27, 72). This work cost one dollar (advs. in #619, vol. 2, no. 12, b.w.). The printer is recorded by *KA*.

For biography, other works, approbations granted and references: see #379.

802 ספר מטה אהרן
בשני חלקים כולל דרושים יקרים בשאלות הדת ובשאלות הזמן וחדושי גפ"ת

Author: A[aron]. D[avid]. Zeldner אהרן דוד זעלדנער
Author's father: חיים הכהן
105, [1] pp. + wrappers (two cols. per page) 8vo
St. Louis, 5678 [1918]
Printer: Moinester Printing Co., 1318 Carr St. (Benjamin Moinester of Jerusalem)
Front wrapper: English; extended writing; "ספר מטה אהרן בשני חלקים כולל דרושים יקרים בשאלות הדת ובשאלות הזמן וחדושי גפ"ת ... Mathe Aaron Ideas about Religious Questions."
Title page (p. 1): English; extended writing; *shaar.*
Includes: a.a. (622 11th St., Rock Island, Illinois) (p. 2); adv. for printer (p. 4); preface (pp. 5-7); memorial to family members (p. 8); dedication (p. 8); table of contents (p. [1]).
Approbations (p. 3): R. Judah Leib Fein of Oshmyany (3 July 1910); R. Joseph David Rubinstein of Vasilishki (5680 [1920] [*sic*]).
BHB1; *KA* #477.
Copies: HAR; HUC; JNUL; LUB; *YGC.

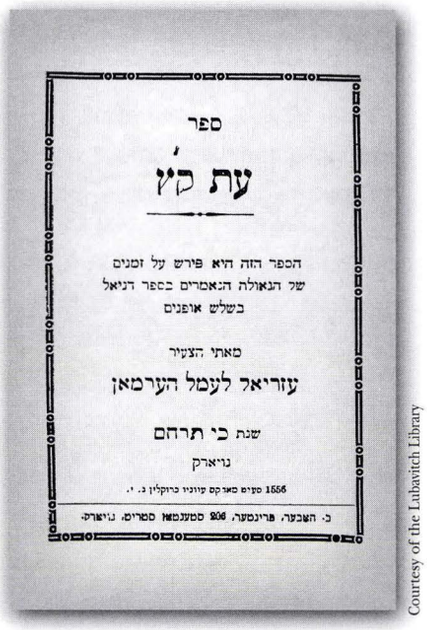

בעזה"י.
ספר
מטה אהרן
בשני חלקים
כולל דרושים יקרים
בשאלת הדת ובשאלת
הזמן.
והחדושי גפ"ת מה שחננו ד'
חביבו וגם חקרו העתיר לבית לוי
אהרן דוד בהר"ר חיים הכהן זעלדנער
מילודו עיר רוזינאי. פלך גראדנא
ומושב עיר בריסק דליטא אבד"ק
פה ראק-איילאנד והסביבה פלך
אילל. אשר באמעריקא הצפונית.
נדפס
פה סאנט לואיס. מא.
בדפוס ר' בנימין מוניעשטער מירושלים
MOINESTER PRINTING CO.
1318 Carr St. St. Louis, Mo.

Zeldner was born in Ruzhany, Grodno Province, in 1873 and was educated in Brisk and Kovno (Kollel Perushim). He was a student of R. Hayyim Leib Tiktinsky of Mir and was ordained by R. Judah Leib Gordon, R. Mordekhai Weitzel and R. Joshua Freidin. In 5676 [1916] he became a rabbi in Superior, a small town in northwestern Wisconsin on Lake Superior. By 5678 [1918] he was a rabbi in Rock Island (p. [1]), on the Mississippi River in northwestern Illinois. He also served as a chaplain. Zeldner was in Lawrence, MA, by 1926 (see #891) and he died in Boston in 1937. (He is not recorded in Fleishaker.)

This work contains homilies for holidays and Sabbaths on philosophical and contemporary matters. It also includes halakhic novellae. On assimilation, see pp. 34-6. For a homiletic definition of the term "greeners," see p. 74. The printer advertised (p. 4): "It is well known that our printing house is the largest Hebrew and Jewish printing house in the West. Almost all the books that have been published in recent years in the West were printed by us because we known how to satisfy the wishes of the author in all matters pertaining to the printing. The final product is a specimen perfect in its splendor because of the beauty of the type and the printing press, and editing that is as careful as humanly possible. And this is our chief goal, to produce a perfect product and to satisfy all who give us their work. It is our hope that rabbinical authors who bring us their manuscripts to print will find that they are not disappointed and are satisfied by our work. They are assured that their work will not be tainted by Sabbath desecration, as it is known to all who enter the gates of our city that we observe the Sabbath according to its strictures and our shop is closed shop every holy Sabbath and holiday. Moinester Printers from Jerusalem" (p. 4; for a similar statement, see #777, p. [2]; #795, p. [8]). Despite the printer's claims of producing a "specimen perfect in its splendor" edited "as careful[ly] as humanly possible," the YGC copy contains many corrections pasted over in the original text (*e.g.*, pp. 16, 20, 30, 40, 45, 62, 83).

Other works: contributed to #619; #891.
References: *AJYB* 40 (1938-9), 394; *BHB1*; *CDAJB*, 2:707; *DA2*, 86.

803 ספר עת קץ


ספר
עת קץ
הספר הזה הוא פירש על זמנים
של הגאולה הנאמרים בספר דניאל
בשלש אופנים
מאתי הצעיר
עזריאל לעמל הערמאן
שנת כי תרחם
נויארק
1556 סטים מארקס קווינזי ברוקלין נ. י.
ב. השבער, פרינטער, 206 סטענטאן סטריט, נויארק.

Courtesy of the Lubavitch Library

Author: [Ezriel Lemil Herman] עזריאל לעמל הערמאן
Author's father: יוסף אליעזר
23, [1] pp. + wrappers 16mo
New York, 5678 [1918]
Chronogram: כי תרחם
Printer: B. Haber, Printer, 206 Stanton St.
Front wrapper: border; extended writing; "ספר עת קץ חלק ראשון הספר הזה הוא פירש על זמנים של הגאולה הנאמרים בספר דניאל בשלש אופנים".
Title page (p. 1): border; extended writing; "ספר עת קץ הספר הזה הוא פירש על זמנים של הגאולה הנאמרים בספר דניאל בשלש אופנים".
Includes: a.a. (1556 St. Marks Ave.) (p. 1); preface (pp. 2-3).
KA #655.
Copies: *HAR (def.); *LUB.

Herman was born in 5620 [1860] in Svirzh (near Lemberg). He studied in yeshivot in Galicia and was ordained as a rabbi. He immigrated to America in 5657 [1897] and served as a rabbi for Agudat Yeshurun (Brooklyn) ca. 1918 (p. 1) and Re'im Ahuvim (Brownsville) ca. 1937 (*DA2*).

In this volume of messianic speculation, Herman used the Book of Daniel to determine when the Messiah would arrive. The front wrapper identifies this as vol. 1; no other volumes are recorded.

References: *DA2*, 67-8.

804 ספר שמירת שבת

Author: [Hayyim Gurland] חיים גורלאנד
Author's father: ברוך מרדכי
22 pp. 8vo
New York, 5678 [1918]
Printer: Teigman Press, 192½ Delancey St.
Title page (p. 1): border; extended writing; Yiddish.
Includes: preface (p. 3).
Approbations (p. 2): R. Isaiah Joseph Margolin of New York (22 July 1918).
Other languages: Yiddish-only text.
KA #821.
Copies: HAR; *YU.

Originally from Kletsk, Byelorussia, Gurland was in New York by 1918 (#804) and he was described as a "Hebrew teacher and writer" in 1920 (#832, p. 4; #1150, p. 1). His brother was Shalom Koschitz (see #832). (Gurland should not be confused with R. Hayyim Jonah b. Isaac Elijah Gurland, also of Kletsk. *BHB1* erroneously supplies R. Hayyim Jonah Gurland's biography for Hayyim Gurland.)

ספר שמירת שבת contains Yiddish homilies on the Sabbath and Yiddish Sabbath hymns.

Other works: #1150; *Bar Mitzwah Speeches* בר מצוה רעדעס (New York) [see Rivkind #143]. Published #832.

805 ספר אהבת שאול על התורה

Author: [S{aul}. L. {Yedidyah} Shochet] [שוחט] שאול ידידיה שאחעט
Author's father: אברהם חיים
197 pp. (two cols. per page) 8vo
St. Louis, 5678/1918
Printer: Benjamin Moinester of Jerusalem (Moinester Printing Co., 1318 Carr Street)
Title page (p. 1): border; English; extended writing; title and author's name in burgundy ink.
Includes: table of contents (p. 2); preface (25 May 1928) (pp. 3-4); memorial to wife (p. 4); omission (p. 130); preface (p. 133); list of subscribers (pp. 191-7); a.a. (736 So. Marshfield Av.) (p. 197).
BHB1; *KA* #17.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This is the third volume of *ספר אהבת שאול* [#765]. It contains sermons for the lections of Deuteronomy and other occasions and eight eulogies (including two for Sabbath desecrators). Shochet also appended novellae on Tractate Yoma in order to attract a benefactor to subsidize the publication of his novellae on fifteen other tractates and responsa (pp. 3-4, 133, 191; see #630 for novellae on two additional tractates; see #638, #639 and #654 for responsa). On the removal of references to the Land of Israel from the Reform liturgy, see p. 80. For an addendum to *ספר אהבת שאול*, vol. 1 [#765], see p. 130. Shochet thanked the members of his congregation, Beth Aaron, for their support (p. 4). For a list those who purchased this work, see #630, p. 116. Shochet had distributed more than half of the printing as of 1920 (#638, p. 5). The quire of pp. 37-44 is printed on different paper than the rest of the book.

For biography, references other works: see #630.

806 ספר אור חדש למטיפים

Author: Benzion Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
88, [3] pp. + wrappers 8vo
New York, 5678/1918
Printer: M. Philip Publishing Company, Union Printers, 330 E. Houston Street
Back wrapper: English only; "Our Chodosh L'Matifim a Book of Sermoms [*sic*]."
Title page (p. 1): extended writing.
Includes: list of subscribers (pp. 3-6); preface (26 Aug. 1918) (pp. 7-8); index (p. 88); acknowledgments (p. [1]); list of those who subsidized his earlier publications (pp. [2-3]); a.a. (245 Thatford Avenue, Brooklyn) (b.w.v.).
Approbations (p. 2): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (12 June 1918); R. Moses [Morris] Benjamin Tomashoff of Brownsville, Brooklyn (21 June 1918); R. Isaac Leib Epstein of New York (2 July 1918); R. Judah Leib Dwarzetz of East New York, Brooklyn (18 Apr. 1918).
BHB1; *KA* #34; Rivkind #112.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Encouraged by the popularity of his earlier work, *ספר אור לפני הדורשין* [#775], Eisenstadt published *ספר אור חדש למטיפים*. It contains containing thirty-seven sermons that he delivered in Brooklyn for Sabbaths, holidays, life-cycle events and other occasions (p. 7). Some refer to his American context (*e.g.*: on Communism, see p. 80; on the ample opportunities available to a Jew in America, see p. 83; on Sabbath desecration, see pp. 27-32). For autobiographical information, see p. 8. This work cost one dollar (adv. in #855, b.b.). *BHB1* misrecords the imprint place as Brooklyn (because the wrapper lists Eisenstadt's Brooklyn address?). One sermon (pp. 79-81) also appears in Samuel Rabinowitz, *אוצר הדרוש וההטפה*, vol. 2, part 1, p. 163 [#821].

References, other works, approbations granted and references: see #392.

807 ספר תקות הגאולה

Author: [Mikhel Friedman] מיכל פרידמאן
24 pp. 16mo
[Chicago], [5678/1918]
Printer: Idisher Record, 1127 Blue Island Ave.
Title page (p. 1): portrait of author.
Includes: contents (pp. 3-4).
Graphics: portrait of author (p. 1).
Other languages: Yiddish-only text.
BHB1; Mishkin #70.
Copies: LUB; *YGC.


ספר
תקות הגאולה
מחבר הדרשן הנודע בשערים
הר' מיכל פרידמאן
מעיה"ק צפת ת"ו
דער בוך היסט "דאס האפנונג פון דעם אויסלעזונג" וואס פיר ישראל האבען אז פיר זאלען אויס טוליעמס וועדען פון דעם גלות, און דעם בוך האט פערפאסט דער בעוואיסטער רעדנער רבי מיכל פרידמאן פון ארץ ישראל.

Friedman was a preacher from Safed, Land of Israel (p. 1).

This Messianic tract on the ten lost tribes is based on Manasseh ben Israel's *Hope of Israel*. Friedman believed that "also in America are hidden some of the [lost] tribes and they will be the first to return to the Land of Israel" (p. 3). The text is entirely in Yiddish; only the table of contents is in Hebrew. Imprint information appears on p. 2.

808 ספר פרח לבנון

Author: L. [Eliezer Lipa] Weisblum [Weissblum] אליעזר ליפא ווייסבלום
Author's father: ישראל חיים
32, 32, 32, 32, 32, 32, 32, 32 pp. (last 128 pp. have 2 cols. per page) 8vo
New York, 5678 [1918]
Printer (no. 1): Philip Publishing Co., Union Printers, 330 East Houston St.
Printer (no. 2., f.w.): Rosenberg Printing Co., Inc., 217-219 Center St.
Printer (no. 4): [Rosenberg Printing]
Title page #1 (no. 1, sec. 1, p. 1): border; English; extended writing; "ספר פרח לבנון ... קובץ דרשות שלמות לכל שבתות השנה, לר"ח, ליו"כ, סוכות, חנוכה, פורים, פסח, שבועות, ולכל עניני החיים לחתונה. ברית מילה. פדה"ב, הספד, הקמת מצבה, לחינוך ביהכ"נ, ולכל דבר הנדרש. מלוקט מכל הספרים הנדפסים ונוסף עליו מה שחדשו חכמי דורנו שליט"א יוצא לאור ארבעה פעמים בשנה."
Title page #2 (no. 1, sec. 2, p. 1): border; English; extended writing; "ספר פרח לבנון ... קובץ מבחר הדרוש ופשטים על תנ"ך ח"מ גמרא ומדרשים נקבץ מכל הספרים שנדפסו עד הנה, ונוסף עליו מה שחדשו חכמי דורנו שליט"א יוצא לאור ארבעה פעמים בשנה."
Includes: a.a. (342 East 3rd St.) (t.p.); warning against duplication for fifty years (no. 1, sec. 1, p. 2); memorial to R. Israel Feit of New York (no. 1, section 1, p. 3); preface (no. 1, sec. 1, p. 4); acknowledgments (no. 4, sec. 2, p. 23); table of contents. (no. 4, sec. 2, pp. 24-5); index of Biblical citations arranged by lections (no. 4, sect. 2, pp. 25-32).
BHB1; Brody, 154; Brody-Zeldner, 222; Brown, 177; *KA* #678; *KET*, 233.
Copies: JNUL; LUB; *YGC.


ס פ ר
פרח לבנון
מדור שני, חלק שני
קובץ דרשות שלמות לכל שבתות השנה, לר"ח, ליוה"כ, סוכות, חנוכה,
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342 EAST 3rd STREET New York, N. Y.
בדפוס רזענבערג פרינטינג קם. אינק. 219-217 סענטער סט. ניו יארק.

Each issue of this quarterly is divided into two sections. The first contains homilies for Sabbaths, holidays, life-cycle events and other occasions. The second section contains Biblical and Talmudic novellae. Each section has a separate pagination. Besides Weissblum, who edited the periodical, other American contributors included Johanan Deutsch of New York, R. Hayyim Alter Friedman of New York, R. Leib Goldberg of New York, Benjamin Barukh Guth of New York, R. Mordekhai Hirschprung of New York, R. Abraham L. [Eliezer] Hirshowitz of Pittsburgh, Simeon Hoziger of New York, Solomon Zalki Kanarick, Simeon Tuviah Hacohen Kaplan of Brooklyn, Eliezer Laver of Brooklyn, R. G. Lakser of Montreal, R. Gavriel Zev Margolis of New York, R. A. Mawsowitz of Burlington, Moses Nordlicht of New York, Isaac Rapaport of New York, R. Zevi Hirsch Tzeiman of Chattanooga, R. Menahem Nahum Weisblat of Baltimore, Y. Wolfson of Hartford and R. Abraham Aaron Yudelewitz of Boston. An annual subscription cost $1.50, six months eighty cents and single issues forty cents (t.p. #1). For advertisements, see *יגדיל תורה*, vol. 2, no. 7 (b.w.) and vol. 2, nos. 8-9 (f.w.) [#619]. Weissblum solicited contributions from rabbis in *יגדיל תורה*, vol. 2, nos. 5-6 (b.w.). If *ספר פרח לבנון* were to be well received, Weissblum planned either to issue it more frequently or to expand it (no. 1, sec. 1, p. 4). Despite its success, he suspended publication after four issues. because it was too burdensome for him (#826, p. [3]). He later resumed publication with a colleague under a new title, *ספר ילקוט הדרוש* [#826]. *KA* records the printer for no. 4 as Rosenberg Printing. For a second edition, see *ספר פרח לבנון ... נדפס שנית בהוספות רבות אשר הוסיף ... המחבר ... ע"י הרה"ג ר' שלום יצחק לעוויטאן* (Warsaw: Hutner, 5688 [1928]). *KET* only saw the second edition. For a review, see #459, 90.

For biography, other works, approbations granted and references: see #742.

809 אוצר הדרוש וההטפה

חלק ראשון–ספר בראשית יו"ל חוברות חוברות וכל חוברת תפרד לשני מחלקות המחלקה הראשונה פון דער בימה תכיל דרוש שלם בשפת יהודית המדוברת מאת הרב שלום ראבינאוויץ המחלקה השניה חומר לדרוש תכלול אגדות חז"ל, דרושים, ביאורים, מאמרים ומשלים השייכים לענין הדרוש ההולך לפניהם. נקלטו ונערכו מאת הרב הנ"ל.

OZAR HADRUSH V'HAHATAPHA An Encyclopedia of Jewish Homiletics

Author: Samuel [Shalom] Rabinowitz שלום [שמואל] ראבינאוויץ
212 pp. 8vo
[New York], 1918
Printer: [Rosenberg Printing Co.]
Title page (p. 1): art; border; English; extended writing.
Includes: a.a. (159 Marcy Ave., Bklyn) (p. 1); copyright, 1918, by author (p. 2); preface, for readers (p. 3); preface, for preachers (p. 4); "On Preaching" (pp. 5-20); footnotes.
Other languages: Yiddish.
BHB1; Brody, 153; Brody-Zeldner, 221; Brown, 176; *KA* #23.
Copies: HUC; JNUL; LUB; *YGC.



Rabinowitz, born in 1869, was a rabbi in Brooklyn. He was not friendly to Zionism (*passim*). He died in 1936. His father-in-law was R. Aaron Gordon of New York (pp. 99, 161; see #624).

This volume of אוצר *הדרוש וההטפה* contains thirteen sermons for the lections of Genesis. Each sermon is divided into two parts. The first, "פון דער בימה", is a Yiddish sermon and the second, "לדרוש," contains the original Talmudic, Midrashic and other source material relevant to the sermon. Aramaic sources are translated into Hebrew (p. 15n). Rabinowitz's own comments are interspersed in "לדרוש." There are numerous references to contemporary conditions throughout the volume (*e.g.*, see pp. 3, 15, 17, 18, 100, 111-2, 114, 135, 170, 171). Idiomatic English phrases are incorporated into the text (*e.g.*, "in circulation" [p. 15] and "make haste slowly" [p. 187]). For poetry, see pp. 195, 207. Each number was issued separately with its own wrapper. Imprint information appears on the wrapper of no. 4 (*BHB1*). For other volumes, see אוצר *הדרוש וההטפה חלק שני–ספר שמות*, nos. 14-20 [#821]; אוצר *הדרוש וההטפה* [*חלק שלישי–ספר שמות*], nos. 21-7 (New York: Pardes, 1929); אוצר *הדרוש וההטפה* [*חלק רביעי*] *דרושים לימים נוראים ולחגים ומועדים*, nos. 28-38 (*s.l.*: *s.n.*, 1930).

Other works: #821.
References: *AJYB* 38 (1937), 433; *CDAJB*, 2:502; for a portrait, see frontispiece in אוצר *הדרוש וההטפה*, nos. 28-38 (*s.l.*: *s.n.*, 1930).

810 דרשות יצחק סאדין

א ספר פון געקליבענע דרשות, רעליגיעזע אונד נאציאנאלע, אויך איבער פערשיעדענע אידישע אנגעלעגענהייטען

SERMONS ISAAC SODDEN A Collection of Sermons, Religious, National and Various other Jewish Subjects.


דרשות
יצחק סאדין
א ספר פון געקליבענע דרשות, רעליגיעזע אונד
נאציאנאלע, אויך איבער פערשיעדענע
אידישע אנגעלעגענהייטען.
ארויסגענעבען פון
יצחק בר' קלמן גיי סאדין
רב ומגיד דציחכ"ע אגודת אחים אנשי קורלאנד ולידא
ניו יארק
שנת תרע"ט
SERMONS
ISAAC SODDEN
A Collection of Sermons, Religious, National and
Various other Jewish Subjects
— BY —
RABBI ISAAC SODDEN
Rabbi of Cong. A. A. A. Kurland & Lido
NEW YORK
5679 1918

Author: Isaac Sodden [Sadin, Sudin] יצחק סאדין
Author's father: קלמן
[5], 6-51 pp. + wrappers 16mo
New York, 5679/1918
Printer: M. Philip Publishing Co., Union Printers, 330 E. Houston St.
Front wrapper: border; extended writing; Yiddish.
Title page (p. [1]): border; extended writing; Yiddish.
Includes: table of contents (p. [2]); preface (pp. [3-4]).
Other languages: Yiddish
Copies: HUC; *YGC.

Sodden was born in 1897 in Panevezys, Kovno Province. He studied in the yeshivah of his native town and, after he immigrated to America in 5674 [1914], in RIETS. He also studied secular subjects in America. Sodden was ordained by R. Samuel Zevi Wein and R. Abraham Aaron Yudelewitz. In 1917 he obtained his first pulpit, on New York's Lower East Side. Two years later he moved to Brooklyn, where, with the exception of 5681 [1921], when he was in Worcester, MA, he served as a rabbi in various congregations as late as 1950. He was a member of Agudath Harabonim and the Jewish Ministers' Association of America and was active on behalf of Mizrahi. He was also a founder of Mesivta Torah Vodaas in Brooklyn. Sodden contributed to various Hebrew and Yiddish periodicals.

דרשות יצחק סאדין contains Yiddish sermons by Sodden. Only the introductory proof texts that appear at the beginning of each sermon are in Hebrew.

Other works: #876; *ספר הבר מצוה של יעקב בהרב ר' יצחק סאדין* (Brooklyn: Katz, [1933]) (Hebrew and Yiddish).
Approbations granted: #861.
References: *BHB1*; *DA2*, 165-6; *JCR*, 149, 1192; Landesman, 212; *LFDNYL*, 6:279; Rand, 88 (portrait).

811 ספר אהל אברהם

יבואו בו הדרן על שתא סדרי משנה עם ביאור משנה ראשונה דמס' ברכות מאמרי חז"ל ופסוקי תנ"ך בביאור מספיק ונכון אשר העליתו ב"ה ברעיונו עם מה ששמעתי מגאוני קדמאי ומגאוני זמנינו ויש ת"י ב"ה מכתבי תעודה מגאוני זמנינו אשר המליצו בעדי כאשר יראו בפנים הספר שמותם

Author: Abraham Leib [Halevi] Gordon [גורדון] אברהם ליב הלוי גארדאן
Author's father: צבי
60 pp. 8vo
New York, 5679 [1919]
Printer: Rosenberg Printing Co., 176 Park Row
Front board: half title; border; "ספר אהל אברהם".

Title page (p. 1): border; extended writing.
Includes: note concerning references to gentiles (p. 2); warning against duplication (p. 2); a.a. (377 Georgia Ave., Brooklyn) (p. 2); contents (pp. 5-6); preface (pp. 7-8).
Approbations (pp. 3-4): R. Shalom [Solomon] Elhanan Jaffe (18 June 1919).
Other languages: Yiddish (pp. 11-13, 26-28).
BHB2; Rivkind #109.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Gordon, a teacher, lived in East New York, Brooklyn. He was elderly in 5679 [1919] (pp. 1, 7).

ספר אהל אברהם contains a *hadran* and novellae on the Bible and the Talmud. Gordon had additional approbations, including from R. Jacob Joseph of New York and R. Duber Abramowitz of St. Louis, but he did not include them because of the prohibitive printing costs (p. 4). "Readers of my book should not be astonished that I wrote two sermons for a bar mitzvah and for a *pidyon ha-ben* [redemption of the first born] in the jargon language [Yiddish]; these are worthy [to be read] by all and are appropriate in large part for women and children. The majority [of them] do not know the Hebrew language and I have thus written [these sermons in Yiddish] so that all will understand them, whether [they are] women or children, or men who do not know the Hebrew language" (p. 13).

Other works: contributed to #591.

812 ספר באר יצחק

להשקות עם ה' הצמאים להבין התורה ולרוות צמאונם ממימיו הנאמנים והנאמרים באמת וצדק. כולל בתוכו חדושים יקרים ונחמדים, המסולאים בפז ומכסף וזהב נבחרים, ובדברים המאירים כספירים, והמקיפים נוגה כנופך ויהלום, ויפיצו אור בהיר להבין כמה דברים תמוהים וסתומים, בהרבה אגדות חז"ל, ופסוקי תנ"ך, כתפוחי זהב במשכיות כסף, ברעיון עמוק ובשכל ישר, להאיר עינים, ולשמח את לב כל קורא בספרי זה. מאתי יצחק יעקב טיקטינסקי מירושלים עיה"ק תובב"א.

Author: [Jacob Isaac {Isaac Jacob} Tiktinsky] יעקב יצחק [יצחק יעקב] טיקטינסקי
Author's father: משה מנחם
410, [6] pp. 8vo
New York, 5679 [1919]
Printer: Omanut, 130 Henry St.
Title page (p. 1): extended writing; *shaar.*
Includes: dedication to R. Jacob Gerstein of Brooklyn and reply, in acrostic verse (p. 2); preface (14 Jan. 1919) (pp. 9-38); list of subscribers (pp. [3-6]).
Approbations (pp. 3-8): R. Benjamin Barukh Guth of New York (5 Nov. 1918); R. Israel Isaacson of Brooklyn (15 Oct. 1918); R. Menahem Judah [Mandel Leon?] Guzik of New York (Nov. 1918); R. Bezalel Halevi Rosen of New York; R. Barukh Joseph Sack of Brownsville (16 Oct. 1918); R. Menahem Hacohen Risikof of Brooklyn (17 Oct. 1918); R. Moses Kalonymus Skinder of New York (4 Nov. 1918); R. Isaac Leib Epstein of New York (16 Jan. 1919); R. Judah Leib Dwarzetz of East New York (20 Jan. 1919); R. Simhah Abeles of New York (17 Oct. 1918).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume of novellae was completed on 27 Jan. 1920 (p. [2]).

For biography, other works and references: see #751.

813 ספר ברכת יוסף

חדושים יקרים על התורה ועל המועדים. ועוד מאמרים יקרי הערך מאד אשר חדש ורשם בכתב יד הרב אדמו"ר ר' ברוך יוסף ז"ק שליט"א מקאברין ... גם נדפס פה המגלת יוחסין של אדמו"ר שליט"א וספוריו הנפלאים של אבותיו הקדושים זצ"ל הכל ככתוב בכתב ידו הובא לביה"ד ע"ע אנ"ש החסידים הללו ...

Author: B[arukh]. J[oseph]. Sack [Zack] [Kobriner Rabbi] ברוך יוסף ז"ק
Author's father: ישראל
[5], 120 pp. + wrappers (two cols. per page) 4to
New York, 5679 [1919]
Chronogram: עטרת
Printer: A. H. Rosenberg and Partner, 176 Park Row
Front wrapper: extended writing; *shaar* (blue ink).
Title page (p. [1]): English; extended writing.
Includes: publishers' preface, by R. Hayyim Judah Romanov (24 Feb. 1919) (pp. [2-3]); a.a. (314 Pennsylvania Ave., Bklyn) (p. [3]); author's preface (18 Feb. 1919) (pp. [4-5]); dedications (p. [5]); warning against duplication (p. [5]); list of subscribers (pp. 112-20).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
ברכת יוסף
חדושים יקרים על התורה ועל המועדים.
הרב אדמו"ר ר' ברוך יוסף ז"ק שליט"א מקאברין.
נדפס פה המגלת יוחסין של אבותיו הקדושים זצ"ל הכל ככתוב בכתב ידו
נ י ו י ו ר ק
שנת עטרת לפ"ק
רשום א. ת. ראזענבערג ושותפו. 176 פארק רא

Sack was born in 5647 [1887] in Krasilov, Volhynia Province. He studied with his cousin, R. Shalom Bush of Krasilov, and his father-in-law, R. David Solomon Rabinowitz (Admor of Kobrin). He immigrated to the Land of Israel in 5673 [1913]. Sack was in the process of establishing a settlement for Hasidim when World War I broke out and he was exiled to Egypt. Sack remained there until he was brought by Hasidim of Kobrin to America. At first he served as the rabbi of Anshei Kobrin on New York's Lower East Side, but his followers later established a synagogue for him, Degel Mahane Yisrael, in Brooklyn. Sack contributed many articles to *אידישע ליכט*, a Yiddish newspaper. He died in 1949.

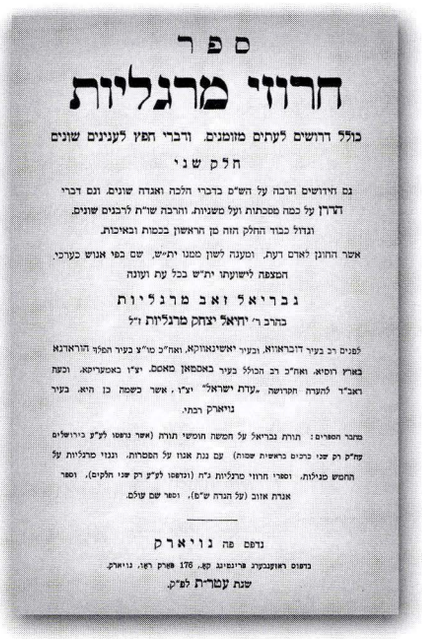
ספר ברכת יוסף contains homilies on the Bible that Sack wrote while in Egypt and sermons he delivered in America (p. [2]). It was published by his followers (see p. [1] for a list) at their own behest (pp. [2, 4]); among them was R. Hayyim Judah Romanov, the rabbi of the Ohel Yaakov congregation, 78 Allen St., New York (p. [3]). "מגלת יוחסין" traces Sack's lineage, through many distinguished rabbis, to R. Israel Baal Shem Tov (pp. 88-90; rpt. in #863 and #882). For stories about his ancestors, see pp. 91-110; for a list of the anniversaries of their deaths ("הלולא רבא"), see p. 111. Sack planned to publish a second edition (p. 120).

Other works: #863, #882.
Approbations granted: #812, #817; Benjamin Zev Rozof, *ספר ברתא דמלכא* (New York: Oriom Press, 5693/1933); Benjamin Zev Rozof, *ספר בעל השדה* (New York: *s.n.*, 5677/1937).
References: *BHB1*; *DA2*, 2:87; Rand, 51 (portrait).

814 ספר חרוזי מרגליות

כולל דרושים לעתים מזומנים, ודברי חפץ לענינים שונים חלק שני גם חידושים הרבה על הש"ס בדברי הלכה ואגדה שונים, וגם דברי הדרן על כמה מסכתות ועל משניות, והרבה שו"ת לרבנים שונים.

Author: [Gabriel Wolf {Zev} Margolis] גבריאל זאב מרגליות
Author's father: יחיאל יצחק
[4], 207, [3] ff. (two cols. per page) 8vo
New York, 5679 [1919]
Chronogram: עזרת
Printer: Rosenberg Printing Co., 176 Park Row
Title page (f. [1a]): extended writing.
Includes: preface (ff. [2a-4b]); a.a. (203 E. Broadway) (f. 4b); table of contents (ff. [1a-b]); omissions and errata (ff. [2a-3b]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
חרוזי מרגליות
כולל דרושים לעתים מזומנים. ודברי חפץ לענינים שונים
חלק שני
גם חידושים הרבה על הש"ם בדברי הלכה ואגדה שונים. וגם דברי
הדרן על כמה מסכתות ועל משניות. והרבה שו"ת לרבנים שונים.
וגדול כבוד החלק הזה מן הראשון בכמות ובאיכות.
אשר החונן לאדם דעת. ומעניק לשון ממנו יתי"ש. שם בפי אנוש כערכי.
המצפה לישועתו יתי"ש בכל עת ועונה
גבריאל זאב מרגליות
בהרב ר' יחיאל יצחק מרגליות זי"ל
נדפס פה נויארק

This volume of *ספר חרוזי מרגליות* contains: sermons for the lections of Genesis and Exodus and other occasions; *hadranim*; Talmudic novellae; miscellaneous writings; "זכרון בספר", explaining his position on the unionization of *shohatim* (ff. 187a-202b); novellae by Margolis's son, R. Menasheh Margolis (ff. 169a-172b); and Isaac Luria's "ספר רעשים ורעמים", which Margolis transcribed from two manuscripts (ff. 172b-178b; see *BHB1*). There are many references to America. Margolis urged American rabbis to support his efforts to enact eight decrees to strengthen Judaism in America (ff. 101a-102b): 1) every individual must do what he can to support schools for both Jewish and secular subjects; 2) speeches may not be delivered under the *huppah* at a wedding; 3) Reform rabbis must be referred to as "Mr." and not "Rav"; 4) all worshippers must bow down on the floor at the prescribed sections of the High Holiday liturgy; 5) bakers who work on the Sabbath may not be patronized; 6) bread baked on the last day of Passover may not be consumed; 7) "reverend-doctors" may not perform conversions; and 8) butchers may not unionize. Margolis authored "זכרון בספר" following a dispute with R. Solomon [Shalom] Jaffe, Isaac Travis and R. Samuel Glick over kashruth supervision and the unionization of butchers in New York (ff. [3a-b]; on the dispute, see Gastwirt, index). The first volume of *ספר חרוזי מרגליות* was printed in Jerusalem in 5672 [1912] by Levy and Partners. Seven years passed between the publication of the first and the second volumes because of the disruptions of World War I (f. [2a]). For an advertisement, see #166, p. 136.

For biography, other works, approbations granted and references: see #166.

815 ספר מים חיים
דרושים לכל חפציהם, אשר דרשתי במקהלות, מדי שבת בשבתו, ראש חדש ומועדים ... חלק ראשון

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
96, [4] pp. + wrappers 8vo
New York, 5679 [1919]
Chronogram: שימה בידך עטר"ת
Printer: Omanut, 130 Henry St.
Front wrapper: border; extended writing.
Includes: contents (p. 1); list of subscribers (p. 7); preface (pp. 8-9); footnotes.
Approbations (pp. 2-6): R. Jacob Joseph of New York (21 Oct. 1895); R. Hayyim Jacob Widrewitz of New York (6 Sept. 1894); R. Dov Aryeh Levinthal of Philadelphia (17 Mar. 1896); R. Abba Hayyim Levinsohn of Baltimore (15 Apr. 1899); R. Abraham Zevi [Erschler] of Philadelphia (17 Mar. 1896); R. Abba Shabbetai [Schepsel] Schaffer of Baltimore; R, Moses Simeon Sivitz of Pittsburgh (4 Dec. 1901); R. Todros Yukil Titkin of Chicago; R. Joseph Komissarsky of Chicago (4 Aug. 1896); R. Abraham Abba Rosen of New Haven; Peter Wiernik of New York (13 Oct. 1918).
Other languages: Yiddish; English (pp. 93-6)
BHB2.
Copies: HUC; JNUL; LUB; *YGC.

ספר מים חיים contains Yiddish sermons. The rabbinic sources at the beginning of each sermon and the footnotes are in Hebrew. Some are dated 5671 [1911], 5675/1914, 5675/1915 and between 5678/1917 to 5679/1919. Pp. 71, 72, 82, 86 were reprinted at the end (pp. [1-4]) with corrections. One English sermon is appended (pp. 93-6). A second edition appeared as *"Mayim Hayyim," Sermons and Addresses* *ספר מים חיים* ... *דרושים מהדורה שניה* (New York: Tomashoff Press, 5679 [1919]).

For biography, other works and references: see #167.

816 ספר עטרת זהב
זה חלק קטן מחלק הראשון ... דרושים

Author: L. [Eliezer] Adirim אליעזר אדירים
Author's father: ישראל
160 pp. 8vo
New York, II Adar 5679 [1919]
Chronogram: עטרת ישועה ורחמים
Printer: Omanut, 130 Henry St.
Title page (p. 1): extended writing; *shaar.*
Includes: warning against duplication and statement of authenticity (pp. 2-3); acknowledgments (pp. 4, 160); preface (pp. 10-4); postscript (pp. 156-7); memorial to wife (p 158); subscribers (p. 159); table of contents (p. 160); a.a. (39 Phila St., Saratoga Springs, NY) (p. 160).
Approbations (pp. 5-9): R. Gabriel Zev Margolis of New York (12 Dec. 1918); R. Moses Hayyim Rabinowitz of Brownsville (20 Aug. 1918); R. Judah Leib Rose of New York (1 Oct. 1918); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (28 Aug. 1918); R. Abraham Aaron Yudelewitz of New York; R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia (22 July 1918); R. Benjamin Baruch Guth of New York; R. Simeon Isaac Finkelstein of New York (19 Aug. 1918).
BHB2; KA #632.
Copies: HUC; JNUL; LUB; *YGC.

Adirim was born in Zamosc, Poland. He served as a preacher for twenty years before his life was disrupted by pogroms. He subsequently spent three years in Siberia with his family, where they suffered further deprivation (pp. 11-2). Adirim immigrated to America ca. 5676 [1916] (pp. 10, 156; 5678 [1918] according to *BHB1*). He spent some time in New York and Philadelphia (see approbations) and in the summer of 1918 he went to Saratoga Springs, NY, for treatment of an illness (p. 160). He died in 5695 [1935].

עטרת צבי contains sermons. Following the loss of his library, Adirim became determined to publish his sole remaining literary possession, a large manuscript of sermons (p. 12). Projected as a five-volume work, he could only publish a portion of the first volume (*עטרת צבי*) due to the high cost of printing and his infirm health (pp. 156-7). Though he hoped to publish the remainder of his manuscript (p. 14), no more volumes appeared. Adirim explained that he signed each copy twice and affixed his stamp to authenticate that it was not stolen (pp. 2-3). For a criticism of American preachers, see p. 13. The front board bears a half title that lists the imprint place as "New York Saratoga Springs."

Other works: f.b. lists "ספר 'זר זהב' ב חלקים על כל הפטרות השנה וספר 'כפות זהב' על כל אגדות הש"ס וספר 'זהב טהור' חמשה חלקים דרושים נפלאים על כל מזמורי תהילים", but no such titles are recorded and they probably refer to his mss.
References: *BHB1*; Caplan (2002), 145-6, 182, 213; *DA2*, 2.

817 ספר צדיק לברכה

בעשרה פרקים אוצר של דמעות על סלוקם של צדיקים בכלל, ובפרט על מות הגדול בענקים, רב רבנן וגאון גאוני הזמן, עמוד התורה בדורנו ומאור הגולה, צדיק חסיד וענו וקדוש יאמר לו, כבוד קדושת שמו מרן חיים הלוי זצ"ל סאלאווייציג ראש ישיבת וולאזין ואב"ד דעיר בריסק דליטא ותולדות ימי חיי הגאון ומעשיו הטובים.

Author: Benzion Eisenstadt [בן–ציון אייזנשטאדט]
Author's father: משה
44 pp. + wrappers 8vo
New York, 5679 [1919]
Printer: Omanut, 130 Henry St.
Front wrapper : border; English extended writing.
Title page (p. 1): English; extended writing; symbol.
Includes: a.a. (245 Thatford Ave., Brooklyn) (f.w.r.); preface (31 July 1919) (p. 2); subscribers (pp. 40-4, b.w.r./v.); acknowledgments (b.w.v.).
Approbations (p. 2): R. Barukh Joseph Sack (Kobrin Rebbe) of New York (7 Aug. 1919).
BHB1; *KA* #688.
Copies: HUC; JNUL; LUB; *YGC.

This eulogy for R. Hayyim Soloveichik contains a brief biographical sketch and Eisenstadt's reminiscences of a visit to his house. Soloveichik (1853-1918), popularly known as R. Hayyim Brisker, was a scion of a famed dynasty of rabbinic scholars and a principal of the illustrious yeshivah in Volozhin. A "predominant figure in Orthodox Jewry in his time," he was also "the initiator of a new trend in Talmud study ... [that was] adopted in yeshivot throughout the world (*EJ* [s.v. "Soloveichik, Hayyim"]).

For biography, other works, approbations granted and references: see #392.

818 ספר שולחן שבת
איז א עונג צו לעזען שבת


קחו עמכם דברים ושובו אל ד׳

— ספר —

שולחן שבת

איז

א עונג צו לעזען שבת

אין דעם ספר נעפינט זיך הויכע געדאנקען און היילינע מאמרים, מהייערע מוסר, שיינע מעשיות וואס וועט ברענגען דעם לעזער פיעל נוטץ אויף ביידע וועלטען. פיעל מאמרי חז״ל פון די גרעסטע מפרשים מיט זעהר א לייכטען און א גרינגען לשון אז אלע מענשען, קליין און גרוים, זאלען קענען זויטען און פארשטיין די אלע וויכטיגע זאכען וואס אין דעם ספר נעפינט זיך.

ווער עס וועט אין דעם ספר אלע שבת ויו״ט לעזען וועט ער האבען אזא שכר וזו ער וואלט לערנען נגעים ואהלות וואס זייער שכר איז עין לא ראתה.

מאת ר׳ חיים שלמה בן יעקב ז״ל זילבערמאן
מהאזלמאן, פא.
שנת תרע״ט

Author: [Hayyim Solomon Silberman] חיים שלמה זילבערמאן
Author's father: יעקב
108 pp. 8vo
S.l., 5679 [1919]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing; Yiddish.
Approbation (p. 4): R. E[manuel]. [Menahem Hacohen] Schorbrun [Schoenbrun] of Scranton, PA (28 Aug. 1918).
Other languages: Yiddish.
Copies: HUC; *YGC.

Silberman was born in Suwalki in 1888. He studied in the yeshivah of Telz and was ordained by his teachers. Silberman served as a rabbi in Hazleton, PA, ca. 1918-9 (pp. 1, 4) and he was described in 1920 as active in the communal affairs of Hazleton Jewry (*תורה און אידענטום*). *LFDNYL* records that beginning in 1920 he served as a rabbi in Suwalki and that nothing was heard of him since the outbreak of World War II. The title page of his *ספר מדרש רבה על חמש מגילות*, published in 5681 [1921], merely identifies him as "of Suwalki," without mentioning his earlier connection to Hazleton.

ספר שולחן שבת contains stories, ethical readings, etc. to be read on the Sabbath and holidays. The text is in Yiddish and only the approbation is in Hebrew. *ספר שולחן שבת* was also published in St. Louis in 5680 [1920] (86 pp.) [JTSA, LUB] and in Suwalki in 1922 (140 pp.) (*LFDNYL*). Vol. 2 was published in Suwalki in 1923 (120 pp.) (*LFDNYL*) and vol. 3 was published in Suwalki in 5685 [1925] ([1], 7, 122 pp.) [LUB].

Other works: *ספר מדרש רבה על חמש מגילות* (St. Louis: Moinester Printing Co., 5681 [1921]) (Yiddish) [YGC].
References: *LFDNYL*, 3:614; *תורה און אידענטום* (Baltimore) 2.1 (Apr. 1920), 5.

819 ספר שפתי חן
יכלכל דרושים יקרים ונחמדים ודברים המושכים לבבות ישראל ומפיקים נוגה, יראת ה' ואהבת תורתו והמה מזוקקים שבעתים דברי פי חכם יושק שפתים

Author: [Yehiel Zamkow] יחיאל זאמקאוו [זאמקוב]
Author's father: מרדכי הכהן
[3], 170 pp. (two cols. per page) 8vo
New York, 5679 [1919]
Publisher: Ben Zion Peril
Printer: Rosenberg Printing Co., 176 Park Row
Title page (p. [1]): border; extended writing.
Includes: publisher's preface (28 Apr. 1919) (p. [2]); memorial to publisher's parents (p. [3]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Zamkow was a rabbi in הורדאק [Gorodok?], Minsk Province. He died in 1886.

ספר שפתי חן contains five sermons that Zamkow delivered (p. [2]). It was published by his grandson, Ben Zion b. Judah Leib Peril, a rabbi in a talmud torah in uptown New York (p. [1]). Peril hoped to publish his own manuscript of homilies (p. [2]).

References: *BHB1*; *DA1*, 139.

820 אוצר דרשות



Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
VIII, 407 pp. (two cols. per page) 4to
New York, 5679/1919
Publisher: J. D. Eisenstein
Printer: J. D. Eisenstein, 123 Canal St.
Title page #1 (p. I): art, by Lola [Leon Israel]; English; "אוצר דרשות Anthology of Jewish Sermons Edited by J.D. Eisenstein."
Title page #2 (p. II): border; extended writing; "אוצר דרשות מאתים דרשות ... מגדולי הדרשנים בספרות ישראל".
Title page #3 (p. III): border; English only; extended writing; "Ozar D'rashoth An Anthology of Two Hundred Sermons and Lectures by Mediaeval and Modern Authors on Festivals and Various Occasions Edited by J.D. Eisenstein."
Includes: copyright, 1919 (p. II); dedication to Balfour Declaration (p. IV); bibliography (p. V); preface (pp. VI-VII); addendum (p. VIII); contents (pp. 403-4); subject index (pp. 405-7).
BHB1.
Copies: HUC; JNUL; *YGC.

"Until recent times preachers would regularly mix into their sermons verses from the Bible and the sayings of the sages from the Talmud and the Midrash. In this manner the preacher would teach his audience what our predecessors said, and it was as if he were teaching the traditional Torah of Israel. If he would say some of his own *mussar* he was considered haughty. They would not pay attention to him and they would ask him who is he to teach his own *mussar*. But if he took his *mussar* from holy books his audience would be satisfied even if he did not speak clearly ... In recent times, however, ... preachers have begun to follow the ways of gentile preachers. They have abandoned the verses of the Bible and rejected the sayings of the sages; they have no concept of Judaism ... Therefore it is our obligation to restore its ancient glory (with some small changes for the spirit of the times) ... I authored this *אוצר דרשות* for the use of preachers who wish to follow the above-mentioned method. In this anthology I have included two hundred sermons by the greatest preachers in our literature. The anthology is in one volume, but is divided into three sections. The first section contains sermons for Sabbath, the New Moon, all the festivals and some of the holidays and fast days. The second section contains sermons for specific times [in the life] of a Jew, from birth to death. The third section contains 'new' sermons

by contemporary maskilic preachers on nationalism, Zionism, Judaism, Christianity (to know how to respond to their arguments), birthdays and contemporary education, and finally, a eulogy for the martyrs who were killed in the pogroms in Russia and Poland. There are sometimes two or three sermons in different styles for one subject and the preacher can choose whichever he needs. He can also author a sermon himself from the 'חמר לדרוש' [material for the sermon] that precedes each new subject in the anthology. It should be noted that the sermons that appear here were not copied as they were written and heard, for I have usually deviated from them in both language and content. Sometimes I disagreed with them and I inserted new ideas, to the extent that their form has changed and they wear a new dress. I have thus written at the beginning of each sermon 'based on' to inform [the reader] that I have only used it as the basis for the sermon and that it is not merely a copy. I hope that not only preachers will enjoy my book ... but that also Torah householders will find it desirable to read" (pp. VI-VII). The typesetter, Moses Judah Schneider of Vilna, completed his work on 26 May 1919 (p. 402). The title page lists Eisenstein as the printer, but his financial records (in the JTSA archives) indicate that the printer was Isaac Goldman & Co. "Whoever purchases *אוצר דרשות* has no need to keep any books of sermons in his library ... *אוצר דרשות* is printed nicely on good paper and is bound in nice cloth. The price is $4.50 with shipping" (adv. in *התרן* 6.28 [24 Sept. 1919], b.w.).

For biography, other works and references: see #205.

821 אוצר הדרוש וההטפה חלק שני

ספר שמות יו"ל חוברות חוברות וכל חוברת תפרד לשני מחלקות המחלקה הראשונה: פון דער בימה תכיל דרוש שלם בשפת יהודית המדוברת מאת הרב שלום ראבינאוויץ המחלקה השניה: חומר לדרוש תכלול אגדות חז"ל, דרושים, ביאורים, מאמרים ומשלים השייכים לענין הדרוש ההולך לפניהם. נקלטו ונערכו מאת הרב הנ"ל.

OZAR HADRUSH V'HAHATAPHA An Encyclopedia of Jewish Homiletics



Author: Samuel [Shalom] Rabinowitz שלום [שמואל] ראבינאוויץ
48, 64 pp. 8vo
[New York], 1919
Publisher/printer: *s.n.*
Title page (p. 1): art; border; English; extended writing.
Includes: a.a. (159 Marcy Ave., Bklyn) (p. 1); copyright, 1919, by author (p. 2).
Other languages: Yiddish.
BHB1; Brody, 153; Brody-Zeldner, 221; Brown, 176.
Copies: HUC; JNUL; LUB; *YGC.

This is vol. 2 of *אוצר הדרוש וההטפה* [#809]. It contains sermons and source material for the lections of Exodus from *Shemot* to *Tetzaveh*. It was originally published in two parts as nos. 14-16 and nos. 17-20.

For biography, other works and references: see #809.

822 ספר כסף נבחר
דרושים יקרים

Author: G[edaliah]. [George?] Silverstone [גדליה סילווערסטאן [סילווערשטאן, סילברסטון, זילברשטיין]
Author's father: ישעיה מאיר
Washington, D.C., and St. Louis, 5679/1919-5682 [1922]
BHB1; *KA* #375.
Rivkind #225.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
36, [1] pp. + wrappers 8vo
Washington, D.C., 5679/1919
Printer (b.w.v.): The Friedman Press, 913 New York Ave.
Front wrapper: border; English; extended writing.
Back wrapper: art; border; English only; "Kesef Nivchar Part I A Book of Sermons."
Title page (p. 1): (a.a. 410 K Street, N.W., Washington, D.C.) (p. [1]); identical to f.w.
Includes: dedication to mother (p. 2); table of contents (p. 3); preface (pp. 4-6); errata (p. [1]); footnotes.

VOL. 2
47 pp. + wrappers 8vo
St. Louis, 5680/1920
Printer: Moinester Printing Co., 1318 Carr St.
Front wrapper: border.
Back wrapper: border; English only; "Kesef Nivchar Part II. A Book of Sermons."
Title page (p. 1): border; English; extended writing; title and author in maroon ink.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 1); table of contents (p. 3); dedication to daughter and her fiancée (p. 5); memorial to father-in-law (p. 6); preface (p. 7-9).

VOL. 3
32 pp. + wrappers 8vo
St. Louis, 5682 [1922]
Printer: Moinester Printing Co.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 2, b.w.); memorial to cousin (p. 3); table of contents (p. 4); preface (pp. 5-7).

ספר כסף נבחר contains sermons for holidays, communal functions and life-cycle events (including eulogies). Many deal with American themes. On the anti-Balfour Declaration memorandum that Reform rabbis dispatched to Woodrow Wilson, see vol. 1, pp. 7-9. On an influenza epidemic, see vol. 2, pp. 14-5. On Sabbath desecration, see vol. 3, p. 19. Vol. 3 includes sermons that Silverstone delivered in Hebrew while in the Land of Israel (vol. 3, p. 5). Among the eulogies is one for R. Yekutiel Zalman Krieger of Baltimore (vol. 2, pp. 11-3). Silverstone noted that his books were received well and that there "is hardly a rabbi, expositor or preacher who does not possess one of my books and who [does not] publicly preach from them" (vol. 2, p. 7; *KA* notes that many preachers used this work). He did not initially plan to publish a third volume because his time was consumed by communal responsibilities and answering responsa from across America. He also felt that he had exhausted all topics for preaching. However, readers prevailed upon him to issue another volume (vol. 3, p. 5). Silverstone blamed the "adolescent typesetter" for the necessity of including an errata page (vol. 1, p. [1]). Caplan (2002), 360 misrecords the printer of vol. 1 as Moinester.

For biography, other works, approbations granted and references: see #162.

823 דורש רשומות האגדה

באורי אגדות חז"ל על דרך העיון והבקרת דרישות בעניני דברי ימינו. בדרשות וכוחיות נגד המינים. ודברים שונים. מאתי נחמיה שמואל ליבאוויטש הוצאה שניה בהוספות ותקונים עם הערות ר' מאיר איש שלום. ר' אברהם עפשטיין. ר' יהודה כהן וויסטינעצקי. ד"ר שלמה ראבין. ד"ר דוב אריה ריטטער.

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
[4] pp.; 9-120 cols. + wrappers (two cols. per page) 8vo
Brooklyn, 5680/1919
Publisher (p. [3]): N. S. Libowitz, 478 Willoughby Ave. (Brooklyn)
Printer (col. 120): Sinai, 176 Park Row (New York)
Front wrapper: extended writing.
Title page #1 (p. [1]): extended writing; "דורש רשומות האגדה באורי אגדות חז"ל על דרך העיון והבקרת דרישות בעניני דברי ימינו. בדרשות וכוחיות נגד המינים. ודברים שונים. מאתי נחמיה שמואל ליבאוויטש ... הוצאה שניה בהוספות ותקונים עם הערות ר' מאיר איש שלום. ר' אברהם עפשטיין. ר' יהודה כהן וויסטינעצקי. ד"ר שלמה ראבין. ד"ר דוב אריה ריטטער."
Title page #2 (p. [2]): English only; extended writing; "Doresh Reshumoth Ha'Agada Critical Notes on Agadic Passages Relating to Jewish Historical Episodes and Polemics of the Ancient Rabbis by Nehemiah S. Libowitz Second Edition Revised and Enlarged with notes by Meir Friedmann, Abraham Epstein, Judah Wistinetzki, Dr. Solomon Rubin, Dr. B.L. Ritter."
Includes: memorial to father (p. [3]); preface (5653 [1893]) (p. [4]); omission (b.w.v.).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

This edition of *דורש רשומות האגדה* contains additional text and comments by Abraham Epstein, Judah Wistinetzki, B. L. (Dov Aryeh) Ritter, Salomon Rubin and Meir Ish-Shalom [Friedmann]. The typesetter, Gedaliah Zevi Lapiner of Jerusalem (col. 119), completed his work on 27 Oct. 1919 (col. 119). An omission is printed on the back wrapper *verso* and Libowitz included a note: "Bookbinder! Attention! Please bind this page [*i.e.*, the wrapper] with [the] book." Cols. 27-46 originally appeared separately as *הורדוס ואגריפס* [#508]. For the 1893 edition of *דורש רשומות האגדה*, see #696.

For biography, other works, approbations granted and references: see #253.

824 פניאל

על דבר המות אבלות ותנחומין וענינים רבים המסתעפים מהם ונוספו עליהם שני מאמרים צדקה וכבוד אב ואם יסודותם בספרה התלמודית ופתגמי הפלוסופים כתובים בדמע מאתי נחמיה שמואל ליבאוויטש ... הוצאה שניה בהוספות ותקונים

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן–יצחק, מאיר זיוו]
[4], 9-257 cols.; 258-8 pp. (two cols. per page) 8vo
Brooklyn, 5680/1919
Publisher: Nehemiah Samuel Libowitz, 378 Willoughby St. (Brooklyn)
Printer (p. 259): Sinai, 176 Park Row (New York)
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): English only; extended writing; "Peniël Essays on Death, Mourning, Consolation, Charity, Filial Respect. Based on Quotations from Talmudic and Midrashic Literature and Sayings of the Philosophers Compiled and

Annotated by Nehemiah S. Libowitz Second Edition Revised and Enlarged."
Includes: a.a. (478 Willoughby Ave., Brooklyn) (p. [2]); memorial to son (p. [3]); acknowledgments (p. 259).
Approbations (col. 257-p. 259): R. Moses [Moritz] Guedemann of Vienna (21 May 1914); R. Hayyim Hirschensohn of Hoboken.
Graphics: portrait of Louis Laurence [Judah] Libowitz, author's son (p. [4]); illustration (p. 125).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

This is an expanded edition of the 1914 edition [#763]. The typesetter, Gedaliah Zevi Lapiner of Jerusalem, completed his work on 29 Sept. 1919 (p. 259). Libowitz acknowledged the assistance of Israel Davidson and Tanhum Isaac Sossnitz (p. 259). The 1919 edition was reprinted in Jerusalem in 5689 [1929] by Darom (printed by Haaretz of Tel Aviv).

For biography, other works, approbations granted and references: see #253.

825 אגדת עין יעקב
En Jacob

Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English

Author: [Jacob ibn Habib] יעקב ן' חביב
Author's father: שלמה
Author: S[amuel]. H[irsch [Zevi]. Glick שמואל צבי גליק
Author's father: משה
New York, 5680 [1920]-5682 [1922]
Other languages: English translation.
BHB1; *KA* #634.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
[4], XVI, 247 pp. (two cols. per page) 4to
New York, 5680 [1920]
Printer (p. [2]): Press of Rosenberg P'tg Co. Inc, 176 Park Row
Title page (p. [1]): English; "אגדת עין יעקב ... מהדורא שלישית En Jacob Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English ... Third Edition."
Includes: copyright, by author, 1916 (p. [1]); table of abbreviations (p. [2]); dedication to parents (p. [3]); preface to 3rd ed. (Tishri 1920) (p. [4]); preface to 2nd ed. (I Addar 1919) (pp. I-II); preface to 1st ed. (Elul 1916) (pp. III-V); footnotes.

VOL. 2
[3], 293 pp. (two cols. per page) 4to
New York, 5679 [1919]
Printer (p. [2]): Press of Rosenberg P'tg Co. Inc, 176 Park Row
Title page (p. [1]): English; "אגדת עין יעקב En Jacob Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English."

Includes: copyright, by author, 1919 (p. [1]); table of abbreviations (p. [2]); dedication to wife and children (p. [3]); a.a. (5704 14th Ave., Brooklyn) (p. 293); footnotes.

VOL. 3

[3], 272 pp. (two cols. per page) 4to
New York, 5682 [1922]
Printer (p. [1]): G.E.B. Press, 176 Park Row
Title page (p. [1]): English; "אגדת עין יעקב En Jacob Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English."
Includes: copyright, by author, 1919 (p. [1]); table of abbreviations (p. [2]); dedication to Cong. Tifereth Zion of Chicago (p. [3]); footnotes.

VOL. 4

[3], 248 pp. (two cols. per page) 4to
New York, 5682 [1922]
Printer (p. [2]): G.E.B. Press, 176 Park Row
Title page (p. [1]): English; "אגדת עין יעקב En Jacob Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English."
Includes: copyright, by author, 1921 (p. [1]); table of abbreviations (p. [2I]); dedication to Hebert Samuels (p. [3]); footnotes.

VOL. 5

[2], 213, [2] pp. (two cols. per page) 4to
New York, 5682 [1922]
Printer (p. [2]): G.E.B. Press, 176 Park Row
Title page (p. [1]): English; "אגדת עין יעקב En Jacob Agada of the Babylonian Talmud by Rabbi Jacob ibn Chabib Revised and Translated into English."
Includes: copyright, by author, 1921 (p. [1]); table of abbreviations (p. [2]); postscript (Heshvan 1921) (pp. [1-2]); footnotes.

Habib was born in 1445 in Zamora, Castile. He was the head of a yeshivah in Salamanca, which was one of the largest in Spain. He escaped to Portugal with the exiles of 1492 and he proceeded to Salonika in 1501. There he became one of the preeminent scholars of the city. He authored many responsa, some of which deal with problems unique to the exile community, and his legal commentaries were frequently cited. "Jacob's fame rests, however, not on the fact that he was a halakhist and communal leader in Salonika, but on his *Ein Ya'akov*, in which he assembled the *aggadot* of the Babylonian Talmud and some of those of the Jerusalem Talmud. To this collection he added a commentary culled from the commentaries of [medieval rabbis] ... The commentary also contains quotations from the commentaries of *rishonim* not otherwise known ... Since the purpose of the work was to educate the general public to religious ways and true faith against the historical background of his time and events, the commentary is of great importance in revealing the problems facing his generation in the various spheres of faith and knowledge ... It would seem, therefore, that the purpose of his work was identical with that of his communal and halakhik activity—to lead and reshape his generation ... The *Ein Ya'akov* has been published in more than 100 editions [see *BHB1*] and scores of commentaries have been written on it ... Although designed as a work for broad and popular circles, it is extensively used by scholars" (*EJ*, 8:177-8). Habib died in 1515/6.

Glick was born in 1883 in the Russian Empire. He studied in the yeshivah in Volozhin and was ordained by R. Hayyim Judah Loeb Litvin of Smorgon at the age of twenty. He served as a rabbi in Riga until he immigrated to America in 1903. He served as a rabbi in the Bronx and was active in the Kehillah of New York, especially on its Board of Orthodox Rabbis, of which he later served as a secretary. He was also a member of Agudath Harabbonim and Mizrahi. Glick lived in Brooklyn's Boro Park neighborhood by 1919 (vol. 2, p. 293). That same year he moved to Chicago and became

the rabbi of Cong. Tiphereth Zion. He immigrated to the Land of Israel ca. 1922-3 and he died there ca. 5690 [1930]. (A Rabbi S. Glick, who was a general secretary of the Agudath Harabbonim, is listed as an alumnus of RIETS in Klaperman [1969], 262, and Samuel Glick refers to the assistance rendered by Bernard Revel in vol. 1, p. V.)

"Observation of the Jew in our free country, in so far as religion and Jewish education are concerned and more especially among the youth, leads to the conclusion that the lack of religion is ... due to ignorance. The main source of education, the Talmud, has remained a sealed book to them, and therefore, as the years advance, religion declines and is forgotten. In order, therefore, to render some service to Israel and render accessible an important part of the Talmud in both the original Hebrew and English, the author has attempted this work ... To translate [the *aggadah*] is difficult. First, because this part has not as yet been translated into English in its entirety ... Secondly, because none of those who have rendered translations heretofore, did so under the spiritual influence of an Orthodox rabbi, who considers the Talmud not only secondary to the Bible but believes, as a Jew should, that the Talmud was given unto Moses orally on Mount Sinai together with the bible" (vol. 1, p. IV). Glick omitted many *aggadot* that he did not consider proper to translate, *e.g.*, those with a sexual content (*OZ*). "Beneficent suggestions" were provided by Bernard Revel (vol. 1, p. V). For an "Introduction to the Agada by Abraham, son of Moses Maimonides," see vol. 1, pp. VI-XVI. Vol. 1 was originally published in 5676 [1916] in New York by Pinski-Massel Press and reprinted in 5679 [1919] in New York by Rosenberg. A third edition was published eight months later in 5680 [1920] "exceeding double the number of previous editions" (vol. 1, p. [4]). Glick then published the other four volumes. A later reprint of the entire set contains no imprint information. The "sole agent" for the work in 1929 was Reznick, Menschel and Co., 40 Canal St. (adv. in Glick's *Ohel Nashim*). On Glick's edition, see Rephael, 1:534-5. For a Hebrew-only edition of *Ein Ya'akov*, see #829.

Other works (ibn Habib): #829.

Other works (Glick): *Ohel Nashim Containing the Laws of Niddah, Kashrut and Hadlakah. With a Supplement of Talmudic Gems Arranged and Translated by Rabbi S.H. Glick ... Special Edition for the Union of Orthodox Rabbis of United States and Canada* (Tel Aviv: E. Strod & sons, [1929]). Contributed to #619.

References (ibn Habib): *EJ*, 8:1176-8.

References (Glick): *DA1*, 100; Gastwirt, index; *JCR*, 292; *OZ*, 193; Rephael, 1:534-5.

826 ספר ילקוט הדרוש

Author: L. [Eliezer Lipa] Weissblum [Weisblum] אליעזר ליפא ווייסבלום

Author's father: ישראל חיים

Author: Sch. [Shalom Isaac] Lewitan [לוויטאן] שלום יצחק לעוויטאן

Author's father: דוד בן ציון

[4], 226 pp. + wrappers 8vo

[New York], 5680 [1920]

Publisher/printer: *s.n.*

Front wrapper: border; extended writing; English; "ספר ילקוט הדרוש כרך ראשון".

Title page (p. [1]): border; extended writing; "ספר ילקוט הדרוש קובץ מבחר הדרוש ופשטים נאים על תנ"ך ח"מ גמרא ומדרשים, על סדר הפרשיות ... ספר ראשון חלק ראשון על סדר בראשית".

Includes: a.a. (Weissblum: 342 E. 3rd St., New York; Lewitan: Rostedsg. 12, Norway) (f.w.); memorial to parents (p. [2]); preface, by Weissblum (p. [3]); preface, by Lewitan (p. [4]).

BHB1; *KA* #351.

Copies: HUC; JNUL; LUB; *YGC.

Lewitan was born in Ariogala, Kovno Province, in 1878. He received a traditional education and was ordained by numerous rabbis. He served as the rabbi in a number of Lithuanian locales before becoming the chief rabbi of Oslo (Christiania), Norway, in 5675 [1915] (p. [4]; *LFDNYL* records after World War I). During his tenure there he oversaw the establishment of the first *mikvah* in the city and the construction of a beautiful synagogue. He returned to Lithuania in 1932 to assume a new rabbinical position. Lewitan wrote in Yiddish and Hebrew and granted many approbations. He died in the Holocaust in Silute, Lithuania, in 1941.

This anthology of homilies from various rabbinic works, edited by Weissblum and Lewitan, is probably the earliest collaborative Hebrew work between an American and a European. It is a continuation of Weissblum's *פרח לבנון* [#808], which he had suspended because it was too much of a burden for him to undertake alone. This volume cost $1.50 or seven Norwegian crowns. It covers the lections of Genesis and Weissblum projected that separate volumes would be issued for the Torah lections, the Prophets and Hagiographa, the Five Scrolls and the Talmud. The final product, he envisioned, would be a "complete library consisting of the choicest of all homilies." *ילקוט הדרוש* also contains contributions by the editors. Many prominent rabbis, including American ones, promised to contribute material to future volumes (p. [3]). Other volumes appeared as *ספר ילקוט הדרוש ... ספר א, חלק ב על סדר שמות, ואדא, בא, בשלח* (Warsaw: Hutner and Wegmeister, 5685 [1925]) and *ספר ילקוט הדרוש ... ספר ב חלק ב על סדר יתרו–פקודי* (Warsaw: Judah Leib Hutner, 5687 [1927]).

Other works (Lewitan): see *BHB1*; *LFDNYL*.
Approbations granted (Lewitan): #849; also see *BHB1*.
References (Lewitan): *BHB1*; *DA2*, 123-6; Gottlieb, 113-4; *LFDNYL*, 5:258-9.
For biography, other works, approbations granted and references (Weissblum): see #742.

827 ספר מגיד משנה

דרושים לכל חפציהם אשר דרשתי במקהלות מדי שבת בשבתו, ראש חודש, ימים נוראים ומועדים

Author: H[ayyim]. [Yehiel] Oshry [Oshri, Asheri] חיים יחיאל אשרי
Author's father: יצחק מרדכי
New York, 5680 [1920]
Chronogram: ובעת קבצי
Other languages: Yiddish-only text.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1

64 pp. + wrappers 8vo
Printer: Alpha Press, 138-40 2nd St.
Front wrapper: border; extended writing; "ספר מגיד משנה ... חלק ראשון".
Back wrapper: border; English only; "Magid Mishnah Sermons and Addresses By Rabbi H. Oshry Part One."
Title page (p. 1): identical to f.w.
Includes: table of contents (p. 2); list of subscribers (p. 5); preface (pp. 6-15); a.a. (2349 Druid Hill Ave., Baltimore) (b.w.v.); footnotes.
Approbations granted (pp. 3-4): R. Shalom [Solomon] Elhanan Jaffe of New York (8 June 1920); R. Abraham Nahman Schwartz of Baltimore (7 June 1920); Dr. Alexander Blumenthal of Chicago (13 Apr. 1920).

VOL. 2
64 pp. + wrappers 8vo
Printer: [Alpha Press]
Front wrapper: border; extended writing; "ספר מגיד משנה ... חלק שני".
Back wrapper: border; English only; "Magid Mishnah Sermons and Addresses By Rabbi H. Oshry Part Two."
Title page (p. 1): identical to f.w.
Includes: list of subscribers (p. 64); memorials (b.w.r.); a.a. (2349 Druid Hill Ave., Baltimore) (b.w.v.); footnotes.

ספר מגיד משנה contains Yiddish sermons that Oshry delivered between 5678/1917 and 5679 [1919]. Only the rabbinic sources at the beginning of each sermon and the footnotes are in Hebrew. The text of vol. 1 continues onto the back wrapper (*recto*). *BHB1* records that in some copies of vol. 1 the text of p. 5 was printed on p. 3 instead of the approbations. The printer of vol. 2 is recorded as Alpha because of a comparison of the type and because Alpha printed Oshry's other books in this period.

For biography, other works and references: see #167.

828 ספר מרכבת המשנה
דרושים ע"ד המוסר והחסידות על סיומי סדרי המשניות, ועוד

Author: [Zusman Abba Lipshitz?] [ליפשיץ] זוסמאן אבא ליפשיטץ
Author's father: יהושע יצחק
78, [1] pp. 8vo
St. Louis, 5680 [1920]
Chronogram: פרת
Printer: Moinester, 1318 Carr St.
Title page (p. 1): *shaar.*
Includes: warning against duplication (p. 2); note on references to gentiles (p. 2); preface (p. 3); contents (p. 4); errata (p. [1]).
Approbations (p. 3): R. [Mordekhai] Duber [Twersky] of Gornostaypol (28 Aug. 1900).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.


בעזה"י.
ספר
מרכבת המשנה
דרושים ע"ד המוסר והחסידות
על סיומי סדרי המשניות, ועוד
מאת
הרב זוסמן אבא ליפשיטץ
שנת פרת לפ"ק
דפוס מוינעשטער
1318 קאר סט. לואיס, מא.

מרכבת המשנה contains "sermons on *mussar* and Hasidism and for completing orders of the Mishnah" (p. 1). "Some of the approbations for this work were printed in my book *ספר תקוני תשובה* [#640], which has already been published. Others will be printed in my *אגודת אזוב*, which will appear shortly" (p. 3; it never appeared?).

For biography, other works and references: #640.

829 ספר עין יעקב
נקבצו באו יחד כל אגדות ומדרשים המפוזרים בכל הש"ס

Author: [Jacob ibn Habib] יעקב ן' חביב
Author's father: שלמה
Boston, 5680 [1920]-5681 [1921]
Publisher: Safro Publishing Co.
Printer: Safro Publishing Co.
BHB1; *KA* #635.
Copies: HAR; JNUL; LUB; *YGC.

VOL. 1
[1], 186, 174, 202 pp. (two vols. per page) 4to
5680 [1920]
Title page (p. [1]): border; extended writing.

VOL. 2
[1], 146, 298, 156 pp. (two vols. per page) 4to
5681 [1921]
Title page (p. [1]): border; extended writing.

VOL. 3
[1], 157-348, 466 pp. (two vols. per page) 4to
5681 [1921]
Title page (p. [1]): border; extended writing.

This edition of *עין יעקב*, with various commentaries, is a photo-reproduction of the Stettin, 1866 edition. The Boston edition lacks the preface (*BHB1*). For an advertisement, see #930, vol. 2, p. [10]. A stereotype edition is New York: Alter Hebrew Book Co., *s.a.* For more information on *עין יעקב* and for an English translation, see #825.

For biography and references: see #825.

830 ספר רוח העת
כולל דרושים לפ' השבוע ולכל עת לפי רוח הזמן וצורך השעה הנושאים עליהם חותם לאומי, המבארים את מצב ישראל הגשמי והרוחני בימי גלותו, ובכל ענין וענין מבוארים באורי מקרא וכמה מאמרי חז"ל הנפלאים והנסתרים באגדתיהם ע"ד הפשט

Author: M[ordekhai]. A[aron]. Kaplan מרדכי אהרן קאפלאן
Author's father: דוב הכהן
Author: J[udah]. Koeningsberg [Koenigsberg] יהודא קעניגסבערג
126, [3] pp. 8vo
New York, 5680 [1920]
Printer: Sinai, 176 Park Row
Title page (p. 1): border; extended writing.

Includes: preface, by Koeningsberg (p. 2-5); preface, by Kaplan (p. 7); table of contents (p. 8); a.a. (Kaplan: 22 East 108th St.; Koeningsberg: 1370 Fifth Ave.) (p. [1]); errata (pp. [2-3]).
Approbations (pp. 125-6): R. Abraham Aaron Yudelewitz of New York (29 Mar. 1909); R. Samuel Zevi Wein of New York (11 Apr. 1909).
BHB1; *KA* #751.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kaplan was born in Medvedichi, Byelorussia, in 1889 and he studied in the yeshivot of Minsk, Bobruysk, Slutsk and Mir. Immigrating to America in 1909, he continued his education in RIETS and was ordained by R. Samuel Zevi Wein and R. Abraham Aaron Yudelewitz. He served as a rabbi in Boro Park, East New York and Harlem. He was a member of: the Jewish Ministers' Association of America; the executive board of Mizrahi, Agudath Harabbanim and the Rabbinical Board of Greater New York; and the board of directors of the Machzikei Talmud Torah. He was also the chairman of the boards of education of Yeshiva Torath Emeth of Boro Park and the Hebrew Institute of Boro Park. Kaplan was the founder of the Jewish Conciliation Court of America. He authored a number of volumes of Yiddish, English and Hebrew sermons, as well as an English work on family purity that went through two editions. He died in 1951.

Koeningsberg was born in Vilkaviskis, Suwalki Province, in 5613 [1853]. He immigrated to America in 5653 [1893] and was a Hebrew teacher in New York. He contributed to various Hebrew periodicals.

ספר רוח העת contains twenty-seven sermons for the lections of Genesis and other occasions. Kaplan originally delivered them in Yiddish between 1907 and 15 Feb. 1920. Koeningsberg requested permission to translate Kaplan's sermons into Hebrew and publish them ca. 1917 (p. 7). Some of the sermons deal with American themes (*e.g.*, on kashruth, see 102-5; on immigration laws, see pp. 105-8; on Henry Morgenthau, see pp. 122-4). For a sermon on the conclusion of World War I that Kaplan delivered in Montreal, see pp. 52-6. For a sermon he delivered at Yeshivat R. Hayyim Berlin of Brownsville, see pp. 82-5. This was projected as the first volume of a multi-volume work (pp. 5, 7), but no other volumes are recorded. The letters appended as approbations are actually letters of ordination and do not mention the work itself. The front board (with a half title) is decorated.

Other works (Kaplan): see Rephael; *WWIAJ* (1938).
Other works (Koenigsberg): #915.
Approbations granted (Koenigsberg): #537.
References (Kaplan): *AJYB* 53 (1952), 525; *CDAJB*, 1:313; *JCR*, 223, 1192, 1443; Klaperman (1969), 262; *NYT* (2 Feb. 1951), p. 23:1; *SYSRO*, 164; *WWIAJ* (1926), 308; *WWIAJ* (1928), 345; *WWIAJ* (1938), 511.
References (Koeningsberg): *CDAJB*, 1:335; *HYBA*, 90; Rephael, 5:488.

831 רעיונות וחמר
לדרוש לכל פרשיות השנה

Author: Jacob Levinson יעקב לוינסון [לעווינזאהן, לווינזון, לעווינזאן]
Author's father: יהודה
158, [2] pp. 8vo
New York, 5680 [1920]
Publisher: S. Druckerman, 50 Canal St.
Printer (p. 2): Epstein-Goldin/G.E.B. Press, 176 Park Row
Title page (p. 1): border; extended writing.
Includes: copyright, by publisher, 1920 (p. 1); preface (pp. 3-4); advs. for #771 and *רעווערענדס האנדבוך* (pp. [1-2]).
BHB1; *KA* #755.
Copies: HAR; HUC; JNUL; LUB; *YGC.

רעיונות וחמר לדרוש contains a few brief sermons for each of the Torah lections that could be used by preachers to develop into a larger sermon. Levinson had delivered them during the year previous to publication in the Beth Hamidrash Hagadol of Brownsville and at Mizrahi gatherings. He asserted that although they are modern in style and deal with contemporary themes, they are not characterized by the merrymaking ("לצנות") that had become the "usual stock-in-trade" of American preaching (p. 3).

For biography, other works, approbations granted and references: see #771.

832 ספר שלום במרומיו
ביאור על כל אגדת הש"ס בנוים ומיוסדים על פי מאמרי חז"ל


ספר
שלום במרומיו
ביאור על כל אגדת הש"ס בנוים ומיוסדים על פי מאמרי חז"ל
אשר חנן ד' התונן לאדם דעת אותי הצעיר
שלום בן הא"א מוה' הרב ר' ברוך מרדכי ז"ל
והבאתי מספרי רק חלק קטן מאד על מסכת ברכות ספני
הוצאות הדפוס כי גדול מאד.
הובא לבית הדפוס ע"י אחי המשכיל ומופלג מוהר"ר
מרדכי חיים נודלאנד, נ"י.
בעהמ"ח שמירת שבת ומפרי השכלה.
—):::(—
לפרט שנת תרפ"ם
ניו יארק.
דפוס של ר' מרדכי זאב מילקע, 170 רחוב קלינטאן, ניו יארק.

Author: [Shalom Koschitz?] [שלום קאסשיץ]
Author's father: ברוך מרדכי
87 pp. + wrappers 8vo
New York, 5680 [1920]
Publisher: Hayyim Gurland
Printer: Mordekhai Ze'ev Miller, 170 Clinton St.
Front wrapper (p. 1): border; extended writing.
Includes: preface, by Hayyim Gurland (pp. 3-4); author's preface (pp. 5-6); memorial to parents (p. 87).
Approbations (pp. 2-3): R. Hayyim Simeon Herinzon of Kletsk (14 July 1919); R. Eliezer Yazgur of Kletsk (14 July 1919); R. Israel David Rotzkewitz of Kletsk (4 July 1919); R. Abraham Aaron Yudelewitz of New York (7 June 1920); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (8 June 1920).
BHB1; *KA* #809.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Koschitz was a preacher in Kletsk, Byelorussia (p. 3). His brother was Hayyim Gurland of New York (see #840) and his son Zevi Mikhel lived in America (p. 6). Koschitz's surname is identified in #1150, p. [1]. BHB1 records his surname as Perlow, confusing him with R. Shalom Perlow of Bragin.

This volume of Koschitz's commentary on *aggadah* was published by his brother, Hayyim Gurland of New York. Gurland could only afford to publish the commentary on Tractate Berakhot because of prohibitive printing costs (p. 1). For information on Koschitz's family, see pp. 6, 87.

833 ספר האדרת והאמונה
חלק ראשון

Author: [Judah Loeb {Leib} Levin] [לווין] יהודה ליב לעווין
Author's father: נחום פינחס
St. Louis, [1920]
Printer: Moinester, 807 N. 8th St.
[3], 188 pp. 8vo
Title page (p. [1]): extended writing.
Includes: preface (pp. 1-10).
Approbations (pp. [2-3]: R. Jacob David Willowsky [Ridbaz] of Safed (5660 [1900]); R. Moses Zebulun Margolies [Ramaz] of Long Branch, NJ (30 July 1920).
BHB1; *KA* #13.
Copies: HAR; JNUL; LUB; *YGC.

ספר האדרת והאמונה contains essays on Bible and on Talmudic passages. It also includes eulogies for R. Israel Salant, R. Moses Judah Joshua Leib Diskin and Theodore Herzl. The preface, which is from a manuscript of essays that Levin hoped to publish, deals with the conflicting ideals of religious censorship and free speech. The imprint date is recorded based on the approbations. For vols. 2-3, see #647.

For biography, approbations granted and references: see #647.

834 ספר דברי חכמים
דרשות חז"ל מתלמוד בבלי, מלוקטים מכל המקומות אשר המה מפוזרין, ומסודרים בסדר נכון על מקראות התורה מצורף לזה אבני חפץ דברים יקרים ונחמדים, מספרים ראשונים ואחרונים, לברר וללבן מאמרים תמוהים ועמוקים

Author: [Joshua] [Samuel?] Rocker [רוקר] ראקער [שמואל?] יהושע
Author's father: אפרים פישל גארליצר
[9], 154 pp. 8vo
Cleveland, [1920?]
Printer: Rocker Printing Co., 4979 Woodland Avenue
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. [2]): identical to t.p. #1.
Includes: note to the reader (pp. [5-9]); acknowledgment (p. [9]).
Approbations (pp. 3-4): Dr. Hillel Hacohen Klein of New York (13 July 1903 and *s.a.*); Gershom Ravinson of Cleveland (24 June 1903 and *s.a.*).
BHB1; *KA* #130.
Copies: HUC; JNUL; LUB; *YGC.

Rocker, whose father was a *rosh yeshivah* and a preacher, was born in Gorlitz [Gorlice?], Austria [Galicia?], in 1864. He studied in Hungarian yeshivot and he immigrated to America in 1891. A pioneer of Jewish printing in Cleveland, in 1894 he published an early Yiddish newspaper, *Jewish Star.* (Gartner, 214 records one earlier newspaper, published in 1893, of which no copies are extant. *JA* #S601 records that the *Jewish Star* was published from at least Mar. 1894 to at least Nov. 1895, but does not record Rocker as the printer. Other secondary sources record Rocker's involvement, but give the paper a later date. The earliest book with Hebrew characters in Cleveland, Charles Bracker's דער פריעדען ברינגער, was printed in 5655 [1895] on the press of the *Jewish Star* [*JA* #4367; Rosenfeld #1011].) Rocker also published the *Jewish Daily World*, Cleveland's first Yiddish daily, and the *Jewish Daily Press.* The latter paper, which continued to appear until 1943, emerged as the representative organ of the East European community in the city. Rocker contributed to various Hebrew journals and was a Zionist. He died in 1936 (not 1943, as in Kressel). Some secondary sources list his given name as Samuel.

Though the Talmud, Rocker explained, had historically been the bulwark of the Jewish people, he feared that it might be lost altogether to future generations because American Jews no longer studied it on a regular basis. To popularize its study, he published this anthology of Talmudic homilies on Genesis, arranged according to the Sabbath lections. Early and later commentaries on the Talmudic passages appear at the foot of each page under the title "אבני חפץ". R. Moses Elimelekh Lewin of Cleveland helped Rocker proofread the work (p. [9]). *BHB1* and Rejzen record the imprint date as 5680 [1920] and *KA* records 1920s. ספר דברי חכמים was issued as a corrected and updated edition of the 5663 [1903] original (t.p.). The 5663 [1903] edition is not catalogued in *BHB1* or *KA*; it is recorded in *SYBA* #74 (Cleveland, 5664 [1904]; [8], 67 pp.) and Friedberg #ד270 (New York, 5663 [1903]). Deinard praised the 1903 edition in *SYBA*, but warned Rocker to "pay more attention to the paper, printing and editing which will destroy his reputation." His description of the later edition in *KA* repeats the praise but lacks this warning.

Other works: דער סאנזער צדיק ר' חיים האלבערשטאם (Vienna, 1927; rep. in New York, 1927, 1961); גאונים און צדיקים (Cleveland, 5699 [1939]). Contributed to #900.

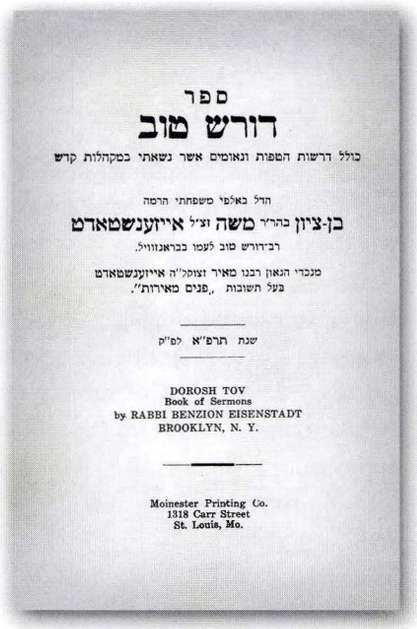
References: *AJYB* 38 (1936-7), 433; *CDAJB*, 2:519; *EJ*; Gartner (1978), 214-5, 225-6; *LFDNYL*, 8:405; Rejzen (1926), 4:251-3 (portrait); Rosenfeld, 506 (#1011); Soltes, 18; *WWIAJ* (1926), 503; *WWIAJ* (1928), 567.

835 ספר דורש טוב

כולל דרשות הטפות ונאומים אשר נשאתי במקהלות קדש הדל באלפי משפחתי הרמה בן-ציון בהר"ר משה זצ"ל אייזענשטאדט רב-דורש טוב לעמו בבראנזוויל.

Dorosh Tov Book of Sermons

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
55, [1] pp. 8vo
St. Louis, 5681 [1921]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): English; extend writing.
Includes: acknowledgments and memorials (pp. 3-4); preface (24 Dec. 1920) (pp. 5-7); list of subscribers (pp. 44-55); table of contents (p. [1]).
BHB1.
Copies: LUB; *YGC.


ספר
דורש טוב
כולל דרשות הטפות ונאומים אשר נשאתי במקהלות קדש
הדל באלפי משפחתי הרמה
בן-ציון בהר"ר משה זצ"ל אייזענשטאדט
רב-דורש טוב לעמו בבראנזוויל.
מנכדי הגאון רבנו מאיר זצוקל"ה אייזענשטאדט
בעל תשובות „פנים מאירות".
שנת תרפ"א לפ"ק
DOROSH TOV
Book of Sermons
by RABBI BENZION EISENSTADT
BROOKLYN, N. Y.
Moinester Printing Co.
1318 Carr Street
St. Louis, Mo.

Among the topics dealt with in this volume of sermons are assimilation, Reform and Sabbath desecration.

For biography, other works, approbations granted and references: see #392.

836 ספר דרש אב



ספר
יד ה'
ביאור יקר ונפלא פשוטי הדרושי על
מגילת אסתר
מבאר כל המשך המקראות בדרך פשוטי לפי הגיון ושכל
הישר, ומיישב כל חסר ויתר וכפול וגמגום אשר הערו
המפרשים, ובכל פסוק מביא גם מדרשי חז"ל ואגדות אשר
עליו נאמרים, ומבארם בדרך השכל בביאורים מפיקים
נוגה, יגילו המטיפים וישמחו הדרשנים, כי ימצאו בזה
דרשות שלמות ברעיונות נשגבות, ולפי רוח הזמן
מהרב הגאון הצדיק המפורסם בתורה ויראת חטא
נר מערבא
הה"ג אברהם אהרן בהר"ר זאב"ל יודעלאוויץ
רב הכולל ואבדק"ת הסדלות, ניעיארק, ומלפנים רב ואב"ד
דק"ק באסטאן, מאסס. ומקדם במאנטשעסטער
בריטיש עמעלאנד, ובקאפענהא
ועוד קהלות השוכת בארץ הזיבא.
מחבר ספרי שירית ברית אב קטא והגיגא על אדרית וחליתאי
וריבוצי וחמישאי על יחזי"ר ושירתאי על ד"ם וחשבועאי על
אה"ע ום תפורי זהב וספר ע"ים וספר דרש אב הראשון ע"
ס בראשית והשני על ס שמות.
ניו יארק תרפ"ג

Author: [Abraham Aaron Yudelewitz {Iudelewitz, Judelewitz, Yudelovitz}] אברהם אהרן [יודעלאוויץ, יודלביץ, יודעלעוויטש] יודעלעוויץ
Author's father: בנימין בונם
New York, 5681 [1921]-5685 [1925]
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1

212 pp. (two cols. per page) 4to
5681 [1921]
Printer: Alpha Press, 138-40 East Second St.
Title page (p. 1): border; extended writing; "ספר דרש אב כולל דרשות לכל שבתות השנה למועדים ולרגלים וכו' מאירים ומזהירים כזוהר הרקיע ערוכים וכתובים ארבעה וחמשה ולא פחות משלשה כסדר לכל פרשיות התורה, כולו עוטה אורה, בשפה צחה וברורה, אוצר מלא חמדה לתורה ולתעודה וגם כל חלק מהכל טוב לכל ... ספר בראשית 50 דרושים".
Includes: preface (pp. 2-6); abstracts (pp. 206-212).

VOL. 2

244, XV, [4], 245-368 pp. (two cols. per page) 4to
5682 [1922]
Printer: Levant Press, 138-40 2nd St.
Title page #1 (p. 1): border; extended writing; "ספר דרש אב כולל דרשות לכל שבתות השנה למועדים ולרגלים וכו' מאירים ומזהירים כזוהר הרקיע ערוכים וכתובים ארבעה וחמשה וגם עד עשרה ולא פחות משלשה כסדר לכל פרשיות התורה, כולו עוטה אורה, בשפה צחה וברורה, אוצר מלא חמדה לתורה ותעודה וגם כל חלק מהכל טוב לכל ... ספר שמות 71 דרושים".
Title page #2 (p. [1]): border; extended writing; "ספר יד ה' ביאור יקר ונפלא פשוטיי ודרושיי על מגילת אסתר מבאר כל המשך המקראות בדרך פשוטיי לפי הגיון ושכל הישר, ומיישב כל חסר ויתר וכפול וגמגום אשר הערו המפרשים, ובכל פסוק מביא גם מדרשי חז"ל ואגדות אשר עליו נאמרים, ומבארם בדרך השכל בביאורים מפיקים נוגה, יגילו המטיפים וישמחו הדרשנים, כי ימצאו בזה דרשות שלמות ברעיונות נשגבות, ולפי רוח הזמן ... ניו יארק תרפ"ג לעוואנט פרעס".
Includes: preface (p. 2); abstracts (pp. I-XV); preface (p. [3]); omission (pp. [4], 364); index of citations (pp. [2], 365-8).

VOL. 3

[4], 230 pp. (two cols. per page) 4to
5684 [1924]
Printer: Levant Press, 138-40 2nd St.
Title page (p. [1]): border; extended writing; "ספר דרש אב כולל דרשות לכל שבתות השנה למועדים ולרגלים וכו' מאירים ומזהירים כזוהר הרקיע ערוכים וכתובים ארבעה וחמשה וגם עד עשרה ולא פחות משלשה כסדר לכל פרשיות התורה, כולו עוטה אורה בשפה צחה וברורה, אוצר מלא חמדה לתורה ותעודה וגם כל חלק מהכל טוב לכל ... ספר ויקרא 56 דרושים".
Includes: acknowledgments (p. [2]); preface (14 Jan. 1924) (pp. [3-4]); abstracts (pp. 223-30).

VOL. 4

[4], 151 pp. (two cols. per page) 4to
5684 [1924]
Printer: Levant Press, 138-40 2nd St.
Title page (p. [1]): border; extended writing; "ספר דרש אב כולל דרשות לכל שבתות השנה למועדים ולרגלים וכו' מאירים

ומזהירים כזוהר הרקיע ערוכים וכתובים ארבעה וחמשה וגם עד עשרה ולא פחות משלשה כסדר לכל פרשיות התורה, כולו עוטה אורה, בשפה צחה וברורה, אוצר מלא חמדה לתורה ותעודה וגם כל חלק מהכל טוב לכל ... ספר במדבר 44 דרושים".
Includes: acknowledgments (p. [2]); preface (pp. [3-4]); abstracts (pp. 144-51).

VOL. 5
[5], 203, [2], 71 pp. (two cols. per page) 4to
5685 [1925]
Publisher/printer: *s.n.*
Title page #1 (p. [1]): border; extended writing; "ספר דרש אב כולל דרשות לכל שבתות השנה למועדים ולרגלים וכו' מאירים ומזהירים כזוהר הרקיע ערוכים וכתובים ארבעה וחמשה וגם עד עשרה ולא פחות משלשה כסדר לכל פרשיות התורה, כולו עוטה אורה, בשפה צחה וברורה, אוצר מלא חמדה לתורה ולתעודה וגם כל חלק מהכל טוב לכל ... ספר דברים 56 דרושים".
Title page #2 (p. [1]): border; extended writing; "ספר יד צר ביאור יקר ונפלא פשוטי ודרושי על מגילת איכה מבאר כל המשך המקראות בדרך פשוטי לפי הגיון ושכל הישר, ומיישב כל חסר ויתר וכפול וגמגום אשר הערו המפרשים ובכל פסוק מביא גם מדרשי חז"ל ואגדות אשר עליו נאמרים, ומבארם בדרך השכל בביאורים מפיקים נוגה, יגילו המטיפים וישמחו הדרשנים, כי ימצאו בזה דרשות שלמות ברעיונות נשגבות ולפי רוח הזמן".
Includes: acknowledgments (p. [2]); preface (pp. [3-5]); abstracts (pp. 195-203).

Yudelewitz acceded to requests by members of the Jewish Ministers Association (Agudath Harabbonim Hamatifim of the United States and Canada) to publish his sermons by issuing *ספר דרש אב* (vol. 1, p. 6; vol. 3, p. [3]). The five-volume work contains 277 sermons arranged according to the lectionary. The publication of vols. 3, 4 and 5 was funded by Zelig (Julius) Nelson and Joseph Smolensky (vol. 3, p. [2]; vol. 4, p. [2]; vol. 5, p. [2]). Yudelewitz also authored commentaries on the Five Scrolls: "יד רמה" (Song of Songs); "יד ושם" (Ruth); "יד צר" (Lamentations); "יד ה'" (Esther); and "יד חרוצים" (Ecclesiastes) (vol. 5, p. [2]). "יד ה'" is bound with vol. 2 of *ספר דרש אב*; it has a separate title page and imprint (New York: Levant, 5683 [1923]), but the pagination is continuous with vol. 2. A copy of "'יד ה'" bound by itself is in YGC. "יד צר" is bound with vol. 5 of *ספר דרש אב*; it has a separate title page, imprint (New York: *s.n.*, 5685 [1925]) and pagination. Yudelewitz hoped to publish all his commentaries on the Five Scrolls (vol. 2, p. [4], vol. 5, p. [2]).

For biography, other works, approbations granted and references: see #607.

837 Droschos Maharasch
ספר דרשות מהר"ש

כולל דרושים ... לשבתות ולמועדים, לחגים וזמנים, באורים וחידושים ... גם חדושי הלכה

Author: Samuel [Shemaryahu] [Halevi] Hurwitz שמריהו [שמואל] הלוי הורוויץ
Author's father: ניסן הלוי
112, [2] pp. 8vo
St. Louis, 5681 [1921]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): extended writing; English.

Includes: a.a. (112 N. Bond St., Baltimore) (p. 2); dedication to parents, wife, children and synagogue (p. 3); 3 facs. of ms. letters of ordination (pp. 5-7); memorials (p. 8); preface (p. 9); contents (p. 10); list of subscribers (p. [1]); errata (p. [2]).
BHB1; *KA* #191.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Hurwitz was born in Griva, Courland Province (Latvia), in 1882. He studied in his youth with R. Barukh Zev Minkin and at the age of fourteen he left his native town to study in Eisiskes. He also studied in Novogrudok (1899-1901) and Volozhin (1901-4). He was ordained by R. Yehiel Mikhel Halevi Epstein of Novogrudok in 5661 [1901], and later by R. Raphael Shapiro of Volozhin and R. Mordekhai Rosenblatt of Oshmyany. He immigrated to America in 1907 and served as the rabbi in a number of Baltimore synagogues. He contributed to periodicals published in America, Poland and the Land of Israel. He was a member of Agudath Harabbonim and an active leader of the Baltimore section of Mizrahi. Hurwitz died in Baltimore in 1937. He should not be confused with R. Samuel Hurwitz of Brooklyn or R. Schmaryohu Leib [Halevi] Hurwitz of New York and Brooklyn.

ספר דרשות מהר"ש contains homilies for holidays and special Sabbaths and *halakhic* novellae. Hurwitz expected that its audience would consist mostly of rabbis and preachers. ספר דרשות מהר"ש is of particular interest because it reveals both the problems faced by the Yiddish preacher in America and the general condition of Eastern European preaching at this time (Kaganoff [1971], 141-4). It cost one dollar (adv. on rear pastedown endpaper of #387). He planned to publish his "חידושי מהר"ש" if ספר דרשות מהר"ש would be well received (p. 9). On his family and education, see p. 3. Pp. 51, 54, 59, 62 are blank in the YGC copy.

References: *BEOAJ*, 240; *BHB1*; *CDAJB*, 1:283; *NYT* (2 Dec. 1937), p. 17:5; *SLTYBA*, 18; *WWIAJ* (1938), 465.

838 ספר כרם צבי על התורה

כולל פשטים וחדושים אמתיים על סדר פרשיות התורה הקדושה, ומגילת אסתר, ומועדים, ופרקי אבות, ולקוטים ...

Author: H. [Zevi Zev] Goldberg גאלדבערג [ה.] צבי זאב
Author's father: ישראל אלעזר
185 pp. (two cols. per page) 8vo
New York, 5681 [1921]
Chronogram: יין תורה
Publisher/printer: *s.n.*
Title page (p. 1): border; English; extended writing.
Approbations (pp. 3-4, 185): R. Meir Dan Raphael Plotzky of New York (22 June 1921); R. Kalonymus Kalman [Epstein?] of Poland (30 Jan. 1924); R. Asher Lemil Spitzer of Kirdorf (?), visiting in New York; R. Joseph Lev of Warsaw, visiting in New York (22 June 1921); R. Jacob Hibscher of Berlin, visiting in New York (23 June 1921).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Goldberg was born in Przedborz, Poland (near Cracow). He lived at 314 Angelique St., West Hoboken, NJ, and was a merchant (pp. 1, 3). Praising Goldberg, Plotzky wrote in an approbation, "the scholarly author is a merchant who regularly sets aside time for Torah; this is a big deal in this age, and particularly in New York" (p. 3).

ספר כרם צבי contains novellae on the lections of the Pentateuch, the Scroll of Esther, Tractate Avot (*Ethics of the Fathers/ Pirkei Avot*) and the Talmud.

839 ספר מטה יהודה

דרשות קצרות וחומר לדרוש יותר מאלפים, אשר דרשתי במקהלות יותר משלשים שנה, מתוקים ונופת צופים מדבש

Author: [Judah Leib Lazarov] [לאזאראוו] יהודה ליב
Author's father: שמואל אייזיק
408 pp. (two cols. per page) 8vo
New York, 5681 [1921]
Publisher/printer: *s.n.*
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. 65): identical to t.p. #1.
Title page #3 (p. 129): identical to t.p. #1.
Title page #4 (p. 193): identical to t.p. #1.
Title page #5 (p. 257): identical to t.p. #1.
Title page #6 (p. 321): identical to t.p. #1.
Includes: preface (p. 3).
BHB2; *KA* #478.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר מטה יהודה contains short sermons on Pentateuchal lections that Lazarov delivered over a period of thirty years (p. 1). There are many references to American Jews (*e.g.*, on religious laxity, even among Orthodox rabbis, see pp. 115, 116). For sermons on some lections he referred readers to his other works (*e.g.*, p. 241). For an anthology of Talmudic and Midrashic references to Biblical verses with comments by Lazarov, see pp. 253-408. There are six separate title pages and this work may have originally been published in parts and later bound together (some parts end in the middle of a sentence [*e.g.*, pp. 256, 320] and there is what appears to be evidence of the original wrappers on the inner margins of some t.p.'s). *KA* catalogues only one section, encompassing pp. 195-296.

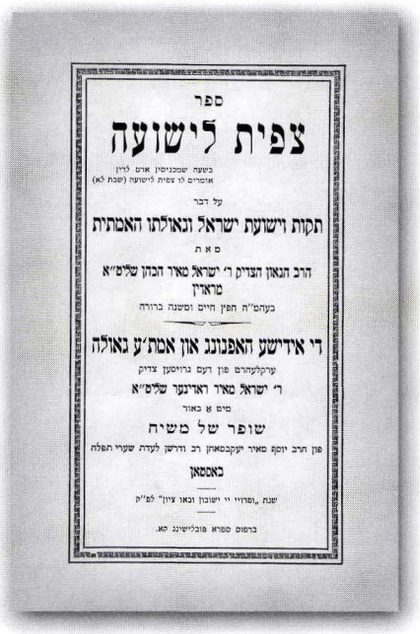
For biography, other works, approbations granted and references: see #610.

840 ספר צפית לישועה

על דבר תקות וישועת ישראל וגאולתו האמתית ... די אידישע האפנונג און אמת'ע גאולה ... מיט א באור שופר של משיח

Author: Israel Meir [Hacohen] Radiner [Kagan] [Hafez Hayyim] [חפץ חיים] [קגן] ראדינער [הכהן] ישראל מאיר
Author's father: אריה זאב
Author: Joseph M[eir]. Jacobson [יעקובסון, דזשייקאבסאן] יוסף מאיר יעקבסאהן
Author's father: ישעיה יעקב
30, [2], 10, [2] pp. + wrappers 8vo
Boston, 5681 [1921]
Chronogram: ופדויי יי ישובון ובאו ציון
Printer: Safro Publishing Co.
Front wrapper: border; extended writing; Yiddish.
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. 1): border; "מאמר שופר של משיח כולל אורו של משיח וטובתם של ישראל שנזכה כלנו מהרה לאורו".
Includes: preface (pp. 3-7); publisher's preface (p. 7); a.a. (9 Otisfield St., Roxbury, Boston) (p. 8).
Other languages: Yiddish (translation).
BHB1; *KA* #700.
Copies: HUC; JNUL; LUB; *YGC.

Kagan was born in 1838 in Dyatlovo, Grodno Province. Though he did not excel in his studies in his early youth, he later became one of the towering figures of his age. At the age of thirty-five he published his first work, on the laws of slander and gossip. Its title, "חפץ חיים", became the name by which he is universally known. His most famous work was *משנה ברורה*, a commentary on the *Shulhan Arukh Orah Hayyim*. He also wrote *ספר נדחי ישראל* (Warsaw, 1894; reprinted in New York, 5720 [1960]) for Jews who had emigrated westward. (He opposed immigration to America altogether.) "Since he hoped for and believed in the imminent coming of the Messiah, he emphasized the study of the laws of sacrifices and worship in the Temple and other related subjects" (*EJ*). Although he did not desire to found a yeshivah, so many students had come to his home in Radun that by 1869 the "Radun yeshivah" came into being. He was also active on behalf of various organizations and he was a founder of Agudath Israel and Va'ad ha-Yeshivot. "His personality, his piety, his humility of conduct, his integrity of thought and action, together with his books, exercised a tremendous influence on religious leaders, and fascinated the masses, to whom he became the admired master and leader. Hundreds of sayings full of practical wisdom are attributed to him, and hundreds of stories both factual and legendary, all rich in morals, are reported about his life" (*EJ*). Kagan died in 1933.

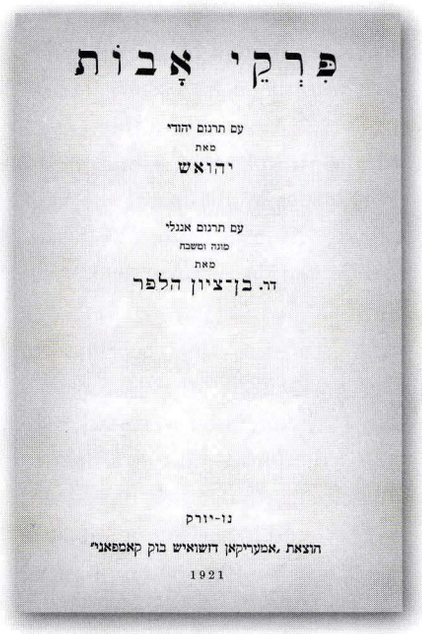

ספר
צפית לישועה
בשעה שמכניסין אדם לדין
אומרים לו צפית לישועה (שבת לא)
על דבר
תקות וישועת ישראל ונאולתו האמתית
מ א ת
הרב הגאון הצדיק ר' ישראל מאיר הכהן שליט"א
מראדין
בעהמ"ח חפץ חיים ומשנה ברורה
די אידישע האפנונג און אמת'ע גאולה
ערקלערהט פון דעם גרויסען צדיק
ר' ישראל מאיר האדענער שליט"א
מים א באור
שופר של משיח
פון הרב יוסף מאיר יעקבסאהן רב ודרשן לעדת שערי תפלה
באסטאן
שנת "ופדויי ה' ישובון ובאו ציון" לפ"ק
ברשום בספרא פובלישינג קא.

Jacobson was born in Kalne, Lomza Province, in 5640 [1880]. He studied in Radun with Kagan and in Vilna with R. Hayyim Ozer Grodzinski and was ordained in 5661 [1901]. Jacobson served as a rabbi in Salem, MA, from 5664 [1904] to 1907 [5667], when he accepted a position in New Bedford, MA. He returned to Salem in 5673 [1913], where he remained until he settled in Boston in 1918. There he served as the rabbi of Sha'arei Tefilah until 1924, when he founded the Aperion, a "well known synagogue and reception hall" (Abramowitz). Jacobson was involved in Agudath Harabbonim and Agudath Israel and was the president of Boston's Maimonides yeshivah. He was particularly active in efforts to encourage Sabbath observance. He died in 1958 and was buried in Israel.

Believing that the arrival of the Messiah was imminent, Jacobson published "צפית לישועה", an essay by the Hafez Hayyim on the subject (pp. 3-4). He also translated it into Yiddish and appended his own essay on the matter, "שופר של משיח" (pp. 1-10). See p. [1] for Yiddish exhortations by ח.נ.ב. to observe the Sabbath. For "שיר האמונה ... (to the tune of Hatikvah)," by R. Abraham Isaac Kook of Jerusalem, in Hebrew and Yiddish, see pp. [1-2]. *ספר צפית לישועה* cost seventy cents and proceeds were donated to benefit the Lishkat Hashabbath (Sabbath Society) of Boston (p. 8). HAR records a copy published in Boston in 1910 (*s.n.*), but it can't be verified that they have such a copy. The front board is identical to t.p. #1.

Other works (Kagan): see *EJ*.
Other works (Jacobson): *Yesod Hashaboth* *ספר יסוד השבת* (New York: Shulsinger Bros., 5704/1944).
Approbations granted (Kagan): #65.
References (Kagan): *EJ*, 9:1068-70 (portrait).
References (Jacobson): Abramowitz, 26 (portrait); Rand, 24 (portrait).

841 פרקי אבות עם תרגום יהודי
מאת יהואש עם תרגום אנגלי מוגה ומשבח מאת דר. בן–ציון הלפר



Author: B[enzion]. Halper [בן ציון הלפר]
Author: Yehoash [Solomon Bloomgarden] [יהואש [שלמה בלומגרדן]
vii, 111, [1] pp.
New York, 1921
Publisher: American Jewish Book Company
Title page #1 (p. i): half title; "פרקי אבות".
Title page #2 (p. ii): English only; "Pirke Abot Sayings of the Fathers Yiddish Translation by Yehoash English Translation Revised by B. Halper."
Title page #3 (p. iii): plain.
Includes: copyright, 1921, by publisher (p. iv); preface (pp. v-vi); table of contents (p. vii); typesetter's statement (p. [1]).
Other languages: English; Yiddish.
BHB1; Witzkewitz #452.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Yehoash was born in Virbalis, Lithuania, ca. 1870-2. He studied traditional and secular subjects and enrolled for a short while in the yeshivah of Volozhin. He immigrated to New York ca. 1890-2. He tried his hand, and failed, as a bookkeeper, tailor, peddler and Hebrew teacher. He was admitted to the Denver Sanatorium for Consumptives in 1900 after contracting tuberculosis. While living there for the next ten years, he published poetry, fables and translations in the Yiddish press. He also compiled a dictionary of Hebrew and Aramaic words that appear in the Yiddish lexicon. It was during this period that he began to work on his magnum opus, a new translation of the Bible into Yiddish. Yehoash returned to New York in 1909 and he settled in Rehovot, Land of Israel, in 1914. He returned to New York following the outbreak of World War I. Having learned Arabic while in the Land of Israel, Yehoash realized the inadequacies of the Biblical books he had translated thus far and he began anew. The new translation began to appear serially in the Yiddish press in 1922 and only the Pentateuch had appeared by the time of his death; the remaining books were published posthumously from his manuscripts. "His version was hailed as a contribution of national significance and perhaps the greatest masterpiece in the Yiddish language. It sought to be absolutely faithful to the original in content and in form ... Yehoash was ... able to retain the rhythm and flavor of the Hebrew to a larger extent than preceding Bible translators. The two-volume edition, with parallel Hebrew and Yiddish texts, distributed in tens of thousands of copies, became a standard work for Yiddish-speaking homes throughout the world" (*EJ*; for a more critical review, see *OZ*). "In the writings of Yehoash, American Yiddish poetry reached its climax on the romantic scale" (Soviv, 38). In addition to his original work, he also translated Longfellow, Omar Khayyam, Hasidic tales, Aesop, La Fontaine, Lessing and the Koran into Yiddish. Among those who influenced Yehoash was Arnold Ehrlich. Yehoash represented New York as a delegate to the American Jewish Congress. He died in New York in 1927. His brother-in-law was Ben-Avigdor.

"The Hebrew text of this volume [of Pirkei Avot] is based upon the best editions of the Talmud and the prayer-books, notably that of Simeon Singer's *Authorized Prayer Book*. In a popular edition there is no more room for variants and intricate problems of textual criticism. This classic is therefore presented in the form it has been known to the people for centuries. The vocalization, however, has been carefully revised by Dr. B. Halper ... in accordance with the present knowledge of the grammar of the Mishnah. The same scholar has revised and improved the English translation which is based on the various existing translations. Wherever necessary, new interpretations have been introduced. The Yiddish translation is from the pen of Yehoash, the celebrated Yiddish scholar and poet. This volume has been artistically put into type by Mr. Moses Alperovich, formerly chief compositor of the famous Romm press in Vilna. It will be observed that an effort has been made to imitate the pages of the Talmud where the text is surrounded by the commentaries and the Tosafists. It has

been deemed advisable to add, at the end of the volume [pp. 91-111], short biographical sketches of the Tannaim who are mentioned in the text, which, it is hoped, will prove useful to students" (pp. v-vi). The boards are illustrated with clasps. Yehoash's Yiddish translation originally appeared alone as *די לעהרען פון די פאטערס* (New York: Verlag Yehoash, 1912); see Witzkewitz #452 for reviews.

Other works (Yehoash): contributed to #342, #357, #460, #491, #923, #925, #928. Also see Witzkewitz.
References (Yehoash): *AJYB* 6 (1904-5), 66; *AJYB* 24 (1922-3), 122; *AJYB* 29 (1927-8), 117; *CDAJB*, 1:63; *EJ*; *JCR*, 1444; JTSA Archives; *LFDNYL*, 233-44; *OZ*, 72-3; Rejzen (1926), 1:1244-53 (portrait); *UJE*, 2:4113-4; Waxman, 4:1021-3, 1103-4; Witzkewitz (portrait); *WWIAJ* (1928), 66-7.
For biography, other works and references (Halper): see #618.

842 ספר אור תורת משה

Author: Moses J[udah]. Bayuk יהודה משה באיוק
Author's father: יעקב
New York [*i.e.*, Bronx], 5682 [1922]
[4], 3, [9]-15, 291, <[7]> pp. 8vo
Printer: A. H. Rosenberg, 364 Alexander Ave. (Bronx)
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. <[1]>): border; English only; extended writing; "'The Light of the Bible of Moses' by J. Moses Bayuk."
Includes: acknowledgments (p. [2]); preface (pp. 1-3); table of contents (pp. 9-15); dedication to children (p. <[2]>).
Approbations (pp. [1-3], <[3-7]>): R. Dov Aryeh Levinthal of Philadelphia (12 May 1921); A[braham]. H[ayyim]. Rosenberg (1 Mar. 1921, 13 Mar. 1921, 5 June 1921 and 6 Oct. 1921); Dr. Arie [Dov Aryeh] Levinthal of Philadelphia (25 Apr. 1921); (1 Dec. 1920); (5 June 1921); (13 Mar. 1921).
Other languages: English (pp. <[1-7]>).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Bayuk, a descendant of R. Elijah of Vilna [Gra] (#842, t.p.), was born in Bialystok in 1849. He attended a government school, which was unusual for a Jew in this period, and became a lawyer and a tax collector. "According to family tradition, Bayuk was a friend of Count Tolstoy and both were friendly with an individual who was arrested following the assassination of Alexander II in 1881. Documents were found in the arrested individual's apartment signed by Tolstoy and Bayuk and as a consequence Bayuk escaped from Russia and came to America" (Kaganoff [1990-1], 76). Bayuk was a founder of the Am Olam movement and he helped organize the Jewish agricultural colony of Alliance, NJ. He was one of the more successful and learned farmers in the colony and he served as a *dayyan* and was the leader of the Tifereth Israel congregation. He also served as a justice of the peace for forty years. Bayuk was knowledgeable in Kabbalah and science and he visited the Land of Israel in 1912 to conduct scholarly research. He died in 1932.

ספר אור תורת משה contains essays on the first two chapters of Genesis. Its publication was financed by Bayuk's sons, Israel (Samuel) and Meyer, both of whom lived in Philadelphia (pp. [2], <[2]>). Some of the approbations also appear in Bayuk's *ספר אמרי תורת משה* [#843].

Other works: #843; *ספר אלהות תורת משה* (New York: Oriom Press, 5688 [1928]); *ספר אלהות תורת משה* (New York: Oriom Press, 5689 [1929]); *ספר אצילות תורת משה* (New York: Oriom, 5689 [1929]).
References: Brandes, 91, 146, 161, 209, 225, 273, 301; *DA2*, 19-20; Kaganoff (1990-1), 76-7, 82, 87.

843 ספר אמרי תורת משה

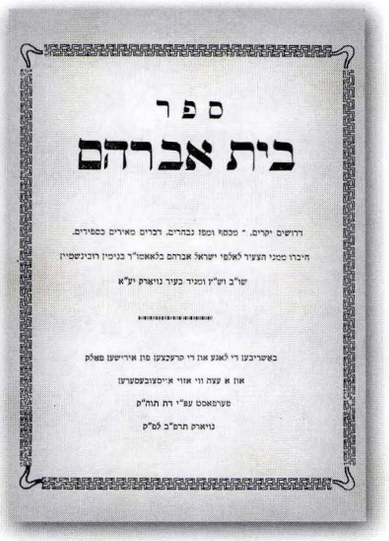
Author: Moses J[udah]. Bayuk יהודה משה באיוק
Author's father: יעקב
[16], 294, <[9]> pp. 8vo
New York [*i.e.*, Bronx], 5682 [1922]
Printer: A. H. Rosenberg, 364 Alexander Ave. (Bronx)
Title page #1 (p. [1]): border; extended writing.
Title page #2 (p. <[1]>): border; English only; extended writing; "'The Essays of the Bible of Moses' by J. Moses Bayuk Author of The Light and Bible of Moses."
Includes: dedication to sons (p. [2]); memorial to wife (p. [3]); preface (p. [8]); table of contents (pp. [9-16], [1-6]); dedication to sons (p. <[3]>); memorial to wife (p. <[3]>).
Approbations (pp. [4-7], <[4-9]>): R. Dov Aryeh (Bernard Louis) Levinthal of Philadelphia (12 May 1921); R. Nahum Brenner of Philadelphia; Nahum Sokolow (26 May 1923); A[braham]. H[ayyim]. Rosenberg of New York (13 Mar. 1921, 5 June 1921, 6 Oct. 1921 and *s.a.*).
Other languages: English (pp. [1-9]).
BHB1.
Copies: HAR; HUC; JNUL; *YGC.

ספר אמרי תורת משה contains essays on the lections of Genesis. Some of the approbations also appear in Bayuk's *ספר אור תורת משה* [#842]. Sokolow's approbation is dated later than the imprint date. Bayuk's sons, Israel (Samuel) and Meyer, financed the publication of this work (pp. [2], <[2]>).

For biography, other works and references: #842.

844 ספר בית אברהם

דרושים יקרים. מכסף ומפז נבחרים, דברים מאירים ישראל כספירים.


ס פ ר
בית אברהם
דרושים יקרים. מכסף ומפז נבחרים, דברים מאירים כספירים.
חיבור מכמי הצעיר לאלפי ישראל אברהם בלאאמו"ר בנימין רובינשטיין
שו"ב וש"ץ ומגיד בעיר נויארק יע"א
באשריבט די לאנג אוז די פרעבענז טון איידישען משלח
אוז א עצה וויי אזוי איינצובעשערען
מערמאסט עפ"י דת תוה"ק
נויארק תרס"ב לפ"ק

Author: [Israel Abraham Rubinstein] ישראל אברהם רובינשטיין
Author's father: בנימין
[2], 16 pp. + wrappers 8vo
New York, 5682 [1922]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing; Yiddish.
Title page (p. 1): identical to f.w.
Includes: preface (p. [2]).
Other languages: Yiddish (translation).
KA #82.
Copies: LUB; *YGC.

Rubinstein was a *shohet*, preacher and cantor in New York (p. [2]).

ספר בית אברהם contains two sermons: "The Status of the Jews in the Diaspora" (pp. 1-8) and "The Unity of the Jewish Nation" (pp. 9-16). Each page contains the Hebrew text on top and a Yiddish translation underneath. "At present my large composition (which I have named 'רחמי אברהם') on the Pentateuch and with sermons on all the lections is in press. Because the poor person has nothing and the printing costs are inflated, I am unable to acknowledge the completion of the task and the printing is in a state of emergency. I therefore present this small humble offering; this book is small in quantity but great in quality. Hopefully in a short while I will merit, if God wills it, to publish my large work" (p. [2]).

845 ספר גן לישראל
מאת ישראל נחמי' בלא"א יוסף ארי' ז"ל ראבינאוויץ



Author: [Israel Nehemiah Rabinowitz] [ראבינאוויטש] ישראל נחמיה ראבינאוויץ
Author's father: יוסף אריה
9, 9-10, 12-76, [1], 77-100, [1], 101-104 pp. + wrappers 8vo
Boston, 5682 [1922]
Chronogram: נבאה לגן ישראל
Publisher/printer: *s.n.*
Front wrapper: border.
Title page #1 (p. [1]): border; extended writing; Yiddish; "ספר גן לישראל פארשידענע רעדעס אויף פארשידענע צייטען אויף אלע שמחות ביי אידען פיר שבתים און יו"ט, אין זשראגאן. פון ישראל נחמיה בן לא"א יוסף ארי' ז"ל ראבינאוויץ ערשטער טהייל".
Title page #2 (p. [1]): border; "ספר גן לישראל חלק שני".
Includes: table of contents (pp. 2-3); preface (pp. 3-4); a.a. (580 Beach St., Revere, MA) (p. 4); list of subscribers (pp. 7-9); memorials (pp. [1], 101); list of subscribers (pp. 102-3); errata (p. 104).
Approbations (pp. 5-6): R. Gavriel Zev Margolis of New York (27 Dec. 1921); R. Joseph Meir Jacobson of Roxbury (23 Nov. 1920); R. Aaron Reuben Charney of Revere, MA (8 Dec. 1921).
Other languages: Yiddish (pp. 1-75).
Copies: HAR; HUC; LUB; *YGC.

Rabinowitz was born in Vilna (p. 6) prior to 1874 (when his mother died; p. 101). He was in America by 1896, when he preached in the Anshei Vilna congregation of Boston (p. 93). He was later a merchant in Revere, MA (p. 6). In Revere he preached in the Tifereth Israel Congregation (*passim*). Rabinowitz was the son-in-law of the uncle of R. Gavriel Zev Margolis (p. 5).

ספר גן לישראל contains sermons in Yiddish and Hebrew that Rabinowitz preached at the Anshei Vilna congregation of Boston, the Tifereth Israel congregation of Revere (MA) and the Vilna Society, as well as at various events. For sermons for bar mitzvahs, see pp. 18, 22, 78. On the tribulations of immigrating to America, see p. 79. On Rabinowitz's family, see p. 101. In a variant copy in YGC, some of the preliminary pages are paginated differently.

References: Caplan (2002), 213.

846 ספר דרכי בקדש
... דרושים יקרים לסליחות לתקיעת שופר, לשבת שובה, לכל נדרי ליום כפור ועוד כמה דרושים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה]
Author's father: ישעיה מאיר
32 pp. + wrappers 8vo
St. Louis, 5682 [1922]
Printer: Moinester Printing Co.
Front wrapper: border.
Title page (p. 1): border; extended writing.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 2); contents (p. 3); preface (pp. 4-6).
BHB1; *KA* #185.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר דרכי בקדש contains sermons and one eulogy. Silverstone called on all synagogues to establish talmud torahs (p. 11). He thanked his community in Washington for its support (p. 5). Silverstone intended for his works to be used by preachers (p. 5). He titled this volume *דרכי בקדש* because it was supposed to be his last book before immigrating to the Land of Israel (p. 4). In fact, his plans were derailed and #864 was the last book he published in America. The printer erroneously set the text for p. 20 on p. 21 and *vice versa*. See Caplan (2002), 242.

For biography, other works, approbations and references, see #162.

847 ספר לימין אביון


ספר

לימין אביון

כולל דברי כבושים והתעוררות שמורתי בקהלת קדש
לאהבת חסד וצדקה בכלל, ולחזוק תלמידי חכמים בפרט.

הדל במשפחתי הרמה
בן ציון בהרר משה זל אייענשטאדט
מנכבדי תנאין רבן של כל בני הגולה
מרן מאיר זצ"ל אייזענשטאדט
בעל תשובות „פנים מאירות" וכדומ

שנת קומה ע'ז'ר'ת'ה' לנו לפ"ק

PRINTED BY TOMASHOFF PRESS, Inc.
8 RUTGERS STREET. NEW YORK

Author: Benzion Eisenstadt [אייזנשטאדט] בן–ציון אייזענשטאדט
Author's father: משה
32 pp. + wrappers 8vo
New York, 5682 [1922]
Chronogram (p. 1): קומה ע'ז'ר'ת'ה' לנו
Publisher: Benzion Eisenstadt, 245 Thatford St. (Brooklyn)
Printer: Tomashoff Press, Inc., 8 Rutgers St. (New York)
Front wrapper: border; English; extended writing; "ספר לימין אביון ... יכיל הטפות ונאומים התעוררות ודברי כבושים לצדקה".
Title page (p. 1): border; English; extended writing; "ספר לימין אביון כולל ... דברי כבושים והתעוררות לאהבת חסד צדקה כלל, ולחזוק תלמידי חכמים בפרט".
Includes: a.a. (245 Thatford St., Brooklyn) (f.w.r.); memorial to parents (p. 3); preface (4 June 1922) (p. 4).
Approbations (f.w.v.): Dr. Judah Elyakim Goldberg; Aaron Mordekhai Halevi Ashinsky of Pittsburgh (11 Oct. 1918); R. Asher Zev Werner of Paterson (28 July 1920).
BHB1; *KA* #402.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר לימין אביון contains five sermons that Eisenstadt delivered in Brownsville to raise money for war victims (specifically scholars). It cost "one shekel" (b.w.v.), or fifty cents (adv. in #855, b.b.). The sermons were originally delivered in Yiddish (p. 4). On his children, see p. 4. Eisenstadt considered Brownsville a "great city of scholars and authors" (p. 4).

For biography, other works, approbations granted and references: see #392.

848 לב רגש

Author: [Samuel Hurwitz] שמואל הורוויץ
Author's father: אברהם שמעון
128 pp. 8vo
New York, 5682 [1922]
Printer: [Alpha Press]
Title page (p. 1): border.
Includes: table of contents (p. 3); preface (pp. 5-7); footnotes.
BHB1; *KA* #393.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Hurwitz was a student of R. Elijah Barukh. He served as a rabbi in Mir, Kamionka (Grodno Province), the Bronx (t.p.) and, by 1927, in Brownsville. He acquired a knowledge of French, English, German and Arabic (see his *הברקות*). (The English spelling of his surname is recorded based on a stamp in the YGC copy. He should not be confused with R. Samuel [Shemaryahu] Halevi Hurwitz of Baltimore.)

לב רגש contains homilies (or sermons?) for various occasions. It is included in his *כל כתבי רשבאש*. The printer is recorded based on *BHB1*.

Other works: *הרהודי לב רגש* (New York: Oriom Press, 5688/1928); *הברקות* (New York: Posy-Shoulson, 5695/1935); *מתורתו של שקספיר* (New York: Posy-Shoulson Press, 5695/1935); *תנועות לב רגש* (New York: Isaac Moinester, 5704 [1944]); *כל כתבי רשבאש* (New York: Shoulson, 5708 [1948]).
References: *DA2*, 59; *SYSRO*, 161.

849 ספר קדש ישראל

דרושים נפלאים, אשר דרשתי במקהלות, בחג השבועות, סליחות, ראש השנה, ויום כפור, סוכות, שמיני עצרת, קיבוץ גליות, שבת חנוכה, עם הערות יקרות מפנינים מגדולי הראשונים

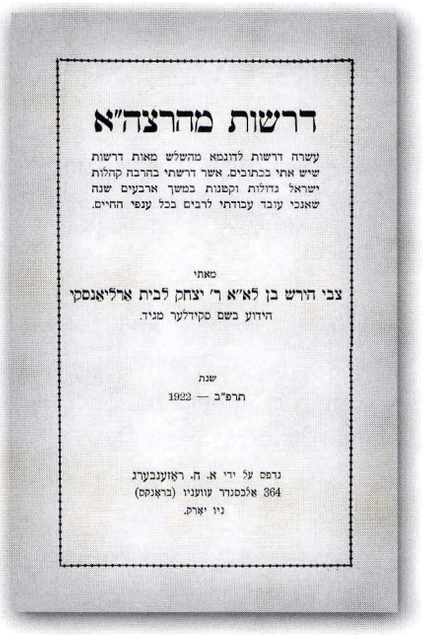
Author: H[ayyim]. [Yehiel] Oshry [Oshri, Asheri] חיים יחיאל אשרי
Author's father: יצחק מרדכי
78, [2] pp. + wrappers 8vo
New York, 5682 [1922]
Chronogram: ישראל אשר בך א'ת'פ'א'ר'
Printer: Alpha Press, 138-40 Second St.
Front wrapper: border; extended writing.
Title page #1 (p. 1): border; extended writing.
Back wrapper: border; English only; "Kodesh Yisroel Sermons and Addresses by Rabbi H. Oshry."
Includes: contents (p. 2); preface (pp. 9-16); list of subscribers (pp. 76-7); memorials (pp. [1-2]); a.a. (2349 Druid Ave.) (b.w.).
Approbations (pp. 3-4): R. Judah Leib Gordon of Lomza, visiting in Baltimore (22 Mar. 1922); R. Shalom Isaac Lewitan of Christiania [Oslo]; R. Elijah Meir Feivelzon of Kupiskis; R. Moses Rom (Romanov) of Syracuse (1 Mar. 1922).
Other languages: Yiddish.
BHB1.
Copies: HAR; LUB; *YGC.

ספר קדש ישראל contains Yiddish sermons, some of which are dated 5660/1900 and between 5679/1918 and 5681/1920. The footnotes and rabbinic sources at the beginning of each sermon are in Hebrew. For an autobiography, see pp. 5-8.

For biography, other works and references: see #167.

850 דרשות מהרצה"א

Author: [H{arris}. {Zevi Hirsch} Orliansky] צבי הירש ארליאנסקי
Author's father: יצחק
254, [2] pp. 8vo
Bronx, 5682/1922
Printer: A. H. Rosenberg, 364 Alexander Avenue (Bronx)
Printer (p. [2]): Yehezkel Lifshitz, 382 Lafayette St. (New York)
Title page (p. 1): border; extended writing.
Includes: acknowledgments (p. 3); memorial to son (p. 4); errata (pp. [1-2]); a.a. (823 Kelly St., New York).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.


דרשות מהרצה"א

עשרה דרשות לדוגמא מהשלש מאות דרשות שיש אתי בכתובים. אשר דרשתי בהרבה קהלות ישראל גדולות וקטנות במשך ארבעים שנה שאנכי עובד עבודתי לרבים בכל ענפי החיים.

מאתי
צבי הירש בן לא"א ר' יצחק לביה ארליאנסקי
הידוע בשם סקידלער מגיד.

שנת
תרפ"ב — 1922

נדפס על ידי א. ח. ראזענבערג
364 אלכסנדר עווניו (בראנקס)
ניו יארק.

Orliansky was born in Dabrowa, Grodno Province, in 1864 (p. 5; not 1865 as in *BHB1* or 1867 as in *EID*). He studied in Grodno, Bielsk, Bocki and סווילאץ [Swilatz?] and was ordained by R. Malkiel Zevi of Bocki and R. Meir Jonah of Swilatz. A natural speaker, he began to preach when in Bielsk and at the age of seventeen he was appointed the preacher of Swilatz. He then preached in various towns and earned a reputation as the "Skidler *maggid*." He was drafted into the army in 5646 [1886] and then discharged later that same year. Orliansky immigrated to Britain in 1895 and served as a rabbi and a preacher in London, Glasgow and Leeds for ten years. He was the first to preach in Yiddish in the Duke's Place synagogue. He also visited smaller communities to spread the Zionist gospel. He immigrated to America in 1905 to improve his financial situation and to spread Zionism among American Jews. At first Orliansky was disappointed and he was forced to take a job as a preacher for ten dollars a week. But six months later, as word of his talents spread, he was appointed the rabbi of the synagogue of the Uptown Talmud Torah. Four years later he became the rabbi of Nahalat Zevi (E. 109th St.). He also served as a rabbi in Newark and Brooklyn (Ohev Shalom). Orliansky was a member of the Jewish Ministers Association of America. Among those he credited with influencing his preaching style was R. Abraham Aaron Yudelewitz.

דרשות מהרצה"א contains "ten sample sermons from the three hundred sermons that I have in manuscript, which I preached in many large and small congregations of Israel during a forty-year period" (p. 1). He was unable to publish all of them because of prohibitive printing costs (p. 17). For his autobiography, see pp. 5-18. For letters from R. Naphtali Adler Hacohen, R. Isaac Jacob Reines, R. Isaac Elhanan Spektor, Zalman Yudelewitz and Hovevei Zion, see pp. 18-22. Vol. 2 was printed in 5687/1927 in New York by Oriom Press.

References: *BHB1*; *EID* (1/4/1905, Ivernia); *JCR*, 1192; ***דרשות מהרצה"א***.

851 ספר חזיונות אברהם

הוא א) קובץ דרשות על ספר בראשית, ומועדי השנה, אשר דרשתי לפני קהל עדת בית הכנסת הנקוב בשם "ת"ת בית אברהם" ברחוב 146 במזרח העיר בבראנקס. ב) חומר לדרוש לספר שמות. ג) ביאור שני מאמרי חז"ל בתור דוגמא מספרי על אגדה. ד) ונלוו עליהם איזה דרשות בשפת אנגלית אשר דרשתי לפני צעירי עמנו שאינם מבינים יהודית.

Author: [Abraham Naphtali Gallant {Galant}][גאלאנטי] אברהם נפתלי גאלאנט
Author's father: ישראל יצחק
222 pp. 12mo
New York [*i.e.*, Bronx], 5682/1922
Printer: A. H. Rosenberg, 364 Alexander Avenue (Bronx)
Title page (p. 1): border; extended writing.
Includes: memorial to parents (p. 2); preface (pp. 3-4); dedication to wife (p. 4).
Other languages: English (pp. <1-30>).
Copies: HAR; HUC; *YGC.

Gallant was born in Zakroczym, Poland, in 1876 and was ordained by R. Jonah Zlotnick of Plock, Poland. He served as a rabbi in his native town before immigrating to America in 5666 [1906]. He became the rabbi of Talmud Torah Beth Abraham of the Bronx in 1917 and he lived at 494 E. 140th St. (#875, p. [1]). Gallant was the president of the Board of Orthodox Rabbis of New York, a delegate to the American Jewish Congress and a member of Agudath Harabbonim. Gallant considered the mass immigration to America to be a temporary sojourn and he anticipated that the Jews would return to Eastern Europe (Caplan [2002], 214). Many of his sermons criticize Reform Judaism and deviations by immigrants from Orthodoxy. His interest in modern technology is evident from his sermons (Caplan [2002], 173-4). He died in 1936.

Acceding to popular demand, Gallant decided to publish this volume of his sermons. Due to the high cost of printing, *ספר חזיונות אברהם* only contains sermons for the lections of Genesis and material for sermons for the lections of Exodus. Two English sermons "were incorporated with this volume to make it accessible to the English reader" (pp. 3, 193; the sermons are on pp. 195-222). For usages of English phrases within the text of his Hebrew sermons, see pp. 42, 64. For a comparison of the role of women in antiquity and modernity, see pp. 69-73. On the preference of American Jews for Zionism and Reform over traditional Orthodoxy, see p. 101. For a comparison of the role of the rabbi in the eyes of Jews in America with that in the eyes of the Jews in Europe, see p. 108. On the position of the Jews in America, see p. 188. The volume does not include ביאור שני מאמרי חז"ל בתור דוגמא מספרי על אגדה as stated on the title page.

Gallant published a second edition of *ספר חזיונות אברהם* the same year [JNUL, LUB, YGC]. The texts of both editions are identical in content, layout, format and type. In the second edition, the English sermons are bound and paginated from left to right (*i.e.*, the collation is 192, <30> pp.). The English section in the second edition lacks the English preface that is in the first edition (p. 193), but it has an English title page dated 3 Apr. 1922 ("Chazyonos Avrohom A collection of addresses rendered on various occasions and interpretations of Biblical and Talmudical passages by Abraham N. Gallant"). The second edition is identified as such only on the front board. The front board of the second edition lists the publisher as S. Druckerman (50 Canal St.) and has a variant title ("ספר חזיונות אברהם דרשות לשבתות ומועדי השנה מאת הרב אברהם גאלאנט הוצאה שניה"). *ספר חזיונות אברהם* was received well and Gallant was entreated to issue a second volume (#875).

Other works: #875; *ספר משל ומליצה*, 5 vols. (New York, 5687/1926-5696/1936); *ספר מועדים לשמחה* (New York: Oriom Press, 5688/1928); *ספר המדרש והמשנה* (Bronx: General Linotypers, 5692 [1932]); "הרבנים המתוקנים המסוכנים" in #891, 342-6. A sermon appears in Isaac Simhovitz, *ספר ילקוט יצחק* (Warsaw: Sz. Sikora and I. Milner, 5693 [1933]), pp. 89-92 (*BHB1*).
Approbations granted: Isaac Simhovitz, *ספר ילקוט יצחק* (Warsaw: Sz. Sikora and I. Milner, 5693 [1933]); Hayyim Molod, *ספר תורת חיים* (New York: *s.n.*, 5716/1956).

References: *AJYB* 38 (1936-37), 428; *ASAB*, 60; *BEOAJ*, 163; *BHB1*; Caplan (2002), index; *CDAJB*, 1:189; *JCR*, 292, 1187, 1443; *SYSRO*, 159; *WWIAJ* (1928), 213.

852 קובץ דרשות ונאומים

Author: M[ordekhai]. [Max?] Doctor [דוקטור] מרדכי דאקטאר
Author's father: צבי הירש
Author (vol. 2): L. H. R. [ל.ה.ר.]
Bronx, 5682/1922
BHB1; *KA* #564 (vol. 2); Rivkind #286.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1

230, [1] pp. 8vo
Printer (p. 1): A. H. Rosenberg, 364 Alexander Avenue (Bronx)
Printer (p. [1]): Yehezkel Lifshitz, 382 Lafayette St. (New York)
Title page (p. 1): border; extended writing; "קובץ דרשות ונאומים לזמנים, לענינים ולמקרים שונים בחיי הלאום, המשפחה והיהדות. בשני חלקים חלק א'".
Includes: preface (p. 3); acknowledgments (p. 4); preface (5-8); contents for vols. 1-2 (p. 9); a.a. (10 East 115th St.) (p. [1]); errata (p. [1]); footnotes.

VOL. 2

113, [5], <21> pp. 8vo
Printer: A. H. Rosenberg, 364 Alexander Avenue (Bronx)
Printer (p. [1]): Yehezkel Lifshitz, 382 Lafayette St. (New York)
Title page #1 (p. 1): border; "קובץ נאומים לזמנים, לענינים ולמקרים שונים בחיי הלאום, המשפחה והיהדות".
Title page #2 (p. <1>): English only; "Sermons and Addresses."
Includes: preface (p. 2); errata (p. [1]); memorial to parents and children (pp. [2-3]); blank memorial page (pp. [4-5]); footnotes.

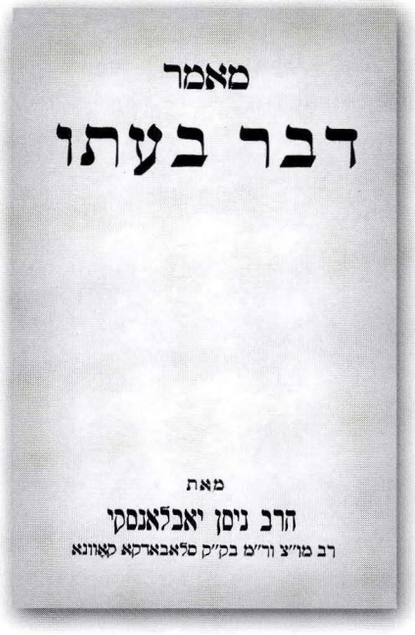
In 1904, while a young man, Doctor began preaching in Kol Israel Anshei Polin of Forsythe St. (New York). He served as its secretary ca. 1917. Later he also preached in an uptown synagogue (Kol Israel's Harlem branch?) (vol. 1, pp. 3, 4). Doctor is titled "Rabbi" on the title pages of *קובץ דרשות ונאומים*.

קובץ דרשות ונאומים contains sermons and speeches for various occasions. On the habit of American Jews pledging donations but not fulfilling their pledges, see vol. 1, p. 230. On courtship in America, see vol. 2, pp. 3-6. On American bar mitzvahs, see vol. 2, p. 110n1. On the role of sermons, see vol. 1, pp. 8-7. Four sermons were translated into English by L. H. R. (vol. 2). *BHB1* does not record the errata page in vol. 1. *KA* only records vol. 2 and collates 120 pp. The English sermons also appear (without attribution) in *Complete Cantor's and Reverend's Handbook and Speeches for Various Occasions* רעווערענ'ס האנד בוך השלם, 4th ed. (New York: Hebrew Publishing Company, 1929); the corresponding Yiddish speeches in רעווערענ'ס האנד בוך are completely different.

References (Doctor): *JCR*, 214.

853 מאמר דבר בעתו

Author: [Nissan {Nison} Jablonski] [Yablonsky] [יאבלונסקי] ניסן יאבלאנסקי
Author's father: עזריאל זליג
64 pp. 8vo
S.l., [ca. 1922-6]
Publisher/printer: *s.n.*
Title page #1 (p. 1): half title; "מאמר דבר בעתו".
Title page #2 (p. 3): extended writing; "מאמר דבר בעתו דברים אחדים, ואיזה מאמרים, שנאמרו בעתם ובזמנם לעורר את אחינו בני ישראל להיות לאחיעזר ולאחיסמך לאחיהם הסובלים מהמלחמה האיומה ותוצאותי' הנוראות מאת ניסן יאבלאנסקי רב מו"צ בק"ק סלאבאדקא קאוונא."
Includes: preface (pp. 5-6).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.



Jablonski was born in 1877 in Stawiski, Lomza Province. He studied in the yeshivot of his native town, Eisiskes, Lomza and Slobodka and he earned a reputation as the "*illuy* of Stawiski." He served as a rabbi in Raseiniai and was appointed as a *dayyan* and rabbi in Slobodka in 1908. Though many of the Jewish inhabitants fled Slobodka during World War I, Jablonski remained in order to keep one of the town's yeshivot open for the students who did not leave. He assumed the mantle of *rosh yeshivah* (dean) and delivered daily lectures until the pre-war *rosh yeshivah* returned in 1920. In the intervening time his personal library, which included his own manuscripts, was confiscated by the Russians. Jablonski had been active in various relief efforts during the war and he advocated for Jewish rights when independent Lithuania was created. He immigrated to Chicago in 1922 to serve as a *rosh yeshivah* at the Hebrew Theological College. He also headed the Committee of the Chicago Organized Rabbinate (Misrad Harabbonim), which adjudicated cases of practical *halakhah.* Jablonski was a member of Agudath Harabbonim. He died in 1928.

Jablonski published מאמר דבר בעתו to demonstrate the hardships plaguing the Jews in Eastern Europe and to acknowledge the contributions of American Jewry to sustaining their European brethren during the war. It does not urge "European Jews to consider America as a destination," as recorded in Sherman, 107.

Other works: ספר נצני ניסן (St. Louis: Moinester Printing Co., 5690 [1930]). Contributed to הפרדס.
References: *BHB1*; *CDAJB*, 2:701; *DA2*, 93-4; Sherman, 107-8; *SYSRO*, 146; *WWIAJ* (1926), 663-4.

854 ספר אמר ודברים

מכיל בקרבו מאמרים תמוהים מחכמינו ז"ל בהגדותיהם וישא עליהם מדברותיו ברוח כביר ומתק שפתים להוסיף לקח בחכמה ומוסר, ולהבין לקורא את אמרי חז"ל כי נעמו חבר מאתי שמואל הלוי בלום

Author: Samuel Halevi Blum שמואל הלוי בלום
Author's father: ידידיה הלוי
188, [5] pp. (two cols. per page) 4to
New York, 5683 [1923]
Printer: Alpha Press, 138-40 Second St.
Title page (p. 1): border; extended writing.
Includes: preface (pp. 5-6); contents (pp. 7-8); list of subscribers (pp. [3-5]); errata (p. [5]).
Approbations (pp. 3-4): R. Shalom [Solomon] Jaffe of New York (24 May 1922); R. Abraham Aaron Yudelewitz of New York (24 May 1922); R. Elijah Einselbukh of Brooklyn (30 May 1922); R. Zevi Berman of Baltimore (9 Apr. 1922); R. Benjamin Hacohen Fleischer of Bayonne (22 May 1922).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר אמר ודברים contains homiletic essays. Most of the subscribers were *shohatim.* Blum's son-in-law, Hayyim Shalom Fischer, loaned him the money to print the volume (p. 2). For a dedication from the Ezrat Ahim Lodge of the Independent Order of Brith Abraham, see p. [2].

For biography, other works and references: see #722.

855 ספר אמרי יאי

יכיל דברי כבושים ומילי דחסדאי לתקיעת שופר, לשבת שובה, ולכל נדרי אשר הגה לבב הרב הגדול המפורסם, כש"ת מוהר"ר בן–ציון הי"ו בהר"ר משה זצ"ל אייזענשטאדט הופיע בעזרת תומכי תורה ומחזיקיה בבראנזוויל

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן–ציון אייזענשטאדט
Author's father: משה
16 pp. 8vo
Brooklyn, 5683 [1923]
Publisher/printer: *s.n.*
Front board: border; extended writing.
Title page (p. 1): identical to f.b., without border.
Includes: a.a. (245 Thatford St., Brooklyn) (b.b.); advs. for #539, #806, #847 (b.b.).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר אמרי יאי contains three sermons for the High Holidays. It was published with "the assistance of the supporters and sustainers of Torah in Brownsville" (p. 1). *BHB1* records the imprint place as New York, because the title page lists it is as "Brooklyn-New York."

For biography, other works, approbations granted and references: see #392.

856 ספר ארי במסתרים
דרושים יקרים לכל פרשיות השבוע

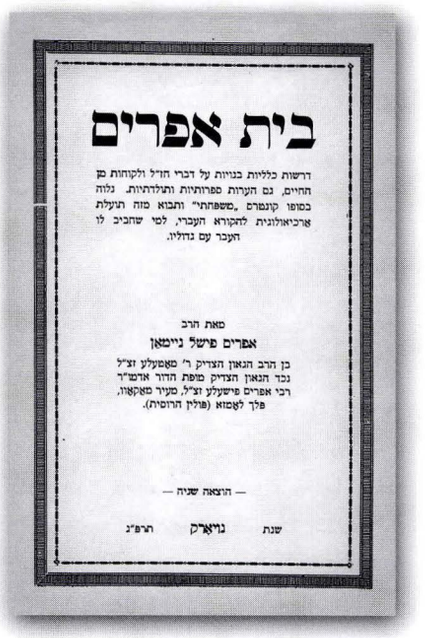

ספר
ארי במסתרים
יביע אומר ויתוה דעת דברי פשרים
בתורתנו הקדושה דרושים יקרים
לכל פרשיות השבוע כלם מסודרים
אשר חנן ד' החונן לאדם דעת אותי
מחבר הצעיר
יוסף ארי בן א"א המנוח
שבתה זאב בר' אברהם שוב
מיזוימאקי ליטאוסקע
אזהרה מהמדפיס המחבר
שלא לתרפים החיבור ארי במסתרים בלא רשותי
יוסף אריה נאלדבערג. 72 מאזאלק סטריט, נויארק
שנת תרפ"ג לפ"ק.
נויארק.
Wrubel & Kashine, Printers, 40 Montgomery St., N. Y.

Author: [Joseph Aryeh Goldberg] [גולדברג] גאלדבערג יוסף ארי[ה]
Author's father: שמחה זאב
92, [2] pp. 8vo
New York, 5683 [1923]
Printer: Wrubel & Kashine, Printers, 40 Montgomery St.
Title page: border; English.
Includes: a.a. (72 Suffolk St.) (p. 1); preface, in verse (p. 2); preface (p. 4); postscript (p. [1]); errata (p. [2]).
Approbations (p. 3): R. Joseph Zuckerman; R. Judah Leib Dwarzetz.
BHB1; *KA* #66.
Copies: JNUL; LUB; *YGC.

Goldberg's father was a *shohet* in Vysokoye, Byelorussia (p. 1).

This commentary on the Pentateuch is based on *peshat* (the plain meaning of the text). In addition to the printed approbations, Goldberg claimed that the work had received the imprimatur of R. Moses Zebulun Margolies [Ramaz] and R. Shalom [Solomon] Elhanan Halevi Jaffe (p. 2). The printer's address is listed in Hebrew as 40-2 Montgomery St. (p. 1).

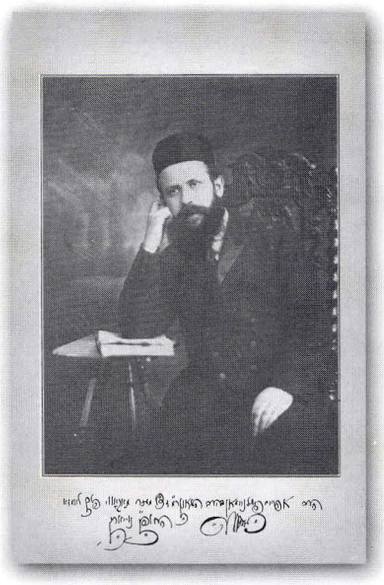
857 בית אפרים
דרשות כלליות בנויות על דברי חז"ל ולקוחות מן החיים, גם הערות ספרותיות ותולדתיות.נלוה בסופו קונטרס "משפחתי" ותבוא מזה תועלת ארכיאולוגית להקורא העברי, למי שחביב לו העבר עם גדוליו. מאת הרב אפרים פישל ניימאן ... הוצאה שניה.


בית אפרים
דרשות כלליות בנויות על דברי חז"ל ולקוחות מן החיים, גם הערות ספרותיות ותולדתיות. נלוה בסופו קונטרס „משפחתי" ותבוא מזה תועלת ארכיאולוגית להקורא העברי, למי שחביב לו העבר עם גדוליו.
מאת הרב
אפרים פישל ניימאן
בן הרב הגאון הצדיק ר' מאפעלע זצ"ל
נכד הגאון הצדיק מופת הדור אדמו"ר
רבי אפרים פישעלע זצ"ל, מעיר מאקאוו,
פלך לאמזא (פולין הרוסית).
— הוצאה שניה —
שנת נויארק תרפ"ג

Author: [Ephraim Fishel Neuman] אברהם פישל ניימאן
Author's father: מרדכי
[9], 13-47 pp. + wrappers 8vo
New York, 5683 [1923]
Printer (p. [1]): Levant, 138 2nd St.
Front wrapper: border; extended writing.
Title page #1 (p. [2]): identical to f.w.
Title page #2 (p. 25): border; "משפחתי מאת הרב אפרים פישל ניימאן חוברת זו סדרתי על פי מקורים שונים. ואדמה להביא בזה איזה תועלת ארכיאולוגית להקורא העברי למי שחביב לו העבר עם גדוליו."
Includes: dedication to Sir Herbert Samuel (p. [4]); preface (pp. [7-8]); memorial to father-in-law (p. [9]); footnotes.
Graphics: portrait of author (p. [3]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Neuman was born in Makow, Lomza Province, in 1882. He studied with various rabbis, including R. Naphtali Hertz Heilprin of Bialystok. While studying with Heilprin, Neuman also learned Russian and privately studied those subjects necessary to become a government-appointed rabbi (p. 9). He thereafter studied

in Vilna in the synagogue of R. Elijah [Gra], as well as with R. Meir Noah Levin of Moscow. He was ordained by R. Joseph Levinstein of Serock, Poland, and R. Zevi Ezekiel Michielson of Plonsk, Poland. Neuman immigrated to America in 5681 [1921] and served as the rabbi of New York's Anshei Makow congregation. He was a member of Agudath Harabbonim and he continued to serve as a preacher as late as 1940.



"I originally published this book in 5677 [1917] in Warsaw and upon arriving in America I decided to reprint it with additions. I have also included a brief autobiography as a preface" (p. [7]; the 5677 [1917] edition is not in *BHB1*). *בית אפרים* contains: sermons (pp. 13-23; on the freedoms of America and the poor state of Jewish education, see p. 15); "משפחתי", a record of Neuman's ancestry (pp. 29-44); and miscellaneous literary comments (pp. 45-7). See pp. [5-6] for letters from R. Zevi Ezekiel Michielson of Warsaw (4 Aug. 1922), R. Joseph Levinstein of Serock, Poland, R. Zevi Hirsch Friedling of Zamosc and R. Abraham Nathan Elberg of Zgierz. For a letter from Sir Herbert Samuel (28 Oct. 1919) acknowledging receipt of "משפחתי", see p. 27. "משפחתי" was also included in Neuman's *ספר דרכי חיים*, pp. 51-64.

Other works: *ספר דרכי חיים* (New York: Moinester Publishing Co., 5708 [1948]); *שם ויפת* (see Rand). Contributed to Jekutiel Kamelhar, *מופת הדור* (Mukachevo: Kahn and Fried, 5663 [1903]); *גבעת שאול* (preface); *המאסף*; *שערי ציון* (Jerusalem). Published Aryeh Leib Zinz, *ספר שיורי קומץ המנחה*, 2nd ed. (New York: Moinester Publishing Co., 5704 [1944]); Jacob Meir of Jalowka, *בית יעקב* (see Rand).
References: *BHB1*; *DA2*, 162-3; Rand, 88 (portrait).

858 ספר דורש טוב

דרושים יקרים לראש השנה לשבת תשובה, לכל נדרי. דרושים למושב זקנים, להכנסת אורחים להקמת מצבה ועוד כמה דרושים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה] סילווערסטאן
Author's father: ישעיה מאיר
32 pp. 8vo
[St. Louis], 5683 [1923]
Printer: [Moinester Printing Co.]
Title page (p. 1): a.a. (410 K Street, N.W., Washington, D.C.) (p. 2); border; extended writing.
Includes: dedication to family members (p. 3); contents (p. 4); preface (p. 5); postscript (p. 32); footnotes.
BHB1; *KA* #152.
Copies: HAR; HUC; JNUL; LUB; *YGC.

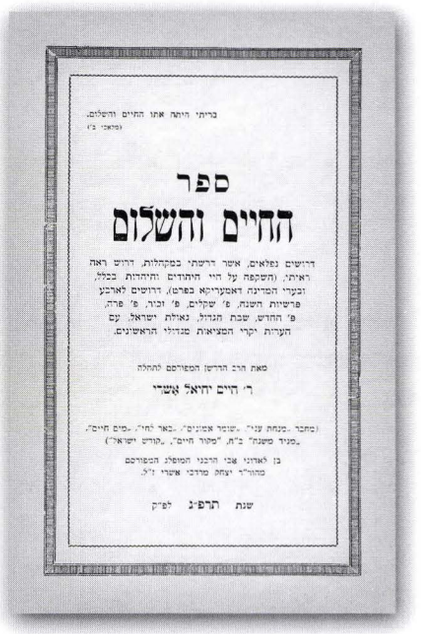
This volume of sermons for holidays and other occasions (including a *hadran* and eulogies) was completed on 1 Feb. 1923 (pp. 3, 32). It contains references to Silverstone's American environment (*e.g.*, pp. 12, 24). He had written that a previous work [#846] would be his last work before he immigrated to the Land of Israel. Unable to execute these plans, he decided to continue his tradition of publishing his sermons on an annual basis (p. 5). The imprint place and the printer are recorded based on a comparison of the type and layout with those of other works published by Moinester; also, Moinester printed all of Silverstone's works in the 1920s. See Caplan (2002), 228.

For biography, other works, approbations granted and references: see #162.

859 ספר החיים והשלום

דרושים נפלאים, אשר דרשתי במקהלות, דרוש ראה ראיתי, (השקפה על חיי היהודים והיהדות בכלל, ובערי המדינה דאמעריקא בפרט) דרושים לארבע פרשיות השנה, פ' שקלים, פ' זכור, פ' פרה, פ', החדש, שבת הגדול, גאולת ישראל, עם הערות יקרי המציאות מגדולי הראשונים. מאת הרב הדרשן ר' חיים יחיאל אשרי

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
70 pp. + wrappers 8vo
New York, 5683 [1923]
Printer: [Alpha Press]
Front wrapper (p. [1]): border; extended writing.
Back wrapper: border; English only; "Life and Peace Sermons and Addresses by Rabbi H. Oshry."
Title page (p. 1): identical to f.w.
Includes: table of contents (p. 2); approbations (pp. 3-5); preface (pp. 6-9); acknowledgments (p. 69); list of subscribers (p. 70); a.a. (2349 Druid Hill Ave., Baltimore) (b.w.).
Approbations (pp. 3-5): R. Judah Leib Gordon of Lomza, visiting in Baltimore (22 Mar. 1922); R. Israel Benjamin Bendet Feivelzon of Kovno Province; R. Elijah Meir Feivelzon of Kupiskis; R. Zevi Hirsch Manischewitz and Brothers of Cincinnati (14 Sept. 1922); R. Shalom Israelson of Chicago; R. Joseph Dov Fein of Portland, OR (31 Dec. 1922?).
Other languages: Yiddish-only text.
Copies: LUB; *YGC.


ספר
החיים והשלום
דרושים נפלאים, אשר דרשתי במקהלות, דרוש ראה ראיתי, (השקפה על חיי היהודים והיהדות בכלל, ובערי המדינה דאמעריקא בפרט) דרושים לארבע פרשיות השנה, פ' שקלים, פ' זכור, פ' פרה, פ' החדש, שבת הגדול, גאולת ישראל, עם הערות יקרי המציאות מגדולי הראשונים.
מאת הרב הדרשן המפורסם לתהלה
ר' חיים יחיאל אשרי
שנת תרפ"ג לפ"ק

ספר החיים והשלום contains sermons that Oshry delivered in 5683/1922-1923. Among the subjects are the Jews in America (f.w.). The main text is in Yiddish; only the footnotes are in Hebrew. He most likely delivered the sermons in Yiddish and added the Hebrew footnotes when preparing the work for publication. "I have made notes in my books concerning daily occurrences in American life. This will be an important contribution to future historical researchers. In vain will they look in books such as *אוצר ישראל* by Eisenstein [#230], *אוצר השמות* by Rosenberg [#228] and Yudelewitz's responsa [#634, #628, #633, #641]. Not in any of these books is there a mirror of the three million Jews in America. In my nine Yiddish books I've given a complete picture of American Judaism and what happened in my life ... I want to complete this *derush*. I have seen three doctors, R. Dr. [Joshua Judah] Elyakim Goldberg of Brooklyn ... R. Dr. Simeon Pinehas Burstein of Cleveland (both are ordained rabbis) and Dr. Macht of Baltimore. Goldberg knows *shas* [Talmud], Burstein is a *lev tov* [one who has a good heart] ... and Dr. Macht is a *yere het* [one who fears sin]. These are the three that I know [*i.e.*, admire]" (p. 22-3; for more on American Judaism, see pp. 52-3). The printer is recorded as Alpha based on of a comparison of the type and because Alpha printed Oshry's other books in this period.

For biography, other works and references: see #167.

860 ספר לקוטי יצחק

מלוקט מספרי גדולי ישראל ראשונים ואחרונים בו ימצאו עניני דרוש גם על דרך המוסר, גם יש בו דברים השוים לכל נפש לכל איש ואיש אשר תאוה נפשו.

Author: [Elijah Isaac Taubes] [טויבס] אליהו יצחק טויבעס
Author's father: נפתלי
96 pp. + wrappers 12mo
New York, 5683 [1923]
Printer: Tomashoff Press, Inc., 8 Rutgers St.
Front wrapper: extended writing.
Title page (p. 1): extended writing; English.
Includes: preface (pp. 3-4).
BHB1; *KA* #417.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The front wrapper of this anthology of homilies from various rabbinic sources lists Tomashoff as the printer and Y. Sh. Fishhof (י.ש. פישהוף) as the typesetter and printer. The title page lists only Y. Sh. Fishhof, 798 Lafayette St. (Brooklyn) as the printer and typesetter. *KA*, which does not mention the wrapper, records only Fishhof as the printer.

Other works: *ספר זכרון יצחק* (New York: Oriom Press, 5690 [1930]); *ספר זכרון אליהו יצחק* (New York: Oriom Press, 5692 [1932]).

861 ספר לקוטי שושנים

אגדות ומדרשים וילקוטים כולל דרושים נפלאים עפ"י מאמרי חז"ל בנוים בהשכל ודעת על אדני החקירה והמוסר מאירים הרבה מאמרי חכז"ל, בלשון צחה וקלה ועפ"י משלים נעימים ונחמדים אשר חנן ה' אותי הצעיר והקטן רעוו. יעקב גערשטיין החונה פה 529 מארסי אוועניו, ברוקלין

Author: [Jacob Gerstein] [גרשטיין] יעקב גערשטיין
Author's father: אלחנן דוב
43 ff. (two cols. per page) 8vo
Brooklyn, 5683 [1923]
Printer: Graham Press, 91 Marr St.
Front board: border; extended writing.
Title page (f. 1a): identical to f.b.
Includes: a.a. (529 Marcy Ave.) (f. 1a); pro-forma inscription page (f. 1b); preface (ff. 3b-4b); contents (f. 6a); post-script (ff. 41a-b); list of subscribers (ff. 42a-b); prayer for livelihood (f. 43a); memorial to family members (f. 43b).
Approbations (ff. 2a-3a): R. Gabriel Zev Margolis of New York (20 Feb. 1923); R. Dr. Hillel Hacohen Klein (26 Feb. 1923); R. Aaron Dov Burak of Brooklyn (23 Feb. 1923); R. Asher b. Benjamin Aryeh Hacohen of Brooklyn (27 Apr. 1923); R. Moses Judah Abeles of Brooklyn (1923); R. Ephraim Halevi Regensberg of the Bronx (7 Mar. 1923); R. Isaac Sodden of Brooklyn (29 Mar. 1923).
BHB1; Rivkind #233.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Gerstein was drafted into the Russian army at the age of twenty. Upon his discharge four years later, he discovered that in the interim his father had died (in 1899), his mother had moved in with a daughter and his brother had immigrated to America. Unable to support himself and his wife as a teacher, Gerstein decided to join his brother in America. He settled in Brooklyn, where he became a preacher and was known as "Rev Gerstein" (f. 4a). He was one of the founders of a *hevrah shas* at Cong. Hevrah Kadishah (f. 3a) and in 1916 he helped organize the Daughters of Zion Hebrew Day Nursery (later the Children's Day and Night Shelter) on Varet St. He served on the Nursery's board of directors in 1936. (*EID* [Jankel Gerstein, 6/3/1905, Rotterdam] records that a Jankel Gerstein of Rovno, Volhynia, a widower and joiner by trade, came in 1905 to live with a brother in Brooklyn.)

ספר לקוטי שושנים contains sermons, miscellaneous writings and correspondence with R. Gabriel Zev Margolies of New York, R. Benjamin Fleischer of Bayonne and R. Alter Saul Pfeffer of New York. Gerstein referred to America as the "land of the free" (f. 4a). For acrostic verse, see ff. 4b, 41b.

Other works: #1170; *"שנה טובה" שנת ת'פ'ר'ה* (Brooklyn: Horowitz Press, [5684/1924]); *דברי יעקב* (Brooklyn: National Press, 1934) [Rivkind #155]. Contributed poetry #812, p. 2; #876, p. 96; Ephraim Berman, *ספר המדרש וההגיון* (New York: Pardes, 5692/1932), pp. 162-3. Also see *העברי* 9.10 (7 Mar. 1919), p. [1] [#928] for a Purim *Krovetz*.
References: Abelow, 193, 196.

862 ספר מדרש החיים
מאמרים על גוי ועל אדם

Author: H[ayyim/Haim]. F[ishel]. Epstein [אפשטיין] חיים פישל עפשטיין
Author's father: דוד שלמה
232 pp. 8vo
New York, 5683 [1923]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing.
Includes: copyright, by Epstein, 1923 (p. 2); preface (p. 3); index to citations (pp. 223-32).
BHB1; *KA* #433.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Epstein was born in Taurage, Lithuania, in 1874. Recognized as a child prodigy, he was sent to the Telz yeshivah and he later studied in Volozhin under R. Naphtali Zevi Judah Berlin [Netziv] and R. Hayyim Soloveitchik. He was ordained by the latter and R. Solomon Cohen of Vilna at the age of eighteen. In addition to his rabbinic studies, Epstein was also lured by the religious Haskalah. He graduated from the gymnasium in Siedlce and earned a Ph.D. in Tartu, Estonia, where he also lectured on Jewish philosophy. Epstein served as a rabbi in Chorzhova [Gorosheve?] (near Minsk), Sejny (Suwalki Province), Tartu and Liepaja (Latvia). Upon the advice of R. Meir Berlin, he declined rabbinical positions in Liverpool and London and instead immigrated to America in 1921. He served as a rabbi in Bayonne, Cleveland, Cincinnati and Brooklyn. Epstein's tenure in each one of these cities was fraught with bitter controversy because of his commitment to religious standards, particularly regarding kashruth. He became a rabbi in St. Louis in 1930 and he remained there until his death.

Recognized as a scholar, Epstein was consulted on matters of Jewish law and he served as the president of Agudath Harabbonim. Active in Hovevei Zion and a founder of Mizrahi in Europe, he continued to be a leading proponent of religious Zionism in America and he was on the executive committee of American Mizrahi. He died in 1942.

"Many who heard my lectures [or sermons?] enticed me to print them and I was persuaded [to do so] ... . I originally [wanted?] to print this book in Berlin while I was living in Liepaja (Latvia). But since I left my city and I came to live in America, I thought it would be good to print it here" (p. 3).

Other works: *ספר תשובה שלמה* (Piotrkow: Hanokh Henikh Follman, 5674/1913); *ספר תשובה שלמה*, vol. 2 (St. Louis: Quality Printing and Publishing Co., 5701/1941). Contributed to #619.
Approbations granted: Samuel David Marshak, *ספר הגיוני שמואל* (St. Louis: Salz & Gellman, 5694/1933).
References: *AJYB* 45 (1943-4), 384; *BHB1*; *CDAJB*, 1:139; *NYT* (6 July 1942), p. 15:5; Rephael, 1:171-2 (portrait); Sarna and Klein, 121-3; Sherman, 59-61; *SYSRO*, 156; *UJE*, 4:142; *WWIAJ* (1926), 143; *WWIAJ* (1928), 160-1; *WWIAJ* (1938), 241; Chaim Karlinsky, רבי חיים פישל עפשטיין חייו, תורתו ופעולתיו (New York: Hadoar, 1961) (portrait).

863 מדרש פליאה

המכיל בקרבו מאמרים נפלאים וסודות כמוסים בדרך החדוד על–פי רמזים גמטריאות נוטריקון ואותיות אשר חבר הרב אדמו"ר ר' יוסף ז"ק שליט"א מקאברין ... גם נדפס פה מגלת יוחסין של אדמו"ר שליט"א גם ימי פטירה של צדיקים קדושים וגאונים מאבותיו הק' ועוד על ימי השנה הובא לביה"ד ע"י יהודה ליב בורשטיין ברוקלין, נ.י.

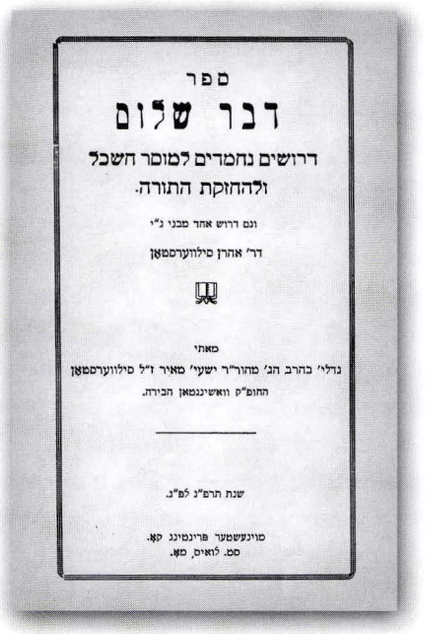
Author: B. I. [Barukh Joseph] Sack [Zack] [Kobriner Rabbi] ברוך יוסף ז"ק
Author's father: ישראל
63 pp. 8vo
New York, 5683 [1923]
Chronogram: תורה בסוד
Publisher: Judah Leib Burstein
Printer: Rosenbloom, 199 Forsythe St.
Title page (p. 1): borer; extended writing.
Includes: a.a. (316 Hopkinson Ave., Brooklyn) (p. 2); warning against duplication (p. 2); publisher's preface (p. 3); author's preface (21 June 1923) (pp. 4-11).
BHB1.
Copies: JNUL; LUB; *YGC.

מדרש פליאה contains miscellaneous *mussar* (ethical) observations. It was published by Judah Leib Burstein, publisher of the *Brooklyn-Brownsville Post*, because of a tradition in Sack's family that an author should not publish his own work during his lifetime (pp. 3, 10). "מגלת יוחסין" (pp. 39-43), which traces Sack's lineage, originally appeared in *ספר ברכת יוסף* [#813]. For a list of the anniversaries of the deaths of various Jewish figures, see pp. 44-63. *BHB1* records the imprint place as Brooklyn, probably because Sack and Burstein lived there.

For biography, other works, approbations granted and references: see #813.

864 ספר דבר שלום
דרושים נחמדים למוסר השכל ולהחזקת התורה

Author: G[edaliah]. [George?] Silverstone [גדלי'[ה] סילווערסטאן [סילווערשטאן, סילברסטון, זילברשטיין
Author's father: ישעיה מאיר
31, [1] pp. 8vo
St. Louis, 5683/1923
Printer: Moinester Printing Co.
Title page #1 (p. 1): border.
Title page #2 (p. [1]): border; English only; "Palestine by Dr. Harry Silverstone Washington D.C. 1923."
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 2); dedication to family members (p. 3); contents (p. 4); preface (pp. 5-6).
Other languages: English (pp. 9, 29-31).
BHB2; *KA* #141.
Copies: HAR; HUC; JNUL; LUB; *YGC.

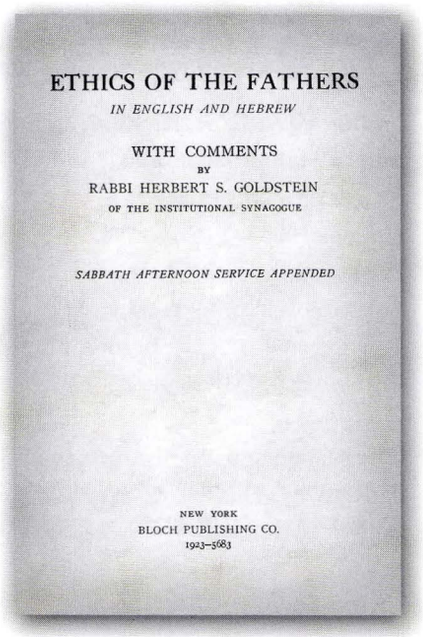

ספר
דבר שלום
דרושים נחמדים למוסר השכל
ולהחזקת התורה.
וגם דרוש אחד מבני נ"י
דר' אהרן סילווערסטאן
מאחי
גדלי' כהרב הג' מהור"ר ישעי' מאיר ז"ל סילווערסטאן
החום"ק וואשינגטאן הבירה.
שנת תרפ"ג לפ"ג.
מוינעשטער פרינטינג קא.
סט. לואיס, מא.

Silverstone published this volume of sermons for holidays, life cycle events (including a eulogy) and other occasions as he was preparing for his immigration to the Land of Israel. It includes references to local situations. For a "speech delivered at the banquet given in honor of Mrs. Charles Goldsmith for the noble work she rendered for the Jewish Community in Washington," see pp. 9-10. On a non-traditional synagogue and for a sermon he delivered in a synagogue whose president was agitating for mixed seating, see pp. 15-6, 22-4. Pp. 27-28 are from #162, pp. [23-4]. For a list of Silverstone's children, see p. 3. Appended is a Zionist sermon in English by his son, Harry (Aaron) (pp. 29-31). On Harry Silverstone, see #869.

For biography, other works, approbations granted and references: see #162.

865 Ethics of the Fathers

in English and Hebrew with Comments ... Sabbath Afternoon Service Appended


ETHICS OF THE FATHERS
IN ENGLISH AND HEBREW
WITH COMMENTS
BY
RABBI HERBERT S. GOLDSTEIN
OF THE INSTITUTIONAL SYNAGOGUE
SABBATH AFTERNOON SERVICE APPENDED
NEW YORK
BLOCH PUBLISHING CO.
1923–5683

Author: Herbert S[amuel]. Goldstein [הרברט ש(מואל). גולדשטיין]
Author's father: מרדכי
[16], <141> pp.
New York, 5683/1923
Publisher: Bloch Publishing Co.
Title page (p. <1>): English only.
Includes: copyright, 1923, by author (p. <2>); preface (18 Feb. 1923) (pp. <3-4>).
Other languages: English.
Pointed text.
Copies: LUB; *YGC (gilt tops).

Goldstein was born in New York in 1890. He studied in Yeshivat Etz Chaim, Townsend Harris High School, Columbia (B.A., M.A.) and JTSA. He was privately ordained by R. Shalom Elhanan Jaffe a few months before he received his ordination from JTSA in 1914 (or 1915?). Goldstein "was one of the few American born and educated rabbis of the early decades of the twentieth century ... Unlike many of his Eastern European colleagues, American-educated Goldstein ... was anxious to introduce new kinds of programs that would attract the children of Eastern European immigrants to the synagogue" (Sherman, 79-80). He served as the first rabbi of New York's Institutional Synagogue and he was active in the OU, the Rabbinical Council of America, Mizrahi and the National Conference of Christians and Jews. Goldstein later severed his ties with JTSA and taught homiletics at RIETS. He died in 1970.

This volume contains the Hebrew text of Tractate Avot of the Mishnah (Ethics of the Fathers) with a translation and commentary in English. "This collection of comments on 'The Ethics of the Fathers' (consisting of extracts from a series of Sabbath afternoon talks delivered at the Institutional Synagogue) was compiled especially for the occasion of the marriage of my sister-in-law, Miss Rose Fischel, to Mr. Albert Wald. It has become a tradition with Mr. Harry Fischel to mark the marriage of each of his daughters with the publication of some volume of Jewish interest, which serves the double purpose of providing a souvenir for the wedding guests as well as making propaganda for orthodox Judaism. The 'Ethics' were deemed particularly appropriate in their case in view of the fact that Mr. Wald is affiliated with the Arbitration Society of America, thereby having the opportunity of spreading one of the outstanding principles of the 'Ethics'—namely, conciliation and peace. It was also thought advisable to add the Sabbath afternoon prayers, which customarily precede the reading of the 'Ethics.' I want to take this means of expressing my indebtedness and appreciation to Mr. and Mrs. Harry Fischel for making possible the publication of this work, as well as to Rabbi Samuel Gerstenfeld and Mr. Leo S. Furman for their many helpful suggestions in the preparation of this volume. To my good wife, who serves as an able lieutenant in all my religious, social and literary work, I want to express my deepest gratitude for her careful and painstaking labors in reading the manuscript" (pp. <3-4>). For the Grace After Meals, with the additional seven blessings recited at a wedding, see pp. [1-17]. "Fischel-Wald" is embossed in gold on the front board.

Other works: see Sherman.
References: *AJYB* 72 (1973), 541; *BEOAJ*, 184; *CDABJ*, 1:215; *EJ*; Gurock (1979), index; Gurock (1996), index; Gurock (1997), 486, 490, 510n61; *JCR*, 299; Klaperman (1969), index; *NYT* (4 Jan. 1970), p. 76:3 Sherman, 79-81; *UJE*, 5:37-8 (portrait); *WWIAJ* (1926), 215-6; *WWIAJ* (1928), 244; *WWIAJ* (1938), 316.

866 ספר אמונה שלימה

ביאור נפלא על י"ג אני מאמין שהם הי"ג עקרי הדת ויסודי התורה שנחוץ לכל אחד מישראל לדעת ולהאמין.
אשר חברתי אני הצעיר שבישראל בעזרת החונן לאדם דעת אברהם יוסף יוסקא גאטטעסמאן

Author: Abraham Joseph Gottesman [גוטסמאן] אברהם יוסף יוסקא גאטטעסמאן
Author's father: מאיר הלוי
24, 58, [2] pp. 8vo
[St. Louis?], 5684 [1924]
Printer: [Moinester?]
Title page (p. 1): border; extended writing.
Includes: warning against duplication (p. 2); a.a. (p. 2); dedications to family members (p. 3); preface (pp. 4-24); list of subscribers (p. [2]).
BHB1.
Copies: HAR; HUC; JNUL; *YGC.

Gottesman was born in 5637 [1877] in Ozeryany, Galicia, and was ordained by his father-in-law, R. Pinehas of Okno. He became the rabbi of Braila, Rumania, in 5662 [1902] and he later served as a rabbi in Bucharest. By 1923 he was a rabbi in Brooklyn living at 91 Hart St. (p. 2).

ספר אמונה שלימה contains Gottesman's commentary on the first principle of the Thirteen Principles of Faith of Maimonides. The title page identifies Brooklyn as an "עיר ואם וישראל" ("Jewish metropolis"), an honorific title usually reserved for cities that hosted renowned Jewish communities. For Gottesman's distinguished genealogy, which includes R. Isaiah Horowitz, R. Israel Ba'al Shem Tov [Besht], R. Yom Tov Lippman Heller and Rashi, see p. 5. The title page does not contain any imprint information. *BHB1* records the imprint place as "[Brooklyn]," but we record it as a Moinester (St. Louis) imprint based on the type. *ספר אמונה שלימה* was republished with a different collation and nine approbations in 1925 in New York (?). Gottesman planned to issue additional volumes on the other principles (pp. 1, 2) and another volume was issued in 1940 in Brooklyn by Shulsinger Bros. (see *BHB1*). A Yiddish translation was published in 1945 in Brooklyn (see *LFDNYL*). For later Hebrew editions, see LUB.

References: *BHB1*; Gottlieb, 321; *LFDNYL*, 2:23.

867 ספר בית יצחק

כולל: מאמרים ודרושים לפי רוח הזמן וגם חומר לדרוש הנקראים חן ה'בית וגם נלוה שו"ת הנחוץ בארצנו

Author: A. J. [Simeon Isaac] Finkelstein [פינקלשטיין] שמעון יצחק פינקעלשטיין
Author's father: יהודה צבי הלוי
[1], 8, 128 pp. + wrappers 8vo
St. Louis, 5684 [1924]
Printer: Moinester Printing Co.
Front wrapper: border; English; "ספר בית יצחק כולל מאמרים ודרושים לפי רוח הזמן וגם חומר לדרוש הנקראים חן ה'בית וגם נלוה שו"ת הנחוץ בארצנו".
Title page #1 (p. [1]): four colors (blue, green, red and yellow); English; extended writing; *shaar*
Title page #2 (p. 1): border; English; extended writing.
Includes: a.a. (341 Stone Ave, Brownsville, Brooklyn) (p. 1); table of contents (p. 2); memorial to wife (pp. 4-5); dedi-

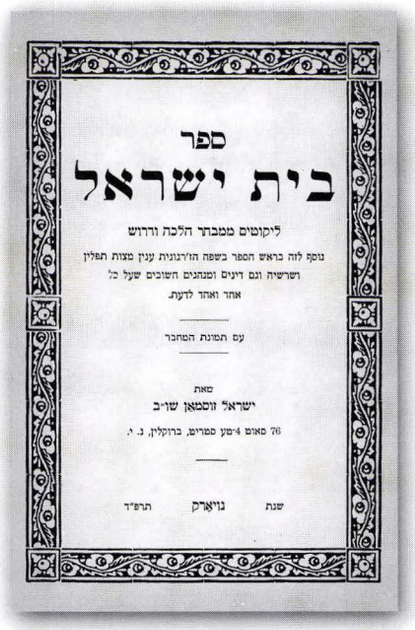
cation to children, including Louis Finkelstein (p. 6); preface (22 Dec. 1923) (pp. 7-8); English preface (pp. 121-3); list of subscribers (pp. 125-8); footnotes (entitled "חן הבית").
Approbation (p. 3): R. Abraham Isaac Hacohen Kook (21 Sept. 1923).
Other languages: English (pp. 116-26).
BHB1; *KA* #86.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר בית יצחק contains: sermons that Finkelstein delivered at Ohev Shalom (p. 8); miscellaneous novellae (for a comparison of Biblical and American geography, see p. 101; for a criticism of modern, aesthetic synagogues that he heard from R. Jacob Joseph, see p. 103); and two responsa (on the practice of American "reverends" to conduct marriages without a quorum of ten men, see pp. 104-7; on kashruth, see pp. 108-14). On remaining separate from Reform congregations, see p. 5. The section of sermons was "written under the influence of more definitely nationalist Jewish aspirations and is largely Zionistic in tone and in outlook" (Abelow, 159). Finkelstein published this volume in memory of his first wife, Hannah Brager (p. 7; for Hebrew and English eulogies, see pp. 18-22, 116-20). He bragged that she encouraged their sons to study Torah and that "despite the fact that her daughters were born in America ... they nonetheless observe the Torah and its commandments like the daughters of Jerusalem" (p. 4; not in the English preface). For comments, see #652, vol. 13, p. 5.

For biography, references, approbations granted and other works: see #705.

868 ספר בית ישראל
ליקוטים ממבחר הלכה ודרוש

Author: [Israel Zusman] ישראל זוסמאן
Author's father: כתריאל
62 pp. 8vo
New York, 5684 [1924]
Printer (p. 2): Levant Press, 138 2nd St.
Title page (p. 1): border; extended writing.
Includes: a.a. (76 S. 4th St., Brooklyn) (p. 1); memorials and dedications (p. 5).
Graphics: portrait of author (p. 3); illustrations (pp. 8-9).
Other languages: Yiddish (pp. 7-19).
Pointed text (pp. 7-10).
BHB1.
Copies: JNUL; LUB; *YGC.


ספר
בית ישראל
ליקוטים ממבחר הלכה ודרוש
נוסף לזה בראש הספר בשפה הזו/רבונות ענין מצות תפלין
ושרשיה וגם דינים ומנהגים השובים שעל כל
אחד ואחד לדעת.
עם תמונת המחבר
מאת
ישראל זוסמאן שו־ב
76 מאום 4־טע ספורים, ברוקלין, נ. י.
שנת נויארק תרפ״ד


ודען איהר קוקט אויף דעם בילד, בשמוקסט וואס איז געשריבען
אונטערן בילד.
חק׳ ישראל בן כתריא״ל ז״ל שו״ב זוסמאן

Zusman was a *shohet*. He lived in Brooklyn (p. 1).

ספר בית ישראל contains: the laws of donning phylacteries (in Yiddish, with illustrations) (pp. 7-10); selections in Yiddish from Joshua Kaplan, *ספר מעיני הישועה* (Piotrkow: Henokh Follman, 5671 [1911]) (pp. 11-19); and selections from Zusman's homilies and novellae (pp. 21-62).

869 ספר דברי חן
דרושים לימים נוראים, הספדים, דרוש לחג הסוכות, ועוד כמה דרושים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה]
Author's father: ישעיה מאיר
32 pp. + wrappers 8vo
[St. Louis], 5684 [1924]
Printer: [Moinester Printing Co.]
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 2); dedication to members of author's family (p. 3); contents (p. 4); preface (pp. 5-6).
Other languages: English (pp. 30-2).
BHB1; *KA* #131.
Copies: HUC; JNUL; LUB; *YGC.

This volume of sermons contains many references to the American environment. On the preference of American Jews for graduates of HUC, see p. 8. For a sermon delivered in the presence of R. Abraham Isaac Hacohen Kook during his visit to Washington, D.C., see pp. 13-4. On the inability of American Jews to pronounce guttural Hebrew letters, see p. 17. For a comparison of synagogues in Russia with Reform temples that are aesthetically beautiful but devoid of Judaism, see pp. 17-9. For praise of Silverstone's works, see p. 5. Appended is an English essay ("Judaism") by the author's son, Harry (pp. 30-2). Harry (Aaron) Silverstone studied in Jerusalem under his great uncle R. Hayyim Zevi Hirsch Braude ca. 1910 and in RIETS ca. 1913 (#738, vol. 1, p. 2; vol. 2, p. 9). He served as the rabbi of Temple Beth David in Buffalo, NY, between 1929 and 1936 and he succeeded his father as rabbi of Tifereth Israel of Washington, D.C., in 1937. The younger Silverstone was involved in Noah Musher's attempt to circumvent Prohibition laws in 1922. He published a number of books in English and contributed English sermons to #864 and #893 (Adler and Connolly, 325; *BEOAJ*, 509; Caplan [2002], 244, 340, 341; Sprecher, 144-8; *UJE*, 10:467). Imprint information is recorded based on a comparison with other Moinester works and the fact that Moinester printed Silverstone's works during the 1920s. See Caplan (2002), 242.

For biography, other works, approbations granted and references: see #162.

870 ספר ירושלים הבנויה
דרושים יקרים, ומאמרים נפלאים, על דרך הבקרת, בדברים העומדים ברומו של עולם היהדות, לפי רוח העת ושאלת הזמן, עם הערות יקרי המציאות מגדולי הראשונים.


ירושלים הבנויה כעיר שחוברה לה יחדיו.
(תהלים קכ"ב)

ספר
ירושלים הבנויה

דרושים יקרים, ומאמרים נפלאים, על דרך הבקרת, בדברים העומדים ברומו של עולם היהדות, לפי רוח העת ושאלת הזמן, עם הערות יקרי המציאות מגדולי הראשונים.

מאת הרב הדרשן המפורסם לתהלה
ר' חיים יחיאל אשרי
(מחבר ספרי "מגנת עני", "שומר אמונים", "באר חיי", "מים חיים", "כניד משנה" ב"ח, "מטור חיים", "קדוש ישראל", "החיים והשלום".)

בן לאדוני אבי מורי הרבני המופלג המפורסם בתוריא
מהור"ר יצחק מרדכי אשרי ז"ל

שנת נויארק תרפ"ד

Author: [Hayyim Yehiel Oshry {Oshri, Asheri}] חיים יחיאל אשרי
Author's father: יצחק מרדכי
85, [2] pp. 8vo
New York, 5684 [1924]
Printer: [Alpha]
Title page (p. 1): border; extended writing.
Includes: table of contents (p. 2); preface (pp. 6-10); list of donations received from 1 June 1922 to 7 June 1924 (p. 85); list of subscribers in Baltimore (p. [1]); memorials (p. [2]); footnotes.

Approbations (pp. 3-5): R. Moses Mordekhai Epstein of Slobodka (10 Oct. 1922); R. Judah Leib Bloch of Telz (10 June 1923); R. Zelig Reuben [Bengis] of Kalvarija (12 June 1924); R. Judah Leib Gordon of Lomza, visiting in Baltimore (22 Mar. 1922); R. Yehiel Mikhel Goldberg of Radom (9 Iyyar 192-?); R. Isaiah Zelig Zlotnick of Radom (26 Mar. 1922).
Other languages: Yiddish-language text.
BHB1.
Copies: JNUL; LUB; *YGC.

ספר ירושלים הבנויה contains Yiddish sermons that Oshry delivered between 5683/1922 and 5684 [1924]. Only the rabbinic texts at the beginning of each sermon are in Hebrew. *BHB1* records a wrapper with an English title ("The Revived Jerusalem. Sermons and Addresses"). The printer is recorded as Alpha based on a comparison of the type and because Alpha printed Oshry's other books in this period.

For biography, other works and references: see #167.

871 ספר מאירת עינים

דרושים ... לחינוך הבנים, לצדקה, לישוב ארץ ישראל, לנשואין, לברית מילה, דרושים לסליחות לראש השנה לשבת תשובה דרושים לנעילה ולכל השנה כולה

Author: G[edaliah]. [George?] Silverstone [גדלי'[ה] סילווערסטאן [סילווערשטאן, סילברסטון, זילברשטיין
Author's father: ישעיה מאיר
32 pp. + wrappers 8vo
[St. Louis], 5684 [1924]
Printer: [Moinester Printing Co.]
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (410 K Street, N.W., Washington, D.C.) (p. 2); table of contents (p. 3); preface (pp. 5-6).
BHB1; *KA* #420.
Copies: HUC; JNUL; LUB; *YGC.

This volume of sermons contains many references to American Jewry. For an exhortation for wealthy American Jews to settle the Land of Israel, see p. 13. On intermarriage, see pp. 11-2, 21. On Jewish murderers in Chicago, see p. 11 (also see p. 17). For Silverstone's complaint that Orthodox Jews in America do not provide financially for their rabbis as do Reform Jews, and that they treat Reform rabbis with greater respect, see pp. 15-7. For a critique of Jewish education and on the waning of observance among the younger generation, see pp. 17-9, 26. On weddings catered with non-kosher food, see p. 20. On American Jews thinking that America is the Land of Israel and that Washington is Jerusalem, see p. 32. On immigration quotas, see p. 32. The printer is recorded as Moinester based on a comparison with other Moinester imprints and because Moinester printed all of Silverstone's works during the 1920s. See Caplan (2002), 188, 281.

For biography, other works, approbations granted and references: see #162.

872 ספר משכן משה

אוצר נחמד של דרשות יקרות. בדברים העומדים ברומו של עולם היהדות והחנוך לפי רוח הזמן ובהגיון ישר, ואשר העליתי מדרשות אשר דרשתי במקהלות עם, והם דברים השוים לכל נפש, הן למטיפים ודרשנים והן לב"ב חשובים, בתור דרוש וחומר לדרוש.

Author: [Moses Isaac Konigsberg] משה יצחק קעניגסבערג [קיניגסבערג, קניגסברג]
Author's father: אברהם אבא
76, [2] pp. + wrappers 8vo
New York, 5684 [1924]
Printer (p. 2): Ner Tamid Publishing Co., 54-58 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: acknowledgments (p. 4); preface (pp. 5-6); memorials, in verse (p. [1]); pro-forma inscription page (p. [2]).
Other languages: Yiddish (pp. 64-76).
BHB2.
Copies: HUC; JNUL; LUB; *YGC.

Konigsberg was from Plunge, Kovno Province (p. 1). He was ordained by R. Zebulun Leib Barit (*yoreh yoreh yadin yadin*, 14 Feb. 1906), as well as by other rabbis (see the certificate from Barit on p. 3; Koenigsberg did not publish his other certificates because of prohibitive printing costs). His address in 1924 was care of H. [Hayyim Zevi Hirsch?] Braude, 5 Hester St., New York (see inserted letter), but a variant wrapper for his *ספר משכן משה* records that he was a rabbi in Boston at that time (also see *SYSRO*; he may have either moved to Boston from New York at a later date, at which time some copies were bound with the variant wrapper, or the address on the inserted letter was that of the publisher). Konigsberg was a member of Agudath Harabbonim.

ספר משכן משה contains sermons. Some copies have a variant front wrapper and a half title page. Inserted in the YGC copy is a letter from Agudath Harabbonim urging recipients to support Konigsberg in the printing of this work. He hoped to publish more of his manuscripts (p. 6).

References: *SYSRO*, 164.

873 ספר זהר תורה

מסודר על כל פסוק הפירושים והענינים השייכים לו ... [ו]הפירוש זיו הזהר
"ZOHAR" of the Holy Bible

Author: [Judah] Yodel [Yudel] Rosenberg [Rozenberga] יהודה יודל ראזענבערג [רוזנברג]
Author's father: ישראל יצחק
New York and Montreal, 5684/1924
Rashi type.
BHB1; Dan and Liebes #2785; *KA* #271.
Copies: HAR; JNUL; LUB; *YGC.

VOL. 1 (Genesis)
210, [2] pp. (two cols. per page) 4to
Montreal, 5684/1924
Chronogram: תגאל מהרה
Printer: Rothschild Press Limited [A. Rothschild and Y. Albert]
Title page (p. 1): border; English; extended writing.
Includes: warning against *hassagat gevul* (p. 6); preface (pp. 9-10); notice regarding nomenclature pertaining to gentiles (p.

10); dedication to family members (p. [1]); dedication to supporters and memorial to a martyr in the Ukraine (p. [2]).
Approbations (pp. 3-8): R. Hayyim Hezekiah Medini of Hebron (18 Aug. 1904); R. Aryeh Leib Alter (Gerer); R. Abraham Eger of Lublin (12 Feb. 1906); R. Meir Yehiel Halevi [Halstock] of Ostrowiec Swietokrzyski (20 Feb. 1907); Isaac Hacohen Feigenbaum of Warsaw (13 July 1904); R. Moses Nahum Yerushalimsky of Kielce (12 May 1904); R. Shalom Mordekhai Hacohen of Rezeny (20 Apr. 1904); Moses Twerska of Rotmistrovka (12 Mar. 1906); Ze'ev Twersky of Rotmistrovka (5 June 1906); Meyer Kopil Engelbaum in the name of R. Israel Friedman of באהוש [Bogushi?] (18 Mar. 1906); Moses Samuel in the name of the R. Moses Leib Friedman of פאשקאן [Pascani?] (13 Feb. 1906); Hayyim Berlin of Kirovograd (23 Oct. 1905); R. Elijah Hayyim Meisel of Lodz (18 Dec. 1907); R. Shalom Dov Schneersohn of Lubavichi (14 Jan. 1906); R. Israel Berger of Bucharest (21 Nov. 1905); R. Uri Shraga Feivel Taubes of Iasi (14 Jan. 1906); A[braham]. E[lijah]. [Albert] Harkavy of Petersburg (31 Jan. 1907); Jacob Mazah of Moscow (25 Feb 1907).

VOL. 2 (Exodus)
187, [1], 36, 3 pp. (two cols. per page) 4to
Montreal, 5684/1924
Chronogram: תגאל מהרה
Printer: Rothschild Press Limited [A. Rothschild and Y. Albert]
Title page (p. 1): border; English; extended writing.
Includes: a.a. (9 Esplanade Ave.) (p. 1); prayer of R. Moses Cordovero to be recited prior to studying the Zohar (p. [1]); sections of the Zohar not translated into Hebrew (pp. 1-36); subscribers (pp. 1-3).

VOL. 3 (Leviticus)
145, 26, 14, 4 pp. (two cols. per page) 4to
New York, 5684/1925 [*sic*]
Chronogram: תגאל מהרה
Printer: Levant Press, 138 2nd St.
Title page #1 (p. 1): border; English; extended writing.
Title page #2 (p. 1): border; extended writing; "מאמר פתח אליהו עם פירוש יפה ורחב אור צח".
Includes: new preface (pp. 3-5); on the antiquity of the Zohar (p. 6); excerpts from a letter attributed to R. Jacob Emden affirming the antiquity of the Zohar (p. 2); sections of the Zohar not translated into Hebrew (pp. 3-26); "מאמר פתח אליהו עם פירוש יפה ורחב אור צח" (pp. 1-14); subscribers (pp. 1-4).

VOL. 4 (Numbers)
[1], 140, 41, [4], 24 pp. (two cols. per page) 4to
New York, 5684/1925 [*sic*]
Chronogram: תגאל מהרה
Printer: Levant Press, 138 2nd St.
Title page #1 (p. [1]): half title.
Title page #2 (p. 1): border; English; extended writing.
Includes: copyright, 1925 (p. 2); sections of the Zohar not translated into Hebrew (pp. 1-41); end-time calculation (p. [1]); excerpts from a letter attributed to R. Jacob Emden affirming the antiquity of the Zohar (p. [2]); subscribers (p. [3-4]); sections of the Zohar (Genesis) not translated into Hebrew (pp. 1-24).

VOL. 5 (Deuteronomy)
256 pp. (two cols. per page) 4to
New York, 5684/1925 [*sic*]
Chronogram: תגאל מהרה
Printer: Trio Press, 28 4th Street
Title page (p. 1): border; English; extended writing.
Includes: copyright, 1925 (p. 2); postscript (p. 256).

ספר זהר תורה contains a Hebrew translation of the text of Zohar, rearranged according to the weekly Torah lections, with source citations and a commentary. It is "devoid of any literary qualities" (*EJ*). Abraham Elijah (Albert) Harkavy assisted Rosenberg with the translation of foreign words (vol. 1, p. 8; I. Robinson [Winter 1991], 67n28, misrecords Alexander Harkavy). Vol. 1 was originally published as *ספר שערי תורה ... חלק א. ספר בראשית* (Warsaw: Edelstein, 5665/1905). Vols. 2-5 were completed on 2 Mar. 1923 (vol. 5, p. 256). Some of the approbations are from the 1905 edition. Vol. 6 (Psalms) and vol. 7 (Proverbs, Ecclesiastes and Song of Songs) were published in Bilgoraj by Weinberg Bros. in 1929-30 (printed by Sikora and Mylner in Warsaw). Stereotype editions appeared as *ספר זהר תורה*, 5 vols., (New York: Trio Press, 1927); *ספר זהר תורה*, 7 vols., 2nd ed. (New York: Rosaly Corp., 1955) (published by Rosenberg's grandson, Zevi Jacob Glass). See Leiman (2002), 34-5; I. Robinson (1992), 511; Ira Robinson, "A Kabbalist in Montreal: Yudel Rosenberg and His Translation of the Zohar" (paper presented at the 1987 meeting of the Canadian Society for the Study of Religion).

For biography, other works, approbations granted and references: see #631.

874 ספר לקוטים יקרים

דרושים נחמדים שאספתי ולקטתי מספרים הקדושים וגם ספורים ודברים אחדים מהצדיקים הקדושים וסדרתי אותם דבר דבר על אופניו, כאשר עינכם תחזינה משרים נאום הצעיר לצעירי צעירים אריה ליב במוה"ר יעקב ניסן שו"ב מראדיווקע פלך חערסאן

Author: [Aryeh Leib Shohet] אריה ליב שוחט
Author's father: יעקב ניסן
222 pp. 8vo
[New York], [5684/1924]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing.
Includes: preface (p. 9); errata (pp. [1-2]).
Approbations (pp. 3-7): R. Joshua Heschel Rabinowitz of New York (23 Jan. 1924); R. David Mordekhai Twersky of New York (Tolner Rebbe); R. Moses Zevi Twersky (Tolner Rebbe) of Philadelphia (and of Brooklyn) (9 May 1923); R. Moses Hayyim Rabinowitz of Brownsville (27 May 1923); R. Yudel Weiner of "East New York, Brownsville" (17 May 1923); R. Ephraim Shneuor of New York; R. Mordekhai Kaminker of Brownsville.
BHB1.
Copies: JNUL; LUB; *YGC.

Shohet was born ca. 1844. He lived in ראדיווקע [Radiwke?], Kherson Province, and was a *shohet* (p. 1). He immigrated to America in 5670 [1910] and resided in Brownsville in 1924 (p. 7). Shohet died in 1928. (The author of the preface to the 2003 reprint states that Shohet identified himself on the title page as *shohet* out of modesty, but in fact he served as a rabbi in Europe and America.)

ספר לקוטים יקרים contains sermons and other miscellaneous writings based on stories of hasidic rabbis (p. 9). The imprint place is recorded based on *BHB1.* The title page records the imprint date as 5666 [1906], but the approbations were dated 5673/1923 to 5674/1924. The JNUL copy and a second YGC copy do not contain the errata leaf. It was printed with different type and paper than the rest of the volume. *ספר לקוטים יקרים* was reprinted in New Square, NY , in 2003.

References: biographical information in the preface to the 2003 edition of *ספר לקוטים יקרים*.

875 ספר דבר בעתו

קובץ דרשות ומאמרים שדרשתי לפני קהל עדת בית הכנסת "ת"ת בית אברהם" ברחוב 146 מספר 535 מזרח עיר בראנקס מאתי הרב לעדת ישראל "ת"ת בית אברהם" אברהם נפתלי בן לא"א הרבני המופלג וכו' ר' ישראל יצחק ז"ל

LECTURES AND COMMENTARIES UPON BIBLICAL AND TALMUDIC PASSAGES

Author: A. [Abraham Naphtali] Gallant [Galant] [גאלאנט] אברהם נפתלי גאלאנטי
Author's father: ישראל יצחק
6, [1], 7-216 pp. 12mo
New York, 5685/1924
Publisher/printer: *s.n.*
Front board: border; English; extended writing.
Title page (p. 1): border; English; extended writing.
Includes: a.a. (494 E. 140th St.) (p. 1); dedication to wife (p. 3); memorial to brother-in-law (p. 4); preface (p. 5); table of contents (p. 6); errata (p. [1]).
BHB1.
Copies: HAR; JNUL; LUB; *YGC.

"Many of my friends who are rabbis that read my book 'חזיונות אברהם' [#851] ... tried frequently to arouse me to publish more of my sermons that I have in manuscript. But my many rabbinical duties prevented me from fulfilling their request ... Since then I was forced by an illness to leave New York and rest in a summer resort in the Catskills for six months. During this time, when I was freed from all my public duties, I was able to prepare this book. As soon as God assisted me and the condition of my health improved enough so that I could return to the city, I set myself to complete the work and bring it to the printer as a '*korban todah*' [thanksgiving offering] ... that I was once again able to resume my holy duties in my congregation" (p. 5).

For biography, other works, approbations granted and references: see #851.

876 ספר תולדות יצחק חלק א

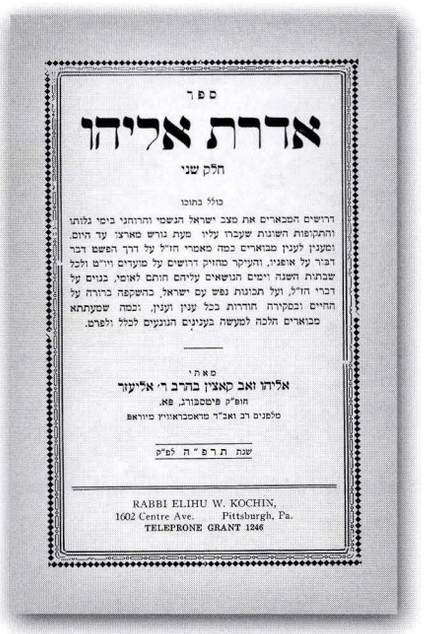
כולל דרושים שלמים, וחומר לדרוש, ובאורים על כמה פסוקים מתנ"ך, ומאמרי חז"ל

TOLDOTH YZCHAK

Author: Isaac Sodden [Sadin, Sudin] יצחק סאדין
Author's father: קלמן
152 pp. 8vo
Brooklyn, 5685/1924
Publisher/printer: *s.n.*
Title page #1 (p. 1): border; English; extended writing.
Title page #2 (p. 93): border; English; extended writing; Yiddish; "ספר תולדות יצחק חלק ב ענטהאלט אויסגעוועהלטע דרשות, רעליגיעזע און נאציאנאלע, אויך איבער פערשיעדענע אידישע אנעלעגענהייטען".
Includes: copyright, by Sodden, 1924 (p. 2); table of contents (p. 3); dedications to family members (p. 4); preface (pp. 5-6); table of contents (p. 95); preface (pp. 97-8); list of subscribers (pp. 145-52).
Other languages: Yiddish (pp. 95-143).
BHB1; *KA* #838.
Copies: HAR; JNUL; LUB; *YGC.

Sodden hoped that this volume of his sermons for various occasions would be as popular as his *דרשות יצחק סאדין* [#810], of which he had sold one thousand copies (p. 5). For an installation sermon, see pp. 7-11. On education in America, see pp. 104-5. For a poem that Rev. Jacob Gerstein composed in honor of Sodden, see p. 96. Pp. 7-11, 31-34 were translated from *דרשות יצחק סאדין*, pp. 5-12. The type is similar to that in *דרשות יצחק סאדין*, a Yiddish book by Sodden that was printed by M. Philip, but there is no printing activity by Philip recorded at this late a date.

For biography, other works, approbations granted and references: see #810.


ספר

אדרת אליהו

חלק שני

כולל בתוכו

דרושים המבארים את מצב ישראל הגשמי והרוחני בימי גלותו והתקופות השונות שעברו עליו מעת גורש מארצו עד היום. ומענין לענין מבוארים כמה מאמרי חז"ל על דרך הפשט דבר דבור על אופניו, והעיקר מחזיק דרושים על מועדים ויו"ט ולכל שבתות השנה וימים הנושאים עליהם חותם לאומי, בנוים על דברי חז"ל, ועל תכונות נפש עם ישראל, בהשקפה ברורה על החיים ובסקירה חודרות בכל ענין וענין, וכמה שמעתתא מבוארים הלכה למעשה בענינים הנוגעים לכלל ולפרט.

מאת

אליהו זאב קאצין בהרב ר' אלי'עזר

חופ"ק פיטסבורג, פא.

מלמנים רב ואב"ד מראסבראזוין מיוראא

שנת תרפ"ה לפ"ק

RABBI ELIHU W. KOCHIN,
1602 Centre Ave. Pittsburgh, Pa.
TELEPHONE GRANT 1246

877 ספר אדרת אליהו חלק שני

כולל בתוכו דרושים המבארים את מצב ישראל הגשמי והרוחני בימי גלותו והתקופות השונות שעברו עליו מעת גורש מארצו עד היום. ומענין לענין מבוארים כמה מאמרי חז"ל על דרך הפשט דבר דבור על אופניו, והעיקר מחזיק דרושים על מועדים ויו"ט ולכל שבתות השנה וימים הנושאים עליהם חותם לאומי, בנוים על דברי חז"ל, ועל תכונות נפש עם ישראל, בהשקפה ברורה על החיים ובסקירה חודרות בכל ענין וענין, וכמה שמעתתא מבוארים הלכה למעשה בענינים הנוגעים לכלל ולפרט.

Author: Elihu [Alijah] W[olf]. Kochin [קוצין] אליהו זאב קאצין
Author's father: אליעזר
112 pp. 8vo
S.l., 5685 [1925]
Publisher/printer: *s.n*
Title page (p. 1): border; English; extended writing.
Includes: a.a. (1602 Centre Ave., Pittsburgh) (p. 1); preface (pp. 3-4); memorial to parents (p. 112).
BHB2.
Copies: HAR; HUC; JNUL; *YGC.

This volume of *ספר אדרת אליהו* contains sermons, a responsum on circumcision and Talmudic novellae (see #784 for vol. 1). On Kochin's parents and children, see p. 4. He was proud to report that many of the grievances that he had raised in vol. 1 regarding the lack of facilities in Pittsburgh for religious observance had been addressed. Though he initially felt that it was not proper to publish a new work so soon after a war when many Jews were still suffering, he concluded that it was, in fact, during such a time that a work of Torah was necessary to help strengthen the faith (p. 3).

For biography, other works and references: see #784.

878 ספר אמרי יושר
דרושים יקרים מפז ומפנינים לימים נוראים ולכל השנה

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה] סילווערסטאן
Author's father: ישעיה מאיר
32 pp. 8vo
St. Louis, 5685 [1925]
Printer: Moinester Printing Co.
Title page (p. 1): border; English
Includes: a.a. (410 K. Street, N.W., Washington, D.C.) (p. 1); contents (p. 2); preface (pp. 3-4).
BHB1; *KA* #55.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Among the sermons in this volume are some that lament the prevalence of Sabbath desecration in America. Other criticize non-Orthodox synagogues or synagogues where Orthodoxy was on the decline, specifically the Adas Israel Hebrew Congregation and the Washington Hebrew Congregation (?) of Washington, D.C. (pp. 5-6, 8, 14, 20-1); the former had been one of his congregations (#162, preface). On driving to Sabbath services, see pp. 5, 14. On the seven-day work-week of the Lower East Side, see p. 8. See Caplan (2002), 234.

For biography, other works, approbations granted and references: see #162.

879 דבר ליעקב
דרשות לכל שבתות השנה ולמועדים

Author: J[acob]. [Hacohen] Flekser [Flexer] יעקב הכהן פלעקסער
Author's father: אברהם הכהן
[1], 243, [3] pp. + wrappers 8vo
St. Louis, 5685 [1925]
Printer: Moinester Printing Company, 1818-32 Washington Ave.
Front wrapper: border; extended writing.
Title page (p. 1): border; extended writing.
Includes: a.a. (457 West Third St., Plainfield, NJ) (p. 2); preface (pp. 4-5); subject index (p. [1]); memorial to father-in-law (p. [2]); memorial to Tzippa Geila Bwatinski of Plainfield (p. [3]); footnotes.
Approbations (p. 3-4): R. Abraham Isaac Hacohen Kook of Jerusalem; R. Abraham Duber (B.S.) Kahane Shapiro of Kovno (4 Nov. 1924).
BHB1; *KA* #122.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Flekser was born in 1869 in Utena, Lithuania, and was a student of R. Naphtali Zevi Judah Berlin [Netziv] in Volozhin. He was ordained in 1889 and he served as a communal and government rabbi in Jekabpils and Jaunjelglava, Latvia, and Jaroslaw, Poland. He published *Slovo Dvinsk*, a collection of Russian sermons, and כבוד מלך, both of which were praised by Czar Nicholas II for their patriotism. Flekser immigrated to America in 1923. He settled in Plainfield, NJ, and served as the rabbi of Ohavei Zedek and as the chairman of the board of education of the Plainfield Hebrew Institute. Flekser was invited to serve as a rabbi in New Haven in

1927. He was a member of Mizrahi and Agudath Harabbonim. He died in 1954 and his remains were reinterred in Israel in 1958.

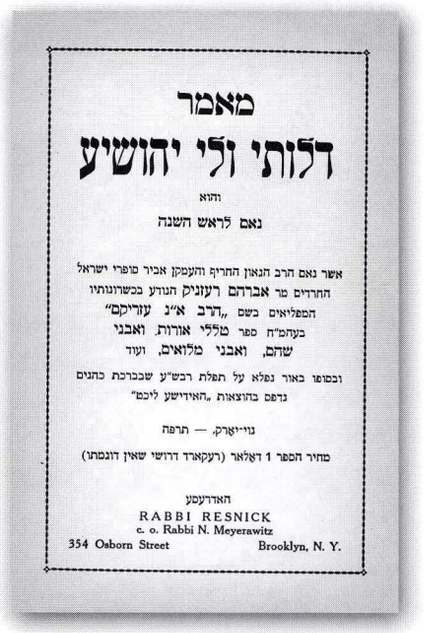
דבר ליעקב contains ninety-three sermons for Sabbath lections and holidays that Flekser delivered in Russia "in the last few years when there developed amongst us the competition between the parties to capture for themselves the communities and their institutions" (p. 4). Many are moralistic (*e.g.*, urging parents to educate their children) or Zionistic, and at least one refers directly to the great immigration to America of uprooted East European Jewish communities (p. 72). On Flekser's rabbinical activities in Russia and his family, see pp. 5-6.

Other works: *ספר למען ציון* (Vilna: Metz, 5650/1890); *Slovo Dvinsk* (1904) [Russian]; *כבוד מלך* [published in the Russian Empire]; *The Path to Judaism for School and Home* *ספר מסלה ליהדות לבתי ספר ולכל בתי ישראל* (St. Louis: Moinester Printing Co., 5689/1928) (trans. Isidore Flexer); *אור התורה אספות מאמרים שבתלמוד ומדרשים ...לפי סדר הפרשיות* (New York: Moinester Publishing Co., 5700 [1940]). Contributed to #1207.
Approbations granted: Israel Hazioski, *ספר זכרון מחשבת ישראל* (Poltava: R. Rabbinowitz, 5673/1913).
References: Abramowitz, 10 (portrait); *CDAJB*, 1:163; *DA2*, 196; Drachler, 466; *NYT* (3 Feb. 1954), p. 23:2; *SYSRO* (157); *UJE*, 8:167; *WWIAJ* (1926), 162; *WWIAJ* (1928), 185.

880 מאמר דלותי ולי יהושיע

והוא נאום לראש השנה ... ובסופו באור נפלא על תפלת רבש"ע שבברכת כהנים

Author: [Abraham] Resnick אברהם רעזניק [רזניק] [רבי עזרקם ספרא, הרב א"נ עזריקם]
Author's father: מאיר שאול
30 pp. + wrappers 8vo
New York, 5685 [1925]
Printer: The Idishe Licht
Front wrapper: border; English; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (c.o. Rabbi N. [Abraham Nahum] Meyerawitz, 354 Osborn St., Brooklyn) (p. 1); facs. of ms. letter by author (18 Aug. 1925) (p. 3); preface, by the publisher (p. 7).
Approbations (pp. 5-6): R. Abraham Isaac Hacohen Kook; R. Yekutiel Aryeh Kamelhar of Stanislaw; Zevi Hersch Shlez of Korsun, Ukraine; Pesah Hacohen Pinfer of Vilna; Petahiah Menkin.
Rashi type (pp. 5-6).
BHB1; *KA* #158.
Copies: HUC; JNUL; LUB; *YGC.


מאמר
דלותי ולי יהושיע
והוא
נאם לראש השנה
אשר נאם הרב הנאון החריף והעמקן אביר נופרי ישראל
החרדים מו"ר אברהם רעזניק הנודע בכשרונותיו
הספלויאים בשם „הרב א"נ עזריקם"
בעהמ"ח ספר טללי אורות, ואבני
שהם, ואבני מלואים, ועוד
ובסופו באור נפלא על תפלת רבש"ע שבברכת כהנים
נדפס בהוצאות „האוידשע ליכט"
נוי-יארק, — תרפה
מחיר הספר 1 דאלאר (רעקארד דרושי שאין דוגמתו)
האדרעסע
RABBI RESNICK
c. o. Rabbi N. Meyerawitz
354 Osborn Street Brooklyn, N. Y.

This volume contains a sermon that Resnick delivered in Moscow on the Jewish New Year of 1921 and an article published in *המאסף* [Jerusalem] (19th year, vol. 2, no. 2) on the "*Ribono Shel Olam*" prayer of the priestly blessing liturgy. It cost one dollar (p. 1). For a reference to America as "ארץ 'הביזנעס [the land of business]," see p. 3.

For biography, other works, approbations granted and references: see #122.

881 ספר משמחי לב
דרושים ... לימים נוראים ולכל השנה כלה

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן [סילברסטון, זילברשטיין] סילווערסטאן [ה]גדלי'
Author's father: ישעיה מאיר
32 pp. + wrappers 8vo
[St. Louis], 5685 [1925]
Printer: [Moinester Printing Co.]
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (410 K. Street, N.W., Washington, D.C.) (p. 2); contents (p. 3); dedication to R. Dr. Elijah Lazer Silverstone of Sunderland, England (p. 4); preface (pp. 5-6).
BHB1; *KA* #557.
Copies: HUC; JNUL; LUB; *YGC.

ספר משמחי לב contains sermons for various occasions. On the decline of Judaism in America, see p. 11. Imprint information is recorded based on *KA*, a comparison with other Moinester imprints and the fact that Moinester printed Silverstone's works during the 1920s.

For biography, other works, approbations granted and references: see #162.

882 ספר שכל טוב
המכיל בקרבו רעיונות–מוסריים גבוהים מקושטים בפתגמי חכמה ושיחות נאות על פי יסודי התורה והאמונה עם העתקה זשרגונית ... גם נדפס פה מגלת יוחסין של אדמו"ר שליט"א גם ימי פטירה של צדיקים קדושים מאבותיו הק' זי"ע

Author: [Barukh Joseph Sack {Zack}] [Kobriner Rabbi] ברוך יוסף ז"ק
Author's father: ישראל
72 pp. 8vo
[New York], 5685 [1925]
Publisher: Nahman b. Hanokh Henikh Perlmuter
Printer (p. 2): Rosenbloom Press, 199 Forsythe St.
Title page (p. 1): border; extended writing.
Includes: publisher's note (p. 2); a.a. (316 Hopkinson Ave.) (p. 2); warning against duplication (p. 3); preface (11 June 1924) (pp. 4-8).
Other languages: Yiddish (translation).
BHB1.
Copies: HUC; JNUL; *LUB.

"Even though I am on a very low level when compared to all the holy *rishonim* [early rabbis] from whose mouths we live, nonetheless I too have listed in writing some ideas of *mussar* and good words" (p. 7). A Yiddish translation appears at the bottom of each page. For Sack's genealogy ("מגילת יוחסין") and a list of the anniversaries of the deaths of his ancestors ("הלולא רבא"), see pp. 68-72. The genealogy originally appeared in his *ספר ברכת יוסף* [#813], as did a different version of the list of anniversaries of deaths. *ספר שכל טוב* was republished as *ספר שכל טוב השלם* (Brooklyn: Shulsinger Bros., 5701 [1941]).

For biography, other works, approbations granted and references: #813.

883 ספר תוכחת החיים

דרושים יקרים לימים נוראים ולכל השנה כלה מאתי הצעיר גדלי' בהרה"ג מוהרי"מ ז"ל סילווערסטאן הרב דפה וואשינגטאן הבירה

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה]
Author's father: ישעיה מאיר
48 pp. + wrappers 8vo
St. Louis, 5685 [1925]
Printer: Moinester Printing Co.
Front wrapper: border; English; extended writing.
Title page (p. 1): identical to t.p.
Includes: table of contents (p. 2); preface (pp. 3-4).
Copies: HAR; JNUL; *YGC.

This volume of sermons and eulogies contains many references to American conditions. On the granting of licenses for ritual wine during the era of Prohibition as a source of income for rabbis, see p. 13. On a butcher who locked a kashruth supervisor in an icebox, see p. 14 ("at that time I referred to the butcher in a sermon and said that at least one time he had in his freezer ... a slab of kosher meat"). For a comparison of America, where each city has many cemeteries but fewer synagogues, with Vilna, where there were many synagogues but just one cemetery, see p. 37-8 ("in this state Judaism is just for the dead, not for the living"). On the nonobservance of ritual purity laws, see p. 38. *ספר תוכחת החיים* was distributed at no cost to rabbis in Europe who requested it (p. 4). See Caplan (2002), 188.

For other works, approbations granted and references: see #162.

884 ספר אוצר נחמד

דרושים יקרים מפז ומפנינים לימים נוראים ולכל השנה מאתי הצעיר גדלי' בהרה"ג מוהרי"מ ז"ל סילווערסטאן הרב דפה וואשינגטאן הבירה

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה]
Author's father: ישעיה מאיר
32 pp. 8vo
St. Louis, 5686 [1926]
Printer: Hob Printing Co.
Title page (p. 1): border; English; extended writing.
Includes: a.a. (1511 Lamant Ave., Washington, D.C.) (p. 1); table of contents (p. 2); preface (5686 [1926]) (p. 3).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The sermons in this volume were intended both for general readers and for preachers (p. 3). For criticisms by Reform rabbis that Orthodox rabbis were involved in the sale of alcohol (this was the era of Prohibition), see pp. 4-5. For a quotation from R. Jacob Joseph, the chief rabbi of New York, see p. 15. For a bibliography of Silverstone's works and a list of those that were still available for sale, see p. 32. He reported that he still received requests for his earlier books, and that he sometimes was compelled to purchase them from book dealers at whatever price they demanded so that he would be able to satisfy such requests (p. 32).

For other works, approbations granted and references: see #162.

885 ספר יד ישראל

כולל פירושים על חמשה חומשי תורה, על פרשת השבוע, ועל מועדים ורגלים פשטים וחידושים יקרים ויפים, ערבים ומתוקים, כאשר עיני הקורא תחזינה משרים.

Author: [Israel Heimlikh] ישראל היימליך
[4], 178, [1] pp. (two cols. per page) 8vo
New York and Satoraljaujhely, Hungary, 5686 [1926]
Publisher: S. Druckerman, 50 Canal St.
Printer: Elazar Deutsch (Satoraljaujhely, Hungary)
Title page (p. [1]): English; extended writing; *shaar.*
Includes: note concerning references to gentiles (p. [2]); preface, by Simeon Heimlikh (13 Dec. 1925) (p. [3]).
Rashi type.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Heimlikh lived in Hungary. He died prior to 1925.

This volume contains sermons on the weekly Pentateuchal lections that Heimlikh delivered in Kaba and Bekescaba, both in Hungary. It was published by his son, Simeon Heimlikh of New York (p. [3]). The type was set by Meir b. Hayyim Miller of Satoraljaujhely (p. [4]). In the YGC copy, pp. [1-4] are duplicated. This is the only work published by Druckerman that was printed in Europe.

886 ספר לב אהרן

קבוצת חרוזים מפנינים יקרים ראשי תיבות וגמטריאות, פרפראות לחכמה. מאת ר' אהרן ענגעל החופ"ק בעיאן, נ. דזש.


ספר
לב אהרן
קבוצת חרוזים מפנינים יקרים, ראשי תיבות
וגמטריאות, פרפראות לחכמה.
— מאת —
ר' אהרן ענגעל
החופיק בעיאן, נ. דזש.
נדפס בשנת תרפ"ו
— אצל —
אברהם יצחק פריינמאן, 192½ רחוב דילענסי. ניו יארק

Author: Aaron Engel [אנגל] אהרן ענגעל
Author's father: הירץ
74 pp. 8vo
New York, 5686 [1926]
Printer: Abraham Isaac Teigman, 192½ Delancey St.
Title page (p. 1): extended writing; *shaar.*
Includes: preface (p. 3).
Approbations (p. 4): R. Shalom [Solomon] Elhanan Halevi Jaffe (10 Mar. 1919); Ephraim Kanotopsky of Freehold (1 June 1919).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Engel, a cousin of R. Samuel Engel (Radamishler), lived in Bayonne, NJ, and was an elderly man in 1926 (pp. 1, 3). His nephew was R. Joseph Engel of Cracow.

This volume contains a list of acronyms and mnemonics based on Biblical and other sources. The last page of the YGC copy has an extra five lines of text pasted in.

References: *DA2,* 184.

887 מסכת אבות

עם באור תורת אבות בנוי על הקדמות לקוחות ומובלות מפי סופרים וספרים על פי נועם הדרוש וחקי הרמז אמרות ה' אמרות טהורות משמחי לב ועינים מאירות כתנות אור תלבשנה ואורם אור יקרות כמאורת ונלוה לו למודי אבות חדושי אגדות ומאמרי חז"ל בתלמוד אשר יש להם קשר הגיוני או מוסרי לדברי אבות אלו. גם נלוה להם מאמר ערך אבות מאמר נאה במעלת היחס ואגרת יחס בית אבותי ומשפחתי בישראל כנה נטעה ימיני בישע ימין ה' ספרא זעירא דישראל, יהושע העשיל רבינוביץ בן אאמו"ר הרב הקדוש ר' יצחק יואל זצ"ל גר אנכי בארץ פה בראנזוויל ניו יארק, מגולי עיר אומין אשר באוקריינא ומלפנים במאניסטעריישטשע, יע"א.

Author: [O. {Joshua Heschel} Rabinowitz] יהושע העשיל [השל, השיל] רבינוביץ
Author's father: יצחק יואל
192, [2] pp. 8vo
New York, 5686 [1926]
Printer: A. Rechtman, 54 Canal St.
Title page (p. 1): border; extended writing.
Includes: copyright, by author, 1926 (p. 2); preface (25 Dec. 1925) (pp. 3-4); acknowledgments (p. [1]); list of subscribers (pp. [1-2]); errata (p. [2]).
Rashi type.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Rabinowitz was born in Zinkov, Podolia Province (Ukraine), in 1860. He studied with his father, the *admor* of Ilintsy, and his father-in-law R. Pinehas, the *admor* of Sokolovka. Following his father's death in 5645 [1885], Rabinowitz succeeded him as the *admor* of Ilintsy. He moved to Monastyriska one year later and founded a new hasidic court. Rabinowitz's enemies informed on him to the government, which subsequently restricted his movement. He later moved to Uman, where he lived for twenty years. Rabinowitz endeavored to maintain traditional patterns of Jewish life following the Communist Revolution, but persecutions, including a period of incarceration, induced him to leave for America in 1924. His supporters established a synagogue for him on Legion St. in Brownsville, Brooklyn. Rabinowitz was active on behalf of Yeshivah Hayyim Berlin and Ezrat Torah and he was the president of an organization of hasidic rabbis. He corresponded with R. Isaac Elhanan Spektor, R. Hayyim Berlin and R. Yehiel Mikhel Halevi Epstein. His *ספרי דברי יהושע* received approbations from Lithuanian rabbis and, when he died in 1938, he was eulogized by R. Dov Aryeh Hacohen [Bernard Louis] Levinthal of Philadelphia. His only surviving son, Jacob, was a rabbi in Philadelphia and his nephew, Barukh Meir, was a rabbi in Brooklyn.

This volume contains: the text of Tractate Avot (*Pirkei Avot/Ethics of the Fathers*) of the Mishnah in the center of each page, flanked on both sides by "תורת אבות", a commentary; an additional commentary, "למודי אבות", at the bottom of each page; an essay on Rabinowitz's distinguished hasidic ancestry ("ערך אבות"), which he originally compiled in 5681 [1921]) (pp. 5-29); memorials for the victims of the Ukrainian pogroms of 1919 (pp. 30-2); and poetry that Rabinowitz composed after the pogroms and when he left Uman in 1923 (pp. 33-6). He vowed to publish this volume after fleeing to America, although he was unable to do so at first because of financial hardships (pp. 3-4). "ערך אבות" contains a polemic against modern methods of teaching Jewish history; for a specific reference to Joseph Klausner, see p. 9.

Other works: *ספר דברי יהושע על חמשה חומשי תורה*, 2 vols. (Berdichev: Hayyim Jacob Sheftil, 5659-5667 [1899-1907]); *ספר ילקוט יהושע על אגדות הש"ס* (Milwaukee: A. Posy, 5693/1933); *ספר נחלת יהושע דרושים למועדים ורגלים* (Brooklyn: Shulsinger Bros., 5698/1938); miscellaneous writings in Simhah Simhawitz, *ספר ילקוט יצחק* (New York, 5693 [1933]), 300-2.
Approbations granted: Ben Zion Bogumoli, *ספר החיים והברכה* (Berdichev: Hayyim Jacob Sheftil, 5660 [1900]); Zevi Eliezer Kamenshetzik, *ספר תם דרך* (Warsaw: Israel Barukh Hacohen Alapin, 5663/1903).
References: *BHB1*; *DA2*, 239-40; Hurwitz; Landesman, 210-1; Rand, 121 (portrait).

888 ספר פרי שלמה
דרשות למועדים ולימים נוראים

Author: [Hirsch {Zevi} Dachowitz] [דאכוביץ] צבי הירש דאכאוויטץ
Author's father: זלמן
149, [1] pp. 8vo
New York, 5686 [1926]
Printer: Oriom Press, 54 Canal St.
Title page (p. 1): border.
Includes: copyright, 1926, by author (p. 2); a.a. (462 Stone Ave., Brooklyn) (p. 2); dedication to mother, wife and children (p. 3); acknowledgment (p. 4); preface (p. 5); memorial to brother (p. 6); table of contents (p. [1]).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Dachowitz was born in Sokoly, Poland, in 1885 (or 1887?). He studied in the yeshivot of Radun, Slutsk, Krynki and Volozhin and was ordained by R. Isser Zalman Meltzer, R. Raphael Shapira, R. Abba Jacob Hacohen Borochov and R. Moses Luria. Dachowitz served as a rabbi in the suburbs of Vilna from 1907 to 1922, when he immigrated to America. Settling in Brownsville, he assumed the pulpit of Cong. Agudath Achim Anshei Libowitz [Lubavichi?]. Dachowitz was a director of Ezrat Torah, a vice president of Agudath Harabbonim and a member of the executive committee of the Vaad Harabbonim of New York. He died in 1953, leaving sermons and novellae in manuscript. His son was R. Aaron Bernard Dachowitz.

ספר פרי שלמה contains sermons for the High Holidays and other festivals that Dachowitz delivered in various synagogues and study houses (p. 5). The YGC copy contains an errata slip pasted after the text.

Other works: *הגיוני ושרעפי דרשות על חמשה חומשי תורה*, vol. 1 (New York: Oriom Press, 1929).
Approbations granted: #684.
References: *AJYB* 56 (1955), 569; *BHB1*; *CDAJB*, 1:197; *DA*, 50-2; Landesman, 210; *NYT* (18 Nov. 1953), p. 31:3; Rand, 23 (portrait); *SYSRO*, 155; *WWIAJ* (1938), 198.

889 ספר שובה ישראל
כולל דרושים נפלאים להטות לאוזן מוסר על ימים הנוראים

Author: G[edaliah]. [George?] Silverstone [סילווערשטאן, סילברסטון, זילברשטיין] גדלי'[ה] סילווערסטאן
Author's father: ישעיה מאיר
32 pp. + wrappers 8vo
St. Louis, 5686 [1926]
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Front wrapper: border; English; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (1511 Lamont St., N.W., Washington, D.C.) (f.w.r.); table of contents (p. 2); preface (pp. 3-4).
BHB1; Rivkind #297; *KA* #779.
Copies: HAR; HUC; JNUL; LUB; *YGC.

ספר שובה ישראל contains sermons for the High Holiday season and a bar mitzvah.

For biography, other works, approbations granted and references: see #162.

890 ספר תפארת שמואל

על התורה ועל קצת נביאים וכתובים, פשטים ודרושים על דרך עבודה גם איזו חידושים על משניות וחידושי הש"ס בהלכה והגדה, אשר חנן ה' אותי שמואל הקטן באאמו"ר קדוש ה' הרב הצדיק המפורסם ר' אברהם דוד הנקרא בפי כל ר' דוד'ל מיראפאליר זצללה"ה בן בנו של אותו צדיק איש אלקים קדוש, המפורסם בכל קצוי ארץ, גדול מרבן שמו ר' שמואל קאמינקער זצללה"ה

Author: Samuel Kaufman [קופמאן] שמואל קויפמן
Author's father: אברהם דוד
216, [4] pp. (two cols. per page) 4to
New York, 5686 [1926]
Printer: Oriom Press, Inc., A. Rechtman, Proprietor, 54 Canal St.
Title page (p. 1): border; extended writing.
Includes: copyright, by author, 1926 (p. 2); a.a. (182 Henry St.) (p. 2); preface (p. 3); acknowledgments (p. 4); list of subscribers (pp. [1-4]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kaufman, a descendant of R. Israel Baal Shem Tov [Besht], was born in Miropol, Ukraine, in 1863. He succeeded his father as the rabbi of Miropol and was recognized as an authority on Kabbalah. When S. An-Ski needed information for his play *The Dybbuk,* he turned to his friend Kaufman. An-Ski even patterned one of the characters on Kaufman. Kaufman fled with his family to America in 1921 to escape plunder and violence (pp. 2-3). He lived on the Lower East Side of New York and served as the rabbi of Cong. Beth Shmuel Miropol. He died in 1938.

ספר תפארת שמואל contains novellae on the Bible, Tractate Avot (*Ethics of the Fathers/Pirkei Avot*) and the Talmud. Kaufman had left behind all his possessions, including his manuscripts, when he fled to America. Upon hearing that his manuscripts were destroyed in rioting, he decided to publish *ספר תפארת שמואל*, the contents of which he had delivered in his lectures since arriving in America. On his ancestors, see pp. 5-8. YGC also has a copy that was bound without the list of subscribers; pasted onto the rear free endpaper of this copy is an errata slip. *BHB1* collates 216, [1] pp. A second volume of *ספר תפארת שמואל* was published in 1995 in New York by Abraham Levine.

References: www.hebrewbooks.org (portrait).

891 ספר אוצר התורה

אנציקלופידיא לדרוש והטפה על חמשה חומשי תורה עם עניני דת, מוסר, פילוסופיא, וחכמת ישראל בהשתתפות רבני ישראל, גדוליו וחכמיו נערך ונסדר על–ידי הרב ש.ל. הורוויץ



Author: S[chmaryohu]. L[eib]. [Halevi] Hurwitz שמריהו ליב הלוי הורוויץ
Author's father: דוב הלוי
420 pp. 8vo
New York, 5686/1926
Publisher: Ozar Hatorah Publishing Co., S. Druckerman, Bookseller, President, 50 Canal St
Printer: Oriom Press, Inc., A. [א.] Rechtman, Proprietor, 54 Canal St.
Title page #1 (p. 1): extended writing; *shaar.*
Title page #2 (p. 3): extended writing; "אוצר התורה אוצר גדול של מבחר

הדרוש בישראל, הלכה ואגדה, קבלה וחסידות. פילוסופיא דתית, מוסר היהדות, חכמת ישראל, טעמי המצות ומקורי הלכות התורה בש"ס ופוסקים על חמשה חומשי תורה בהשתתפות רבנים גאונים מובהקים, דרשנים מצוינים, גדולי חכמי ישראל בדורנו נערך ונסדר על–ידי הרב שמריהו ליב הורוויץ ספר ראשון".

Title page #3 (p. 5): English only; "Ozar Hatorah Encyclopedia of Religion, Ethics, Homiletics, Philosophy and Jewish Lore on the Bible."

Title page #4 (p. 107): border; divisional title; "מאוצר הדרוש בישראל אוצר גדול של מבחר הדרוש בישראל נלקט ונאסף מאת גדולי הדרשנים בישראל, מאת ספרים ישנים וחדשים חשובים מאד, יקרי הערך ויקרי המציאות נסדרו ונערכו על–ידי הרב שמריהו ליב הורוויץ חלק ראשון".

Title page #4 (p. 189): border; divisional title; "רעיונות ומחשבות מאוצר הקבלה והחסידות נערכו ונסדרו על–ידי הרב שמריהו ליב הורוויץ חלק שני".

Title page #5 (p. 307): border; divisional title; "דרשות, מאמרים וחדושי תורה מאת רבנים, גאונים מובהקים, דרשנים מצוינים, גדולי חכמי ישראל בדורנו זה. נסדרו ונערכו על–ידי הרב שמריהו ליב הורוויץ חלק שלישי".

Includes: copyright, by publisher, 1926 (p. 2); list of collaborators (pp. 7-8); subject index (pp. 21-8); preface (29 Apr. 1926) (pp. 29-32); index of sources cited (pp. 409-15); list of subscribers (pp. 417-20).

Approbations (pp. 9-16, 407): R. Abraham Isaac Hacohen Kook (22 Jan. 1926); R. Abraham Aaron Yudelewitz of New York; R. Dr. Dov [Bernard] Revel of New York (29 Mar. 1926); R. Ezekiel Livshitz of Kalisz (11 Apr. 1926); R. Israel Halevi Rosenberg of New York (25 Mar 1926); R. Israel Jacob Hacohen Jaffe of Manchester (28 Jan. 1926); R. Meir Dan Plotzky of Ostrog, visiting in New York; R. Moses Mordekhai Epstein of Slobodka (1 June 1926); R. Eliezer Lipa Weisblum of New York (21 June 1926).

BHB1.

Copies: HAR; JNUL; LUB; *YGC.

Hurwitz edited this anthology of various materials on Exodus. For sermons, see pp. 307-406. In his introductory essay on the history of Jewish preaching (pp. 33-105), Hurwitz mentioned Isaac Leeser, R. Jacob David Willowsky [Ridbaz] and Joshua Falk (pp. 102, 103, 105). The collaborators on this volume were R. Abraham Aaron Yudelewitz of New York, R. Abraham Resnick, R. Abraham Naphtali Galant of New York, R. Aaron David Zeldner of Lawrence (MA), R. Elijah Gordon of New York, R. Eliezer Lipa Weissblum of New York, R. Hayyim Hirschensohn of Hoboken, R. Ezekiel Livshitz of Kalisz, R. Jacob Eskolsky of New York, R. Israel Halevi Rosenberg of New York, R. Israel Jacob Hacohen Jaffe of Manchester, R. Moses Avigdor Amiel of Antwerp, R. Menahem Mendel Eckstein of Cleveland, R. Zevi Hirsch Masliansky of New York and R. Solomon Zalman Kanarick of New York (pp. 7-8). The volume also contains selections by R. Samson Raphael Hirsch, R. Isaac Nisenbaum, R. Abraham Naphtali Gallant and R. Solomon Zalki Kanarick of New York. Hurwitz was not as interested in submissions that just "testified to the sharpness, cleverness, originality and wide knowledge of the author ... Only the Holy One Blessed Be He is happy with *pilpul* [casuistry], but to the Jews of America we must speak words that penetrate the depths of the heart" (pp. 18-9). "Large amounts of funds were necessary for the publication of this anthology. Were it not for the prominent book dealer Mr. Simeon Druckerman, who did not spare his own money and gave much from his own pocket for the publication of the anthology, and who concerned himself with perfecting it, ... then it never would have been published. Much toil and energy was also invested ... by the diligent supervisor of Mr. Druckerman's publishing house, the wise Mr. Israel Ze'ev Buchbinder ... We began from Exodus and not from Genesis because of the reason that is well known to all who are familiar with books on the Torah. The vast majority of authors wrote their books on Genesis and did not merit to continue their work on the other parts of the Torah. The result of this is that there is an abundance of sermons and novellae on Genesis ... but the remaining parts of the Torah ... are relatively poor ... Thus we have commenced with Exodus" (p. 31). Hurwitz planned to publish additional volumes (p. 30), but none are recorded. See Schapiro (1927), 57.

For biography, other works, approbations granted and references: see #379.

892 מערכות ישראל

דרושים ומספדים שנאמרו בשנות הסופה והסער בבית הכנסת הגדול בוילנה מאת הרב ר' אליהו גארדאן רב דבית המדרש הגדול "עדת ישרון" בניו–יורק ומקודם רב ומ"מ בבית הכנסת הגדול בוילנה ... עם מבוא מאת דר. ה.ל. גארדאן

Author: Elijah Gordon[גורדון] אליהו גארדאן
Author's father: דוד זאב
174, <XXXIII> pp. 8vo
New York, 5686/1926
Publisher/printer: *s.n.*
Title page #1 (p. 1): border; extended writing.
Title page #2 (p. <I>): border; English only; extended writing; "Maarcot Israel (The Armies of Israel) Sermons by Rabbi Elijah Gordon ... Prefaced and Edited by Dr. Hirsch Loeb Gordon."
Includes: table of contents (pp. 3-4); contents (pp. 5-8); index (pp. 9-24); copyright, by author, 1926 (p. <II>).
Other languages: English (pp. I-XXXIII).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Gordon was born in Myadsiol (Miadziol?), Vilna Province, in 1865. He initially studied in the yeshivah of Smorgon, but at the age of thirteen he transferred to Reb Mayleh's yeshivah in Vilna. Upon leaving Mayleh's yeshivah, Gordon, who was exempt from the military draft because of his status as a first-born son, wandered around Lithuania studying in the yeshivot and synagogues of various towns. In 1888 he married a woman who "was far ahead of her times and much above her milieu. She was well read in modern literature and had a profound knowledge of the Hebrew Bible and *Agada*" (p. XII). A few months after his marriage she agreed to let Gordon leave home to study in the yeshivah of Volozhin. He was ordained in 1890 by the deans of the yeshivah, R. Naphtali Zevi Judah Berlin [Netziv] and R. Hayyim Soloveitchik, and he then enrolled in the Kovno *kollel* of R. Isaac Elhanan Spektor. After he was ordained by Spektor in 1891, he was appointed rabbi of Daugaleskiai (between Vilna and Daugavpils). Desiring to devote himself to Torah study, he resigned in 1895 and accepted a new position as the head of the yeshivah in Vidzy. Gordon later also served as a rabbi in Komai (Kamajai?), Kovno Province, and later yet as the preacher of Vilna's Grand Synagogue. He immigrated to America in 1923 following an invitation to serve as the rabbi of Adat Yeshurun of the Bronx. Gordon was an executive member of Agudath Harabbonim and a member of Mizrahi, the Jewish Court of Arbitration and the Rabbinical Board of New York. He contributed to the Yiddish press. He died in 1932. Gordon's son, Hirsch Loeb Gordon, studied at Yale, Columbia, JTSA, New York University and the Royal University of Rome. He taught Talmud at the Collegio Rabbinico Italiano of Florence, practiced medicine in New York and authored many works in Yiddish, Hebrew, English, German and Italian (see *CDAJB*, 1:122). Elijah Gordon's younger brother, Isaac Gordon, a *shohet* and *mohel*, was in New York by 5674 [1914] and he helped his brother publish his books (*ספר ישראל בעמים*, [1]).

מערכות ישראל contains sermons and eulogies that Elijah Gordon delivered in Vilna between 1914 and 1920. For Hebrew and English biographies of Gordon by his son, Hirsch Loeb Gordon, see pp. 25-36, <III-XXXIII>; the biographies are not identical (p. 25).

Other works: *ספר דמעת העשוקים* (Vilna: Y. Pirashnikow, 5667/1907); *ספר ישראל בעמים* (Vilna: S.P. Garber, 5674 [1914]); *ספר דברי אליהו*, 2 vols. (Vilna: Shraga Feivel Garbera, 5683/1923).
References: *BHB1*; Caplan (2002), 123, 202; *CDAJB*, 1:222; Kressel, 1:433; *SYSRO*, 158; *WWIAJ* (1926), 224; *WWIAJ* (1928), 252.

893 ספר רגש לב
דרושים יקרים לימים נוראים ולכל השנה כולה

Author: G[edaliah]. [George?] Silverstone [גדלי'[ה] סילוועךשטאן [סילוועךשטאן, סילבךסטון, זילבךשטיין
Author's father: ישעיה מאיר
39, <[1], III> pp. + wrappers 8vo
St. Louis, 5686/1926
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Front wrapper: border; English; extended writing.
Back wrapper: border; English only; "Regesh Lev."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. <[1]>): identical to b.w.
Includes: a.a. (1511 Lamont St. N.W., Washington, D.C.) (p. 1); table of contents (p. 2); preface (pp. 3-4).
Rivkind #292.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This collection of sermons contains references to the American environment and to Zionist themes. On American synagogues as buildings used only for *Kaddish* (prayer for the dead), see p. 5. On the difficulties of raising funds for Jewish causes, see p. 9. On Conservative synagogues, Sabbath desecration, etc., see pp. 16-8, 23-5. For a comparison of Jewish and American mourning practices, see the appended English sermon for *Yizkor* (Jewish memorial service), by Silverstone's son, Harry (pp. <I-III>; on Harry Silverstone, see #869). See Caplan (2002), 282.

For biography, other works, approbations granted and references: see #162.

894 ספר שיח יצחק
דרושים נחמדים, עם פירושים שונים ובחידושים נצמדים, ולמוסרים פונים מאתי יצחק בן לאאמ"ה אהרן ז"ל נ"ע וואלטמאן יליד פינסק. חלק ראשון

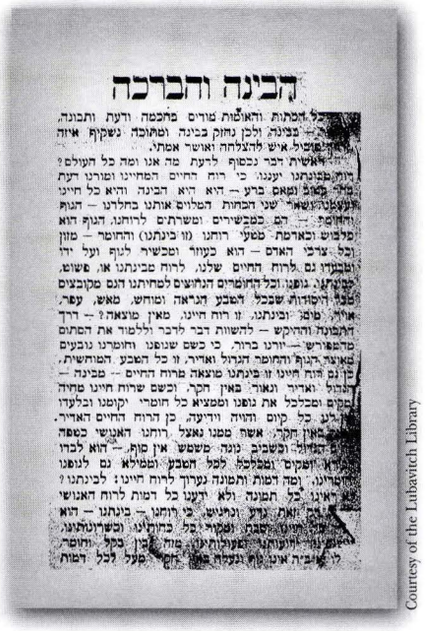
Author: Isaac Waltman יצחק וואלטמאן
Author's father: אהרן
159 pp. 8vo
New York, [5686/1926]
Printer: Oriom Press, 54 Canal St.
Title page (p. 1): border; English; extended writing.
Includes: a.a. (1320 41st St.) (p. 1); warning against duplication (p. 2); table of contents (p. 4); preface (pp. 5-8).
Approbations (p. 3): R. Gavriel Zev Margolis of New York.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Waltman, a native of Pinsk, served as a rabbi in Grodno and Pinsk. Around 1924 (p. 5), when he was already an elderly man, he immigrated to America. He served as a rabbi in Anshei Lubavitch and Anshei Kenesset Israel, both in Boro Park, Brooklyn.

This volume of *ספר שיח יצחק* contains sermons for the lections of Genesis and other occasions, eulogies and novellae. For a cynical depiction of America in Biblical idiom, see p. 6. The imprint date is recorded based on the approbation. No other volumes are recorded.

References: *DA2*, 70.

895 הבינה והברכה


הבינה והברכה

Courtesy of the Lubavitch Library

Author: [Abraham Moses Hen-Tamim {Tomim, Thomim}] אברהם משה חן תמים [אנשלוויץ, כהן]
Author's father: יהושע אליעזר
48 pp. 12mo
[New York?], *s.a.*
Printer: [Art and Commercial Printing Co., 82 Henry St.]
Title page (p. 1): caption title.
BHB1.
Copies: JNUL; LUB; *NYPL.

Hen-Tamim was born in Ivents, Minsk Province, in 5614 [1854] and he studied in the yeshivah of Volozhin. He was attracted to the Haskalah. Hen-Tamim was among the first members of Bilu and he settled in Gederah, Land of Israel. He traveled around the region by foot and was a mystic. He died in 1913 in Petah Tikvah.

This moralistic treatise lacks a title page. *BHB1* records the imprint as Hungary, ca. 1900 and Friedberg records it as Budapest, 1895, but *KA* records, "at the end is a pamphlet by the same name in Yiddish on which is written 'New York (The Art and Commercial Printing Co. 82 Henry St.).'" No works were printed by the Art and Commercial Printing Co. prior to 1901 (*JA*).

Other works: see Tidhar.
References: *BHB1*; Kressel, 1:789; Tidhar, 2:615-6.

896 ספר חינוך הבנים

הוא מיוסד על חיזוק הדת תוה"ק ובפרט ענין "חינוך הבנים" הנחוץ עתה בזמנינו בימי נדודם בארץ רחוקה אשר נתרפו בעו"ה כהיום אצל הרבה מאחינו השוכנים בן העמים


ספר
חינוך הבנים
הוא מיוסד על חיזוק הדת תוה"ק
ובפרט ענין "חינוך הבנים"
הנחוץ עתה בזמנינו בימי נדודם
בארץ רחוקה אשר נתרפו בעו"ה
כהיום אצל הרבה מאחינו השוכנים
בן העמים
—מאתי המחבר—
אריה ליב
וכ וזרשן
וואס האט אויפגראשט פון זיינע רעדעס די אלטע
אונד די נייע וועלט

Courtesy of the Lubavitch Library

Author: [Aryeh Leib] אריה ליה
16 pp. 16mo
S.l., s.a.
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing; Yiddish.
Approbations (p. 2): R. Zevi Ze'ev Margolies of New York ("Chief Rabbi of New York"); Dr. Hillel Hacohen Klein of New York.
Other languages: Yiddish.
Copies: *LUB.

Aryeh Leib was a rabbi and a preacher (p. 1).

The Yiddish sermon in this pamphlet, "חינוך הבנים", also appears in #724, pp. 9-13. Only the approbations are in Hebrew.

Periodicals

CHAPTER THIRTEEN

The middle decades of the nineteenth century witnessed a sudden increase in the publication of Jewish periodicals in all parts of the Anglo-Jewish world, including America. In other centers of Jewish settlement, the publication of journals took place many years—sometimes centuries—after the community had taken root and assumed its permanent form. In America alone the development of the Jewish periodical press was contemporaneous to the development of the nascent community itself. As such, particularly in America the periodical press was not just a reflection of a community, but rather it was a tool of a community struggling to mold itself.

The first general Jewish periodical for American Jewry, Isaac Leeser's *Occident* (#1192), commenced publication in 1843. More than just a newspaper that reported on contemporary local events, the *Occident* provided a forum for clergy and lay leaders to debate the nature and character of the newest Jewish community. The most acrimonious disputes were between Leeser and other defenders of traditional Judaism on the one hand, and the proponents of Reform on the other. A particular point of controversy was the Reform initiative to emend the liturgy. One cornerstone of the Reform prayer books was the excision of passages that refer to a return to Zion. Leeser, who subscribed to the traditional belief of the ingathering of the exiles and was a proto-Zionist supporter of colonization in the Land of Israel, responded to these changes with derision.[1]

In addition to intellectual essays and debates geared for the architects of the American Jewish community, the *Occident* also shed much light on the activities of the masses. Each issue contained a column with "news items" as well as the *Occident Advertiser*, an advertising supplement Leeser printed on the wrappers. The *Occident* was published in Philadelphia, but it must be considered a national publication, as its contents and advertisements pertained to all the Jewish communities of America. The *Advertiser* extended to seven pages and contained listings for kosher products, social and philanthropic events, and mercantile concerns, as well as many announcements of positions for religious functionaries. The issue for May 1867, for example, bears seven advertisements for schools in New York and Linwood (PA), as well as a notice that parents could send their children to study in Frankfurt a.M.[2]; help wanted listings for *hazzanim, shohatim*, rabbis and teachers for congregations in New York, Cincinnati, New Orleans and Vicksburg (MS), as well as four advertisements placed by individuals desirous of such positions; one advertisement for kosher soap and two for kosher meat; six advertisements for kosher hotels and boarding houses in Philadelphia, Linwood (PA) and Long Branch (NJ); a solicitation for contributions for a Jewish hospital; one advertisement for a Hebrew printer; ten advertisements for Jewish publications; one advertisement for auctioneers in New Orleans ("daily sales except Saturday"); two advertisements for tailors and five for lawyers in Philadelphia, New York, Pittsburg, Charleston and Mobile; and one advertisement for a medication to treat hoarseness. Maximizing the available print space by placing advertisements on the book wrappers dates to the eighteenth century, but Leeser was the first to incorporate this practice in a Jewish publication.

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[1] Mayer Sulzberger records that Leeser refused to become an American citizen "because he believed it necessary to hold one's self in readiness for the" restoration to Zion (Mayer Sulzberger, *Isaac Leeser* [Philadelphia, 1881], 5).

[2] The school in Frankfurt was under the direction of a son of R. Samson Raphael Hirsch. Parents interested in enrolling their children in this institution were instructed to consult with M. J. Raphall (New York) or Bernard Illowy (New Orleans).

Publication of the *Occident* ceased in 1869, one year after Leeser's death. Over the years, various other English and German-language periodicals were launched by American Jews. The first Hebrew periodical, *הצופה בארץ החדשה* (#897), appeared in 1870. The publication of Hebrew (and later Yiddish) periodicals reflected the growing immigration from Eastern Europe, and it is interesting that a large endeavor such as publishing a Hebrew weekly was undertaken at such an early stage in the development of the community, when no more than two Hebrew books had been published in the land.

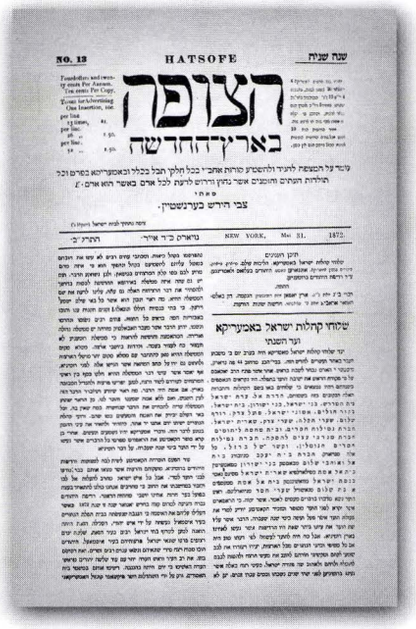
A common misconception is that America attracted immigrants who were uneducated and non-observant. *הצופה*, however, was a high-quality journal with many articles of intellectual value. Articles and advertisements also testify to the concern of these immigrants with the observance of the minutiae of Jewish law. One difficulty apparently faced by immigrants of the period was the permissibility of consuming *halav akum* (milk prepared by gentiles). Zevi Hirsch Edelman initially permitted *halav akum* in a responsum he printed in *הצופה*, though he reversed his opinion in a later issue. Edelman apparently figured prominently in his own generation. R. Zevi Hirsch Kalischer of Prussia, who was surprised at Edelman's initial leniency, described him as a great man. Despite this accolade, Edelman's activities both prior to and after his contribution to *הצופה* are not known. He is just one of the names mentioned in *הצופה* who otherwise remain anonymous to the historical record.

Some of the Hebrew periodicals published in America a generation later, particularly *העברי* (#900) and *הפסגה* (#903), followed the precedents set by *הצופה* in terms of format, content and quality. These journals are replete with insightful intellectual essays on contemporary developments in the Jewish community, historical and Biblical studies, and articles dealing with Jewish law. As with *הצופה* they also bring to light many fascinating personalities about whom little is known. Judah Wistinetzky, for example, immigrated to America ca. 1887 and lived in Troy, Buffalo and New York before returning to Europe a decade later. What motivated him to settle in America, wander from city to city, and then finally return to Europe remains unknown. His activities during his sojourn in America are poorly documented and absolutely nothing is known concerning his family life. Nonetheless, while in America Wistinetzky published the important Parma edition of *Sefer Hasidim* (Berlin, 1891) and he contributed many articles on *aggadah* and other subjects to *העברי*.

While New York was the center of the Hebrew periodical press in America, the contributors to many of the journals lived in cities and towns across the expanse of the continent. Many intellectual individuals living in isolated communities lacked peers who shared their scholarly interests and local outlets to express themselves. For them the Hebrew press offered an important forum to communicate and share their ideas. The Hebrew press later served the same role for America's far-flung rabbis, who published their own periodicals devoted exclusively to matters of interest to them (#591, #593, #607, #619, #671).

הצופה and, following its demise, the other Hebrew journals published in America served as an open forum for those struggling to define the character and direction of American Jewry. One question that faced the American community was whether it should serve as a refuge for masses of oppressed coreligionists. This question took on a sense of urgency with the eruption of pogroms in Rumania in the 1870s. Hyam Zvee Sneersohn, a correspondent for *הצופה*, was active in promoting the resettlement of Rumanian Jewry in the Land of Israel. Sneersohn had been among those who supported the appointment of Benjamin Peixotto as the first American consul in Bucharest with the hope that he would be able to ameliorate the condition of the Jews. But Sneersohn was disappointed when Peixotto proposed that Rumanian Jewry in its entirety be resettled in America and he took his displeasure with the consul to the pages of *הצופה*. Not to be outdone, Peixotto engaged his one-time supporter in a rejoinder in the journal. The debate in *הצופה* over whether the entire Rumanian Jewish community should be uprooted is just one of the many examples of how the Hebrew press in America, unlike its European conterpart, did not just report on current events. Rather, the press was wielded as tool by those who sought to define the American Jewish community during the most formative period in its history.

Periodicals


NO. 13 HATSOFE שנה שניה

הצופה בארץ החדשה

NEW YORK, May 31, 1872.

897 Hatsofe B'erez Hachadosho
הצופה בארץ החדשה

Author: H. [Zevi Hirsch] Bernstein צבי הירש בערנשטיין
Author's father: משה
New York, 5631/1871-[1876?]
Printer: [Hatsofe B'erez Hachadosho, 3½ Division St.]
Brody, 134; Brody-Zeldner, 221; Gilboa (1992), 245-6; *JA* #S477 (vols. 1-3); *KA* #691.
Copies: *HUC (vols. 1-2, assorted issues; microfilm); *JNUL (vols. 1-2, assorted issues); *NYPL (vol. 1, nos. 1-13, 15-20; vol. 2, no. 47; microfilm); *YIVO (vol. 2, nos. 9, 11, 32, 34, 35, 36, 43); *YGC (vol. 2, nos. 1-34, 36-50; vol. 3, nos. 1, 4, 7).
First Hebrew periodical in America.

VOL. 1
22 Sivan 5631/11 June 1871-17 Tevet 5632/29 Dec. 1871
154 pp. (20 nos. x 8 pp.) Fo.
Includes: a.a. (237 Grand St.) (last page of nos. 1-7); a.a. (52 Suffolk St.) (last page of nos. 8-20).

VOL. 2
2 Shevat 5672/12 Jan. 1872-29 Addar 5633/28 Mar. 1873
388 pp. (50 nos. x 8pp.) Fo.
Includes: a.a. (52 Suffolk St.) (last page of nos. 1-16); a.a. (35 Essex St.) (last page of nos. 17-50).

VOL. 3
7 Nissan 5633/4 Apr. 1873-?
[8 pp. per issue] Fo.
Includes: a.a. (35 Essex St.) (last page of each issue).

[Unable to locate vols. 4-6.]

Bernstein was born in 1847 (or 1846) in Kudirkos Naumiestis, Suwalki Province, (not Neustadt, Moravia, as in Bernstein, 111) and he immigrated to America in 1870. That summer he launched the short-lived Yiddish *Post*, which also contained some Hebrew articles. Bernstein subsequently published *Hebrew News*, a journal with English, German, Hebrew and Yiddish articles, and in 1871 he published the first Hebrew periodical in America, *הצופה בארץ החדשה*. After *הצופה* ceased to appear in 1876 (?), he became a banker and in 1888 he lost thirty thousand dollars he had invested in the Rumanian Opera Hois, a Yiddish theater. Bernstein was an organizer of the Hebrew Encyclopedia Publishing Co. that published **אוצר ישראל** [#230] and he

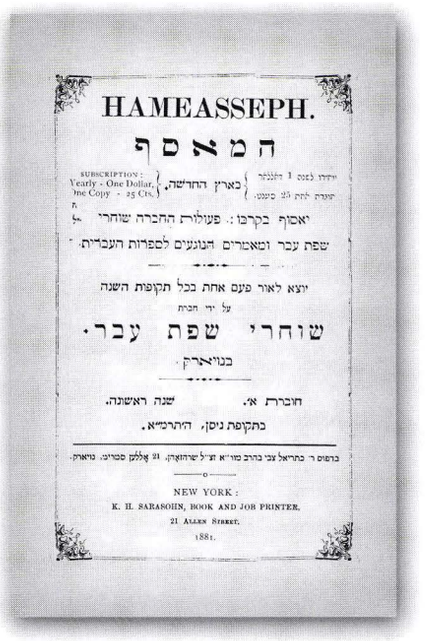
served as an assistant editor for the first volume. He was also the president of the Society for the Advancement of Hebrew Learning (see #1135). Bernstein, "after Ch. G. [Hayyim Gershon] Vidaver, was probably the first regular American correspondent to European Hebrew periodicals" (*JE*). He died in Tannersville, NY, in 1907.

הצופה בארץ החדשה, edited by Bernstein, was the first Hebrew periodical published in America. It contains Jewish and general current events of local, national and international interest (including the "latest news from the telegraph"), essays, poetry, history, biography, rabbinics, etc. On early Hebrew poetry in this journal, see E. R. Malachi (1924); E. R. Malachi, "ראשית השירה", 299, 301. *הצופה* contains much information on the Jews in America. On the status of milk produced by gentiles (by Zevi Hirsch Edelman of New York, Meyer Freeman and R. Simhah b. Zevi Balterowitz of Chicago), see vol. 2, nos. 36, 38, 48. On the purchase by Temple Emanu-El of a library from Amsterdam, see vol. 2, no. 2, pp. 2-3. Among the contributors were Abraham Joseph Ash, Moses Solomon Auerbach, Solomon Bachrach, L. B. of Berlin, Aaron Berkowitz, Philip Bilistotzky of Elmira, Zevi Hirsch Birkenthal of Albany, Albert Cohn of Paris, David Tebeli b. Ish Ephrati, A. D. of Cincinnati, H[ermann]. Eliassof (Eliassow), B[ernhard]. Felsenthal, B. G. of Moscow, Aaron Friedman, Aaron Zevi Friedman, Meir Gerwald of Baltimore, Berish Goldberg, Isaac Goldstein Halevi of San Francisco, Hayyim Goldschmid of Cincinnati, Abraham Baer Gottlober, Aaron Gutman, David Gutman, Akivah Hashmal, Noah b. Shraga Fawil, Israel Isaac b. Ben Zion Haefrati, Leib Nathan Hirschfeld, Aaron Judah Leib Horowitz (Ayalah), Joseph Zevi Halevi Horowitz, Israel Jaffe of Kalisch, Solomon Leib Jialashinsky, M. Kane, Dr. Klotzenger, Zevi Katan, B. Kraemer [Kramer], Duber Kramer, Zevi Hirsch Kramer (a native of Vilna), B. Lichtenstein, Israel Linder, David Livingston, Asher Leib Margolioth of Mobile, Hillel Meir, Sh. Mendelsohn, Moses Montefiore of Montreal, L.P., O.P., Eliakum Getzil Feifer, Meir Rabinowitz, Adolph Raden [Radin] of Koenigsberg, K. Reichman, Barukh Isaac b. Abraham Reinherz of Wilkes Barre, Reuben Rosenberg, Judah Leib Rosenthal, Menahem Mendel Rosenzweig of Syracuse, Hayyim Zevi Rubin, Hayyim Zevi Schneersohn, D.B.Sh. (see Chajes #1536-1543), D. Schwab, Judah Leib Silberman of New York, M. Silberstein, R. Nahum Streisand, H. G. [Hayyim Gershon] Vidaver, Zevi Falk Vidaver, "W.," Hayyim Nahman Witkind and M. Z. of Philadelphia. Advertised were kosher establishments, kosher meat and cheeses, Passover wine and matzah, religious articles (including Torah scrolls), citrons, religious functionaries, synagogues (*i.e.*, on Hevrah Mazhirei Shabbat, see vol. 2, no. 32, p. 248), Hebrew book dealers, etc. Jews in Europe, particularly abandoned wives, placed advertisements seeking help in locating missing relatives in America. Bernstein later wrote that five volumes of this journal were published and that it ceased to appear in 1876 (see Bernstein's letters in *HYBA* and *העברי* 1.1 [11 Apr. 1892], p. 2; an article by Adolph Buchner in *הצופה* was reprinted in an issue of *Di Yidishe Tsaytung* from ca. Jan. 1876 [copy in JTSA]. For an advertisement for *הצופה*'s own print shop, see vol. 1, no. 1, p. 8; vol. 2, no. 39, p. 304. Bernstein had to set up his own shop when he published his earlier Yiddish *Post*: "I discovered Hebrew fonts in the Kerner and Son casting factory on Chamber Street, but most of these fonts were worthless. I brought some Hebrew fonts with me from Vilna and Vienna, and I gave them to Kerner and Son to be cast in great numbers for me. This Hebrew type was later used by [other] Hebrew printers ... Currently, Yiddish newspapers spring up like wildflowers ... But in those days I could not even procure the services of a typesetter, and therefore I had to depend upon the well-known writer, [Henry] Gersoni, who ... had learned this skill from the missionaries in London ... He agreed to my request only after I agreed to make him a co-publisher of the paper ... Before five weeks had gone by, I broke my ties with [Gersoni] ... Fortunately, I procured the services of a typesetter from Vilna who had recently arrived" (Bernstein, 116-7). An obituary for Mordekhai Johalomstein in *העברי* claimed that he was the editor of *הצופה בארץ החדשה* (*העברי* 7.46 [20 Aug. 1897] [#903]). Bernstein responded in *העברי* by asserting that it was he who founded that paper and that he alone was its editor; Johalomstein served merely as a contributor and translator (*העברי* 7.48 [3 Sept. 1897]). Subsequently, however, Benzion Eisenstadt recorded that Johalomstein served as a co-editor, co-publisher and the typesetter of *הצופה בארץ החדשה* (*HYBA*, 58). Bernstein then once more rejected exaggerations of Johalomstein's involvement (Bernstein, 120-1). The final word in the matter was had by Johalomstein's brother-in-law, Judah David Eisenstein, who asserted that Johalomstein was indeed the "silent editor ... as was known by writers in those days" (*OZ*, 27). Agents for *הצופה* in Europe were Salmen Bersinski of Warsaw, Naphtali Herz Willer of Lemberg, the Grodzinski brothers of Chernyshevskoye (vol. 2, no.

1, p. 8), Abraham Hirsch Kacenelebogen of Vilna (vol. 2, no. 4, p. 32) and A. Faust of Cracow (see broadside advertisement bound into the copy at JTSA). See Davis (1950); Davis (1970); Kabakoff (1978), 325-32; Karp (1991), 293; E. R. Malachi (1913), 74-5; E. R. Malachi (1924); E. R. Malachi, "שבעים וחמש שנה", 662-4; Mikliszanski, 15-6; *OZ*, 33-5; Raisin (1901-2), 180; Ravid (1978); #916, pp. 128-34. For other references, see Brody.

Other works: contributed to #916; *הלבנון*; *המגיד*. A manuscript of his glosses on Jacob Bachrach, *ספר היחש* (Warsaw: Joel Lebensohn, 1854), was stolen from him in New York (see *HYBA*).
References: *AJYB* 10 (1908-9), 127; *CDAJB*, 1:51; Davis (1950); Davis (1970); *EJ*; *HA*, 5, 12 (portrait); *HYBA*, 20-2, [11] (portrait); *JE*, 2:99; Kabakoff (1966), 87-8; Kabakoff (1978), index; Kressel, 1:374; *LFDNYL*, 1:409-10; E. R. Malachi (1924), 26; *NYT* (2 Aug. 1907), p. 7:6; *OZ*, 27; Ravid (1978); Rejzen (1926), 1:369-71 (portrait); *UJE*, 2:236; Waxman, 4:1048; Wiernik (1912), 257-8, 409; #916, pp. 128-34 (trans. in Z. Bernstein [portrait]).

898 HAMEASSEPH. המאסף בארץ החדשה


HAMEASSEPH.

ה מ א ס ף

SUBSCRIPTION: Yearly - One Dollar. One Copy - 25 Cts. } בארץ החדשה.

יאסוף בקרבו: פעולות החברה שוחרי שפת עבר ומאמרים הנוגעים לספרות העברית.

יוצא לאור פעם אחת בכל תקופת השנה

על ידי חברת

שוחרי שפת עבר.

בנויארק.

חוברת א. שנה ראשונה.

בתקופת ניסן, היתרמ"א.

NEW YORK:
K. H. SARASOHN, BOOK AND JOB PRINTER,
21, ALLEN STREET,
1881.

Author: [Mordekhai Johalomstein {Jalomstein} {Yashan, Ish Yemini}] [מרדכי יהלמשטיין] [איש ימיני, יש"ן]
Author's father: דוד
44 pp. + wrappers 8vo
New York, Nisan 5641 [1881]
Publisher: Hevrat Shoharei Sefat Ever
Printer: Kasriel Hirsch Sarasohn, Book and Job Printer, 21 Allen St.
Front wrapper: border; English; extended writing.
Title page (p. 1): identical to f.w.
Includes: advs. (wrappers); table of contents (p. 2); list of subscribers (p. 9); errata (p. 44).
Other languages: Yiddish (advs.).
Brody, 135-6; Brody-Zeldner, 221; Gilboa (1992), 292; *JA* #S465; *KA* #422.
Copies: HAR; HUC; *JTSA; LUB; *YGC.
First society to promote Hebrew Language.

Johalomstein was born in Suwalki, Poland, in 1835 (or 1838?). He studied both religious and secular subjects and he contributed to the Hebrew press. Persecuted for his interest in the Haskalah, he fled to England in 1861. After studying for two years in the yeshivah of Moses Montefiore in Ramsgate, he left for Paris. There he associated with R. Shneor Sachs and Baer Goldberg [Bag]. In 1865 he immigrated to America, shortly after which he convinced his brother-in-law, Kasriel Hirsch Sarasohn, to join him. (Some secondary sources record that Johalomstein's original intent upon leaving Poland in 1861 was to make his way to America.) Johalomstein was compelled to move back to Warsaw, but he returned to America in 1871. He was the American agent for *ווינער איזרעליט* in 1872 (*הצופה בארץ החדשה*, vol. 2, no. 23, p. 176 [#897]) and the following year he advertised that he ran a boarding house and provided various services for immigrants (*החדשה הצופה בארץ*, vol. 2, no. 43, p. 332 [#897]; S. Jarmulovsky [Alexander Jarmulowsky] was his agent in Hamburg). Johalomstein was a pioneer of the Yiddish and Hebrew press in America. He contributed to the first Hebrew periodical in the country, *הצופה בארץ החדשה* [#897], and some sources record that that he served as typeset-

ter, editor and co-publisher (Hizkuni, 513; *HYBA*; *OZ*; this is denied by Bernstein, the editor of *הצופה*, in #916, p. 134). Johalomstein was one of the founders of the Shoharei Sefat Ever (Friends of the Hebrew Language, established in 1880. He served as its secretary and is assumed to have been the editor of its journal, *המאסף בארץ החדשה*. Together with Sarasohn, he also founded and/or edited various Yiddish periodicals, including: the *גאזעטען*, with a Hebrew supplement (1874) [*JA* #S609]; the *נויארקער איזראעלית* (1875) [*JA* #S544]; and the *טאגעבלאט*, the first successful Yiddish daily in America (1885) [*JA* #S604]. (Kabakoff [1980-1], 44 and *OZ* record that in 1866 he published the first Yiddish periodical in America, the "shortlived" *די יידישע פרעסע*. M. Davis [1950], 122 and M. Davis [1970], 43 record that he published two periodicals in the 1860s that "died in their youth." No Yiddish periodicals are recorded in *JA* prior to 1870. Despite Eisenstein's assertion in *OZ*, he himself makes no reference to such an early periodical in his article on the Yiddish press in *OY*, 5:78.) When Johalomstein died in New York in 1897, "he was characterized in both the Yiddish and Hebrew press as the most learned among the immigrant writers of his time" (Kabakoff [1980-1], 44). *OZ* records that his last days were spent in misery and alcoholism.

המאסף בארץ החדשה was published by the Society of the Friends of the Hebrew Language (Shoharei Sefat Ever). Founded in 1880 in New York by Eastern European immigrants, it was the first society in the world dedicated to promoting the Hebrew language and "it served as a model for the East European Hebrew intellectuals who founded similar societies during the 1880s in such cities as Chicago and Rochester" (Kabakoff [1980-1], 46). The mission of the New York society was "to awaken a love for our holy language in the hearts of the rest of our brethren who reside in this city who, though familiar with the Torah and hear the Hebrew language, unintentionally do not make an effort to meditate upon books printed in that language. Also to arouse fathers ... . to teach their children the Hebrew language and Jewish literature ... The foundation of our religion in this city becomes weaker on a daily basis, and from year to year, as Reform becomes stronger and more popular among the youth. And this is only because our children are raised in their childhood not even hearing the prayers that were transmitted to us in Hebrew from the Men of the Great Assembly. Therefore, the young and the parents go ... to hear hymns and prayers in the Reform synagogues in the language of the land. From this the young learn the ways of the Reformer and then they too break away from the yoke of the Torah and the commandments. Therefore, we are obligated and commanded to strengthen the study of the Hebrew language among our children who are born in the land so that they will not learn the ways of the Reformer" (p. 5). While most Hebrew writers prefaced their books with a statement that they are not interested in money or honor, the publishers of *המאסף בארץ החדשה* specifically stated, "this is not the case with us. For in this New World we have adopted a new style for our prefaces. They will begin by stating that, indeed, we do seek honor and we hope to be rewarded with lucre as the fruit of this journal. For our only goal is to increase the honor of the Hevrat Shoharei Ever, and in order to increase its income ... we have begun the labor of publishing this quarterly ... because in the new land there is not one periodical that speaks to the nation of Israel in the Jewish language" (pp. 3-4). Contributors included Judah David Eisenstein, Mordekhai Johalomstein, Kasriel Hirsch Sarasohn and Moses Aaron Schreiber. Each issue of this quarterly was to cost twenty-five cents. Only one number appeared. It contains two essays on Hebrew philology, one on the opposition of the Talmud to the New Testament and an American poem translated into Hebrew. It also contains much information about the society, including its manifesto, constitution, contributors, finances, activities, prayer invocation at the first meeting, etc. This was the fifth attempt to establish a Hebrew periodical in America. "No editor is listed but it may be assumed that Jalomstein ... was responsible for seeing the material through the press" (Kabakoff [1980-1], 44). The Society's most important patron was Jacob Schiff (p. 9). For contemporary criticism in the *Jewish Messenger*, see E. R. Malachi (1974), 214. See Kabakoff (1968), 13, 27, 30; Kabakoff (1980-1); E. R. Malachi (1974), 212-14; E. R. Malachi, "שבעים", 665; *OZ*, 46; Persky (1932), 217-8; Raisin (1901-2), 264-5; Ravid (1978), 88-97; Ravid (Winter 1982).

Other works: #1101. Contributed to *המגיד*; *המליץ* (under the pen name "ישן").

References: Z. Bernstein, 112, 120, 130n63; *CDAJB*, 1:299; M. Davis (1950), 122, 130; M. Davis (1970), 43; Hizkuni, 513-4; *HYBA*, 57-8; *JE*, 7:66; Kabakoff (1966), 13, 19, 25; Kabakoff (1978), 331, 340; Kabakoff (1980-1), 44-5; Kressel, 2:64; *LFDNYL*, 4:245-6; *OY*, 5:78; *OZ*, 25; Ravid (1978), 85-94; Rejzen (1926), 1:1256-7; Wiernik (1912), 259.

899 The Nationalist. 'Halumy' ... הלאמי

מכתב עתי לעבודת האדמה, לחכמה ולספרות ישראל


VOL. 1. THE NATIONALIST. שנה ראשונה

הַלְאֻמִי

אלף התיך לגלותנו

מכתב עתי לעבודה הארצה, לחכמה ולספרות ישראל

יצא לאור פעם אחת בשבוע.

New York, December 14th 1888. No. 1.

„HALUMY"

(THE NATIONALIST.

The Only Hebrew literary Weekly in America for the purpose of promoting the knowledge of the Ancient Hebrew Language among the Jews.

Editor E. DEINARD.

Office, 29 ORCHARD ST., New York.

התעודה „הלאמי"

Author: E[phraim]. Deinard אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]

Author's father: יקותיאל גרשון

12 pp. x 23 nos. Fo.

New York and Newark, 1888-9

Title pages (pp. 1): caption title; English; extended writing.

Includes: advs. (pp. 1).

Berkowitz (1964), 155; Brody, 136; Brody-Zeldner, 221; Gilboa (1992), 343-4; *JA* #S462; *KA* #391; Schapiro (1937) #8.

Copies: HAR (v. 1; nos. 7, 11-15, 18-23); HUC; LUB; *YGC.

NO. 1

New York, 10 Tevet 5649/14 Dec. 1888

Printer (p. 8): Zuckerman, 5 Pike St. (New York)

NOS. 2-18

New York, 17 Tevet 5649/21 Dec. 1888-10 Nissan 5649/11 Apr. 1889

Printer (p. 8): E. Deinard & Co., 29 Orchard St. (also misspelled as Dinard)

NO. 19

New York [sic], 24 Nissan 5649/25 Apr. 1889

Printer (p. 8): E. Deinard, 180 Hovard [sic] St., Newark

First Hebrew type in Newark.

NOS. 20-3

Newark, 5 Iyyar 5649/6 May 1889-15 Sivan 5649/14 June 1889

Printer (p. 8): E. Deinard, 180 Howard St.

"The Nationalist הלאמי ... a Periodical Devoted to Agriculture, Scholarship and Jewish Literature ... The Only Hebrew literary Weekly in America for the purpose of promoting the knowledge of the Ancient Hebrew Language among the Jews. Editor E. Deinard" (masthead). Though its prospectus (bound with the JTSA copy) announced that הלאמי would be an organ for Deinard's proposed colonization schemes, this theme is absent in the journal. It contains current events, history, literature, book reviews, poetry, parodies, polemics, etc. Among the contributors were Isaac Bernstein, Rabbi S. I. Finkelstein of Baltimore, Caspar Levias, N. S. Libowitz (!), Joel Libling [Liebling?] of Pittsburgh, Hillel Malachowsky, Gershon Miller of Cincinnati, Sabato Morais, Ben Zion Nathansohn, David Nussbaum, Solomon Zalman Shifrin of Rochester, Jacob Zevi Sobel, Zevi Falk Vidaver and Hayyim Weinchel of New York. N. S. Libowitz's participation is interesting, considering the long-running feud he later had with Deinard. European Hebraists also contributed (*e.g.*, Solomon Buber, Solomon Mandelkern and Kalman Schulman). For a parody modeled on Psalms ("To the Choir Master: On Business in America"), see no. 5. For the U.S. Declaration of Independence and Constitution translated into Hebrew, see nos. 5-8, 11, 15, 16, 21, 22. For Deinard's address on "The Freedom of the Press in America," see no. 16. For a Hebrew translation of a letter from American Jews to George Washington, see no. 19. For an extensive catalogue of books Deinard was offering for sale, see no. 6, p. 8, *et seq.* On this journal as a platform for Deinard's polemics against Michael Rodkinson and his journal, הקול, see E. R. Malachi (1913), 118-22. Some contents were republished as #407 (parts), #486, #938 and #1064. "The Thirteen Principles

of Socialism" (no. 16) was reprinted in #408, pp. 143-7 and is recorded separately in I. Davidson [1907], 211 (no. 16). For a help wanted advertisement for a printer's apprentice, see no. 20, p. 1. The footnotes and table of contents were printed in an unusual font (see #688 on this font). Each issue cost four cents. Prices for Europe, Asia, Australia and Africa were also provided (p. 1) and, indeed, this journal was requested by readers in Alexandria, Safed and St. Petersburg (Berkowitz [1964], 117). A twenty-fourth issue was set in type but never printed (*KA*). Zuckerman's involvement as the printer for no. 1 is unrecorded; "Sokolow [in *Hibbath Zion*, 291] ... [erroneously] thought Deinard was the editor and Zuckerman was the publisher" (see Berkowitz [1964], 117n38). For a critical review, see Libowitz, 21. Freimann and Rosenfeld overlook *הלאמי* when recording the first Hebrew print in Newark. On the place of poetry in this journal, see E. R. Malachi, "ראשית השירה", 309-10. For a critical review, see *עדות לישראל*, vol. 2 (o.s.), no. 1, pp. 4-5. Deinard's next attempt to publish a Hebrew periodical, *ציון*, failed (see *אל הסופרים בישראל!*, broadside in JTSA; Brody, 138). See Berkowitz (1964), 110, 116-7; Gilboa (1989); E. R. Malachi, "שבעים", 666.

For biography, other works, approbations granted and references: see #251.

900 הפסגה HAPISGOH

מכתב עתי מדיני, מדעי וספרותי המודיע לבית ישראל מכל עניני המדינות בכלל ומכל דבר הנוגע ליהודים והיהדות, החכמה והספרות בפרט יצא לאור פעם בשבוע ... "Hapisgoh" (The Summit)


הַפִּסְגָּה
HAPISGOH.
Vol. III. Baltimore, May 29th, 1891. No. 4.
"HAPISGOH"
(THE SUMMIT)
W. SCHUR, Editor & Publisher,
קול אומר: קרא!

Author: [William {Zev Wolf} Schur] שור [זאב]. וו[לף]
Author's father: טוביה
New York, Baltimore, Boston and Chicago, 5649/1888-5660/1899
Title pages: caption title; English
Includes: advs. (last page of each issue).
Title pages: caption titles.
Brody, 136-7; Brody-Zeldner, 121; Gilboa (1992), 346-7; *JA* #S472; *KA* #671.
Copies: HAR (vols. 2-5); HUC (vols. 2-6); *JTSA (lacking vol. 2, no. 22; microfilm); LUB; *YGC (vol. 1, no. 8; vol. 2, nos. 1-15, 17, 18, 19 [partial], 26, 37-39, 41, 44,45, 47; vol. 3, nos. 3-49; vol. 4, nos. 2-4, 7, 8, 10, 12-18, 20; vol. 5, nos. 3-6, 8-12; vol. 6, nos. 1, 3, 4, 6, 7, 8 [partial], 9, 11 [pp. 3-8]).

VOL. 1

New York, 9 Tishri 5649/14 Sept. 1888-26 Adar II 5659/29 Mar. 1889
4 pp. x 13 nos. Fo.
Publisher (nos. 1-2): W. Schur, 40 Canal St.
Publisher (no. 3): J. Hurwitz & Co., 40 Canal St. [W. Schur and Joshua Judah Hurwitz on p. 4]
Publisher (nos. 4-12): W. Schur & I. Hurwitz, 145 Madison St.
Publisher (no. 13): W. Schur, 90 Allen St.
Printer (last page of nos. 1-8): Jacob Saphirstein and Co., 40 Canal St.
Printer (last page of nos. 9-12): Jacob Saphirstein, 40 Canal St.

VOL. 2
New York and Baltimore, 29 Adar 5650/21 Mar. 1890-14 Nisan 5691/22 Apr. 1891
4 pp. x 50 nos. Fo.
Publisher (nos. 1-22): W. Schur, 921/2 Essex St. , New York
Publisher (no. 23-29): Sarasohn & Son, 185 E. Broadway, New York
Publisher (nos. 30-7): W. Schur, 921/2 Essex St., New York
Publisher (nos. 38-41): W. Schur, 905 East Pratt St., Baltimore
Publisher (no. 42-50): W. Schur, 131 N. Front St., Baltimore
Printer (nos. 1-29): Jacob Saphirstein, 40 Canal St., New York
Printer (nos. 30-7): Abraham Ginsburg, 185 East Broadway, New York
Printer (nos. 38-50): Moses Silberman, 112 North High, Baltimore

VOL. 3
Baltimore, 1 Iyyar 5691/8 May 1891-18 Nisan 5692/15 Apr. 1892
4 pp. x 50 nos. [nos. 6, 19 are 8 pp. each] Fo.
Publisher (nos. 1-18): W. Schur, 131 N. Front St.
Publisher (nos. 19-25): W. Schur, 1244 Jackson St.
Publisher (no. 26-50): W. Schur, 611 E. Baltimore St.
Printer (nos. 1-50): Moses Silberman, 112 North High, Baltimore

VOL. 4
Baltimore and Boston, 25 Nisan 5692/22 Apr. 1892-10 Mar. 1893
4 pp. each, nos. 1-14; 4-8 pp. each, nos. 15-38
Publisher (no. 1): W. Schur, 611 E. Baltimore St., Baltimore
Publisher (nos. 2-32): W. Schur, 1217 E. Baltimore St., Baltimore
Publisher (nos. 33-38): W. Schur, 5 Baldwin Pl., Boston
Printer (nos. 1-14): Moses Silberman, 112 North High, Baltimore
Printer (nos. 15-38): [Schur?]

VOL. 5
Chicago, 26 Tishri 5658/22 Oct. 1897-28 Tishri 5659/14 Oct. 1898
8 pp. x 50 nos. Fo.
Publisher (nos. 1-49): W. Schur, 520 Morgan St.
Publisher (no. 50): W. Schur, 216 Maxwell St.
Printer: [Schur?]

VOL. 6
Chicago, 8 Heshvan 5659/21 Oct. 1898-9 Heshvan 5660/13 Oct. 1899
8 pp. x 50 nos. Fo.
Publisher (nos. 1-50): W. Schur, 216 Maxwell St.
Printer: [Schur?]

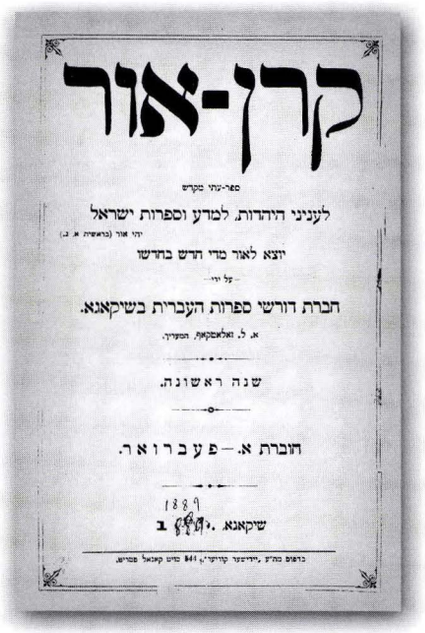
Schur was born in Outian (near Ukmerge), Lithuania, in 1844 and he studied in the yeshivot of his native town, Kovno and Vilna. He later studied in the Berlin Lehranstalt. In the beginning of the 1870s he taught in Constantinople, Port Said and Cairo. During those years he visited the Land of Israel and from 1874 to 1879 he traveled through Africa, Asia and the South Pacific. Upon returning to Europe he settled in Vienna. In 1888 he immigrated to America, where he lived in New York, Baltimore, Boston, St. Louis and Chicago.

Schur was already well known for his Hebrew travel chronicles, published in Europe, and in America he became a "a figure of great importance in [American] Neo-Hebraic literature" (Drachman, 82). He edited a Hebrew journal, *הפסגה* [#900], which at times was the only Hebrew periodical publication in America, and he operated a Hebrew printing press. Schur was an advocate of Herzlian Zionism and he attended the Fourth World Zionist Congress. Upon returning from the Congress he became paralyzed and lived an impoverished and lonely life until his death in 1910.

This Hebrew weekly, edited by Schur, contains current events, essays, history, poetry, book reviews and information on Hebrew and Zionist societies. For its manifesto, see vol., no. 1. *העברי* contains much information on American Jewry (*e.g.*, on Hevrah Shas Vedorshei Hasifrut Haivrit, see vol. 4, no. 5, p. 4; *cf.* vol. 1, no. 1, p. 4). Among the contributors were David Baumgarten, Ben-Hashiloni of Rochester, Jacob Berman of Chicago, Israel Zevi Blumenfeld, Zevi Hirsch Braude of Pittsburgh, Abraham Hayyim Charlap, A. B. Cohen of Philadelphia, Ephraim Deinard, Menahem Mendel Dolitzky, Judah David Eisenstein, Zalman Engelman, Shalom Feldman, B[ernhard]. Felsenthal of Rochester, R. S[imeon]. I[saac]. Finkelstein of Syracuse, Alexander Harkavy, Yoktan Hatzefoni, M. Henshel of Rochester, Ish Yemini of New York, N[ehemiah]. S[amuel]. Libowitz, Eliezer Lipa Lipshitz of Waco (TX), Hillel Malachowsky, Zevi Hirsch Masliansky, Gerson Miller of Cincinnati, Jacob Mirsky of Savannah, Simeon Ze'ev Natelsohn, Ben Zion Nathanson Ish Yerushalayim of Newark, Jacob Joseph Openden of Jerusalem, B.N.H.R. of New York, Isaac Rabinowitz (Ish Kovno), R. B. [Ralph Baer] Raphael of Pittsburgh, Moses Hacohen Reicherson, Moses Reichman, H. Rivkin, Adam Rosenberg, Gerson Rosenzweig, Solomon Zalman Shifrin, R. Hayyim Shraga of New York, Jacob Zevi Sobel, Judah Sofer, Aryeh Zevi Shtur, M[oses]. S[imeon]. Sivitz, Bezalel Yevnin of Baltimore and A. Zusman (Sussman) of Boston. Most secondary sources misrecord that the journal commenced publication in 1889. "In the twelfth issue of *Ha-Pisgah*, dated December 21, 1888, Schur announced the formation of committee to aid his journal. Among the members were some of the leading rabbis and *maskilim* in New York, men like Alexander Kohut, Bernard Drachman, Leopold Zinsler, Pinkhos Minkovsky, Judah David Eisenstein, H. Pereira Mendes, and others. Despite this imposing list, Schur was able to publish only one additional issue during the first year ... In the hope that he could strengthen his publication, Schur entered into a partnership with Kasriel Hirsch Sarasohn ... The partnership, however, only lasted nine weeks. Schur published his journal for another two months but found it necessary to move to Baltimore ... Following a difference of opinion with his printer [in Baltimore], Moses Silberman ... Schur obtained Hebrew type from New York, with the help of Hovevé Zion, and started his own printing shop ... He set the type himself, and with the aid of his wife dispatched the weekly issues to subscribers ... After publishing in Baltimore for almost two years, Schur moved to Boston, where, on January 22, 1893, he resumed publication of *Ha-Pisgah*. Only six issues had appeared when the periodical was again suspended. It was not until 1897 that publication was again resumed in Chicago ... Schur was always careful not to arouse the ire of the Russian censor so that he could continue to send his journal overseas. Because *Ha-Pisgah* had been banned, Schur, in order to circumvent the censor, changed the name of his journal to *Ha-Tehiyah* [#912] and was careful not to mention the old name. An unpublished letter ... makes it clear that even earlier Schur had printed about 150 copies of his journal under the new name for circulation in Russia" (Kabakoff [1958], 427, 429-30, 432). Following the first hiatus of *הפסגה* in 1889, Schur appealed to subscribers on 6 Feb. 1890 with a broadside, "'הפסגה' אל קוראי! קול קורא" [YGC]. For an advertisement for *הפסגה*, see #947, p. [2]. For a review, see *עדות לישראל*, vol. 2 (o.s.), no. 1, pp. 4-5 [#1063]. The English title is also spelled "Hapisgoh" in the masthead. See Gilboa; Kabakoff (1958), 425-33, 439-43, 447-9, 450-456; E. R. Malachi (1913), 117-8, 121-5; E.R Malachi (1974), 217-9; E. R. Malachi, "שבעים", 667-8; Rothblatt, 41-57.

Other works: #1067. Edited #912; *דער אירעליט* (Baltimore weekly, 1891-3) [*JA* #S517]. Also see *BHB1.*
Approbations granted: #1112.
References: *AJYB* 6 (1904-5), 183; *AJYB* 12 (1910-1), 110; *CDAJB*, 2:571; Drachman, 81-2, 134-7; *EJ*, 14:1009-10 (portrait); Feinstein (1965), index; Hizkuni, 525; Horwich, 230; *HYBA*, 103-4; *JE*, 11:115; Kabakoff (1958); Kabakoff (1966), 131-211, index; Kabakoff (1978), index; Kressel, 2:895-6; *JE*, 11:115; *OZ*, 57, 77; E. R. Malachi (1931), 84-132; Rejzen (1926), 569-71; Waxman, 4:1050; Wiernik (1912), 407, 408; Zausmer (1957), 217; #549, p. 51.

901 קרן–אור
ספר–עתי מקדש לעניני היהדות, למדע וספרות ישראל ... שנה ראשונה



Author: L[eon]. Zolotkoff [Z.] [Zauderspiegel] [לעאן] .[ריה?]א
[הלל–ליאון] זאלאטקאף [זולוטקוף]
Chicago, 1889
Publisher: Hebrew Literary Association of Chicago
Printer: Jewish Courier, 544 South Canal St.
BHB1 (no. 1); Brody, 137; Brody-Zeldner, 121; Gilboa (1992), 348; *JA* #S459; *KA* #738, 739.
Copies: HAR; HUC; JNUL; *YGC.

NO. 1 (April 1889)
32 pp. + wrappers 8vo
Front wrapper: border; extended writing.
Back wrapper: English only; extended writing; "The Ray of Light ... A Journal Devoted to Hebrew Literature and General Interests of Judaism ... Vol. 1= = = =1."
Title page (p. 1): border; extended writing.
Includes: table of contents (f.w.v.); preface (pp. 3-4); list of subscribers (p. 32).

NO. 2 (July 1889)
32 pp. + wrappers 8vo
Front wrapper: border; extended writing.
Back wrapper: English only; extended writing; "The Ray of Light ... A Journal Devoted to Hebrew Literature and General Interests of Judaism ... Vol. 1= = =2."
Title page (p. 1): border; extended writing.
Includes: table of contents (f.w.v.).

Zolotkoff was born in Vilna in 1865 (or 1866 or 1868). He received a traditional education and he studied in the Sorbonne from 1883 to 1885. He then returned to Russia before immigrating to London in 1887. In London he was active in Anarchist circles. Later that year he immigrated to Chicago and returned to the Orthodox fold. In Chicago he attended Lake Forest University and became an assistant state's attorney. Zolotkoff was the "first accomplished writer in Hebrew and Yiddish to come to Chicago" (Meites, 159; his Yiddish pen name was Zauderspiegel). Among his various journalistic activities, he was the editor of the *Jewish Courier* (Chicago) and the *Jewish Daily News*. (According to Meites, he brought Yiddish type from London and "set up a printing establishment" for the *Jewish Courier*.) "The presence of Leon Zolotkoff contributed much to the cultural and spiritual life of the ghetto. His influence for good was felt everywhere and besides the fact that he gave a 'mouth piece' to orthodox Jewry, by reason of his superior intelligence, his high ideals and the power of his pen he became the representative of the Russian Jews in Chicago" (Bregstone, 17; on his anti-German attitudes, see Horwich, 143-40). Zolotkoff was also active as a communal leader and he was one of the earliest Zionist activists in America. He attended the second, third and fifth Zionist congresses and he founded the Knights of Zion, America's first inter-state Zionist organization. (Horwich and Meites record that he also attended the first congress.) He died in Amityville, NY, in 1938.

The Hebrew Literary Society of Chicago was established in 5645 [1885] because American Hebrew literature was "still virgin territory" (no. 1, p. 3; for a list of officers and trustees, see no. 2, f.w.v.). "From the very inception of the ... Society, its organizers cherished the hope and nursed the ambition to publish a monthly periodical in the Hebrew language" (Bregstone, 17). Soon after he arrived in Chicago, Zolotkoff, together

with Herman Eliassof, attempted to publish the first Hebrew monthly in America, קרן אור. It contains poetry, fiction, literary criticism, novellae on *aggadah*, philosophy and other genres. Contributors included H[erman]. Eliassof, R. Barukh Ettelsohn, R. Bernhard Felsenthal, R. E[liezer]. Z[alman]. Grayewsky, S[amuel]. A. Schneider, P. W. [Peter Wiernik], Z. [Zolotkoff] and others. For the society's manifesto, officers, membership, activities and history, see no. 1, pp. 3-4, 29-31. Nahum Slouschz of Odessa wrote to the editor, "in the name of the many *maskilim* of Odessa who rejoiced upon hearing that even at the ends of the New World men of valor have arisen to elevate the glory of their people and their tongue, I request of you to send us 'קרן האור' [*sic*] for our library at whatever cost you set for us. This way we will know from a truthful source what is being done in your country and the spiritual state of Israel. However, since in Russia we have no hope of securing a license for a Hebrew newspaper from America, won't you please send us the work in a sealed letter, like any ordinary letter. From our side, we are prepared to aid you in spirit and with material" (no. 2, p. 29). An annual subscription cost one dollar (or two dollars, together with the *Jewish Courier*) (f.w.v.). The date on the wrappers of no. 1 is Apr. 1889, but the title page bears a date of Feb. 1889. "Due to the dearth of Hebrew type and other necessary equipment for publishing a periodical such as this, the first number appears later than expected to our regret. Readers should therefore forgive us for this, as well as give us the benefit of the doubt if they find any deficiencies or errors in the typesetting. There were no Hebrew types in Chicago and we had to bring them from other cities. This doubled the cost to publish this first number" (f.w.v.). קרן–אור had "no great literary or cultural value, but when compared to other Hebrew periodicals that appeared in America in this era without any exaggeration it was a 'ray of light' in the dusk" (Rothblatt, 41). After the first issue appeared, Deinard reported that, despite the lack of a Hebrew monthly in America, the journal attracted very few subscribers. He predicted that it would collapse if this problem were not addressed (review in הלאמי, no. 22, p. 7 [#899]) and, indeed, only one more number appeared [#901]. The Hebrew Literary Society ceased to exist after the second issue (Bregstone, 17). On קרן–אור, see Gilboa (1992); הפסגה 1.9 (23 Nov. 1888), p. 4 [#900]; E. R. Malachi (1913), 78-9; E. R. Malachi, "שבעים", 665; Meites, 159, 161; Nechushtai, 40; Rothblatt, 36-41; הלאמי, no. 22, p. 7 [#899]. On the Hebrew Literary Society, see Meites, 187, 549-50.

Other works: contributed to #922, #923, #925. Also see Kressel; *LFDNYL*.
References: *AJYB* 6 (1904-5), 212; *AJYB* 24 (1922-3), 218; *AJYB* 41 (1939-40), 433; Bregstone, index; *CDAJB*, 2:709; Feinstein (1965), index; Gutstein, index; Horwich, 143-5, 199, 230-4, 295; Hizkuni, 522; *HYBA*, 43; Kabakoff (1966), 14, 163, 164, 186, 195, 259; Kabakoff (1978), 53; Kressel, 1:723; *LFDNYL*, 3:525-7; E. R. Malachi, "ראשית השירה", 311; Meites, 159, 195-6, 643, 647; *NYT* (1 Aug. 1938), p. 31:4; Rejzen (1926), 1:1028-9; Urofsky, 87-88, 106, 115; *USJ*, 4:118, 656.

902 The Defender. הסניגור

Author: [Michael Levi Rodkinson {Rodkinssohn, Frumkin}] מיכאל לוי ראדקינזאהן [ראדקינסזאהן, ראדקינסאן, רודקינזון, ראדקינזון]
Author's father: אלכסנדר
190 cols. (2 cols. per page) Fo.
New York, 1890-1
Publisher (p. 18): New Star Printing Co., 137 E. Broadway
Printer: New Star Printing Co., 137 E. Broadway
Title pages: captions title.
Includes: advs.

Brody, 138; Brody-Zeldner, 121; Gilboa, 355-6; *JA* #473; *KA* #603.
Copies: *HUC (microfilm).


THE DEFENDER.

הסניגור

No. 3, November.

1890.

New York.

NEW STAR PRINTING CO,

NO. 1 (Tishri/Sept. 1890)
1-32 cols.

NO. 2 (Heshvan/Oct. 1890)
33-62 cols.

NO. 3 (Heshvan/Nov. 1890)
63-94 cols.

NO. 4 (Kislev/Nov. 1890)
95-110 cols.

NO. 5 (Kislev/Dec. 1890)
111-26 cols.

NO. 6 (19 Dec. 1890)
127-46 cols.

NO. 7 (26 Dec. 1890)
147-58 cols.

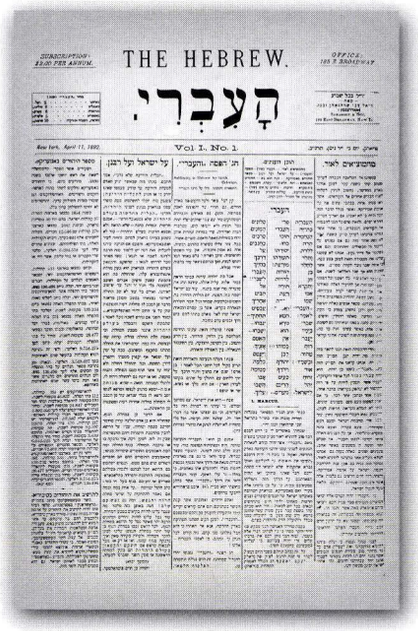
NO. 8 (2 Jan. 1891)
159-74 cols.

NO. 9 (9 Jan. 1891)
175-90 cols.

After his journal *הקול* [*JA* #S460] ceased to appear, Rodkinson began to publish *הסניגור*. It contains fiction, poetry, articles on Jewish law, etc. Some of the articles deal with Jewish life in America. Among the contributors were Judah David Eisenstein, Abraham Zalman Freidus, Mordekhai ben Hillel Hacohen, Zevi Gersoni, M[oses]. Jaffa, Joel Mikhel Kiperman, Alexander Kohut, Pinehas Minkowsky, Adolph Radin, Shalom Joseph Silberstein, Isidore Stronsky and D. Zinsler. R. Jacob Joseph wrote, "the famous scholar and publisher of *הסניגור* promised me that his periodical will not be against the opinions of the public who sustain themselves righteously with the holy written Torah that has been passed [down] to us. Therefore I am among his supporters and I ask of my brothers ... that they too become his supporters" (p. 91). An annual subscription cost $2.50. Brody, Brody-Zeldner and E. R. Malachi (1934), 298 only record seven numbers. Brody, Brody-Zeldner and *JA* record that some issues were entitled "קול סניגור"; this title does not appear in the HUC microfilm. "This periodical is only of bibliographical interest, for when it appeared it aroused no interest and in Europe its existence was not even known. Accordingly, with *הסניגור* a period—the period of the 1880s—in the history of American Hebrew journalism was brought to a close, for the periodicals that appeared afterwards [represent] a new period. With the appearance of *הפסגה* and *העברי* [#900, # 903] Hebrew journalism in America became permanent. Also, with the cessation of *הסניגור* Rodkinson's career as a [journal] editor came to an end. From then on he never again established any newspapers or erected for himself a [periodical] platform" (Malachi [1934], 298).

For biography, other works and references: see #499.

903 העברי
The Hebrew


THE HEBREW.

הָעִבְרִי.

Vol I, No. 1.

Author (vols. 1-5): [Kasriel Hirsch {Zevi} Sarasohn] [צבי] כתריאל הירש [שרהזאהן] שרהסאן
Author's father: אליהו
Author (vols. 6-9): [Gerson Rosenzweig] [{רוזנצנווייג} גרשון ראזענצווייג]
Author's father: זלמן לייב
New York, 5652/1892-5662/1902
Brody, 138; Brody-Zeldner, 121; Gilboa (1992), 363-5; *JA* #S457; *KA* #622.
Copies: HAR (vol. 1, nos. 3-6; vols. 6-9); HUC (vols. 3-9); LUB; *YGC (vol. 1, nos. 1-2, 4-10; vol. 2; vol. 3, no. 1-29, 31-38, 40-51; vol. 6; vol. 9, nos. 1-24, 30).

VOL. 1
4 pp. x 10 nos. Fo.
New York, 14 Nissan 5652/11 Apr. 1892-1 Tammuz 5652/26 June 1892
Title pages (pp. 1): caption title.
Publisher: Kasriel Hirsch Sarasohn & Son, 185 East Broadway
Printer: [Kasriel Hirsch Sarasohn?]
Includes: advs.

VOL. 2
8 pp. x 25 nos. (no. 13 is 4. pp) Fo.
New York, 8 Tammuz 5652/3 July 1892-6 Tevet 5653/25 Dec. 1892
Title pages (pp. 1): caption title.
Publisher: Kasriel Hirsch Sarasohn & Son, 185 East Broadway
Printer: [Kasriel Hirsch Sarasohn?]
Includes: advs.
Graphics: illustrations.

VOL. 3
8 pp. x 51 nos. (nos. 36-8, 51 are 4 pp. each) Fo.
New York and Philadelphia, 13 Tevet 5653/1 Jan. 1893-22 Tevet 5694/31 Dec. 1893
Publisher: Kasriel Hirsch Sarasohn & Son, 185 East Broadway
Printer: [Kasriel Hirsch Sarasohn?]
Title pages (pp. 1): caption title.
Includes: advs.
Graphics: illustrations.

VOL. 6
[4] pp. x 49 nos. Fo.
New York, 29 Elul 5655/19 Sept. 1895-27 Elul 5656/4 Sept. 1896
Publisher (nos. 1-31): Gershon Rosenzweig and Co., 110 Henry St.
Publisher (nos. 32-46): Gershon Rosenzweig and Co.
Publisher (nos. 47-49): Gershon Rosenzweig and Co., 271 Madison St.
Printer: [Haivri]

VOL. 9
8 pp. x 29 nos.; 4 pp. x 1 no. Fo.
New York, 20 Sivan 5661/7 June 1901-16 Shevat 5662/24 Jan. 1902
Publisher: Gershon Rosenzweig, 30 Canal St.

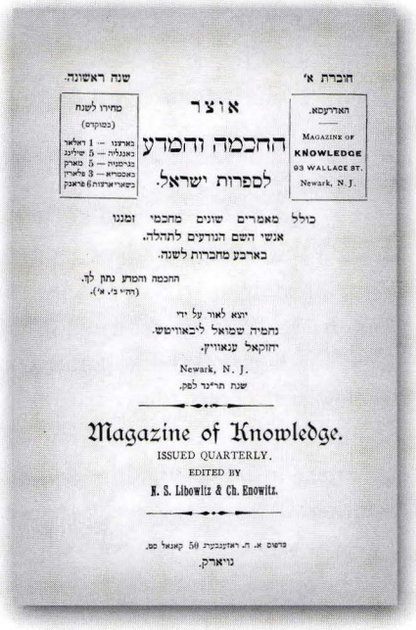
Title pages (pp. 1): art (not no. 1); caption title.
Includes: advs.
Graphics: illustrations.

Sarasohn was born in Paiser, Suwalki Province, in 1835 and, following in the footsteps of his brother-in-law, Mordekhai Johalomstein, he immigrated to America in 1866. He returned to Europe shortly thereafter, but then came back to America in 1871 and settled in New York. (The sources are not consistent in their accounts of his early years. Some do not record his initial arrival in 1866 and others do not record that he then returned to Europe. The specific years of his arrival in America are also a matter of debate. Sherman records that he initially served as a rabbi in Syracuse.) Sarasohn, one of the leaders of the Lower East Side immigrant community, was a pioneer of the Yiddish press. His first endeavors in this field, dating to 1872, were not successful, but his *Tageblatt*, launched in 1885, became the most popular daily newspaper of the Orthodox community. He also supported Hebraist activities (*e.g.*, he was on the publication committee for #414 and was a member of the Patrons of Hebrew Poetry at New York that published #416) and he was involved in Hebrew journalism (his *Gazette* had a Hebrew supplement and he published *המאסף בארץ החדשה* [#898]). Sarasohn, who "deftly managed to associate with and retain credibility among all sectors of the diverse Orthodox community," served as a vice president of the Union of Orthodox Congregations of America and was close with the members of Agudath Harabonim. He was active in the Hebrew Immigrant Aid Society, the Kishinev Relief Committee and the East Broadway Talmud Torah. Sarasohn visited the Land of Israel in 1895 in an effort to mediate a dispute between the Ashkenazim and Sephardim of Jerusalem regarding the distribution of charitable funds (vol. 6, no. 1, p. 2). He visited there again in 1901. For a journal published in honor of Sarasohn's fiftieth wedding anniversary, see #513. He died in 1905. For verse in his honor, see #415 (stanza #29).

העברי "represents the best class of Hebrews everywhere. It is bright and well edited, instructive and entertaining. It contains the most important news relating to the Hebrews, condensed from our own correspondents, besides literary matter, poetry, miscellaneous and short editorial comments on the political situation here and abroad" (vol. 1, no. 1, p. 2). "While this was a weekly, *העברי* was similar, in content, to a daily newspaper" (Gilboa [1992], 364). For *העברי*'s perception of other American Hebrew periodicals, see Gilboa (1992), 365. *העברי* contains polemics against Ephraim Deinard (Gilboa; *e.g.*, see vol. 1, no. 9, p. [1]). *העברי* was founded by Sarasohn and was initially published by him. Beginning with vol. 6, Rosenzweig became the publisher and editor (see masthead); Sarasohn apparently retained a connection with the paper until vol. 7, no. 18 (Gilboa; Kabakoff [1966], 249). Kabakoff [1966], 245-9 indicates that Rosenzweig was "in practice the editor" from the very start, though he does not adduce any evidence to support this statement (also, all correspondence in the early volumes is addressed to Sarasohn, and Rosenzweig never signed his articles as editor; Kabakoff [1966], 247 records that he signed an editorial in vol. 2, but this was a unique case.) Some sources record that A. H. Rosenberg preceded Rosenzweig as the editor (M. Goldman, 18; M. Robinson, 20). *JA* records, "suspended publication July 2-Sept. 19, 1895, Aug. 1898-May 1901." An annual subscription cost two dollars from 1892 to 1897 (mastheads; see #911, b.w.'s); advs. in #906, p. [1] and Nehemiah Samuel Libowitz, *אוצר החכמה והמדע*, no. 1, p. 40 [#904] list the annual subscription rate at $2.50; a subscription to vol. 8 cost three dollars (adv. in #984, p. [4]). Vol. 6 of *העברי* may have been printed on its own press (see advs. soliciting printing jobs for "the press of *העברי*" in vol. 6, no. 2, p. [4] [246 Division St.] and vol. 6, nos. 33-49, p. [4] [255 Henry St.]). See Gilboa (1992), 363-5; Kabakoff (1966) 245-53; E. R. Malachi (1913), 220-5; E. R. Malachi, "שבעים", 668-9.

Other works (Sarasohn): contributed to #152, #898. See indices for works he printed and published.
References (Sarasohn): *CDAJB*, 2:556; *EJ*; Hizkuni, 514-5, 519; *HYBA*, 108-9, [4] (portrait); *JE*, 11:59; Kabakoff (1980-1), 44-5; *LFDNYL*, 8:799-800; *NYT* (13 Jan. 1905), p. 6; *OZ*, index; Rejzen (1926), 4:883-6 (portrait); Sherman, 183-4; *UJE*, 9:368-9 (portrait); Wiernik (1912), 257-9 (portrait); #904, 33-4 (portrait).
For biography, other works, approbations granted and references (Rosenzweig): see #412.

904 אוצר החכמה והמדע
Magazine of Knowledge


חוברת א׳ שנה ראשונה.

אוצר
החכמה והמדע
לספרות ישראל.

מחירו לשנה (במוקדם)
MAGAZINE OF KNOWLEDGE
93 WALLACE ST.
Newark, N. J.

כולל מאמרים שונים מחכמי זמננו אנשי השם הנודעים לתהלה. בארבע מחברות לשנה.

יוצא לאור על ידי נחמיה שמואל ליבאוויטש. יחזקאל ענאוויץ.

Newark, N. J.

Magazine of Knowledge.
ISSUED QUARTERLY.
EDITED BY
N. S. Libowitz & Ch. Enowitz.

New York, 5654 [1894]
Brody, 139; Brody-Zeldner, 121; Gilboa (1992), 385; *JA* #S471.
Copies: HAR; HUC; JNUL; LUB; *YGC.

NO. 1

Author: N[ehemiah]. S[amuel]. Libowitz [Leibowitz] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל פנחס בן אמתי, בן–יצחק, מאיר זיוו]
Author's father: יצחק
Author: Ch. [Ezekiel] Enowitz [Enovitz] [ענאוויטץ] יחזקאל ענאוויץ
[2], II, 40, [2] pp. 8vo
Printer: A. H. Rosenberg, 50 Canal St.
Front wrapper: English; "אוצר החכמה והמדע לספרות ישראל.
כולל מאמרים שונים מחכמי זמננו אנשי השם הנועדים לתהלה. בארבע מחברות לשנה ... יוצא לאור על ידי נחמיה שמואל ליבאוויטש. Magazine of Knowledge. Issued Quarterly. Edited by N.S. Libowitz & Ch. Enowitz".
Includes: advs. (p. [2]); dedication to Ludwig Lewisohn (p. I); preface (p. II); table of contents (p. 40); advs. (p. 40, pp. [1-2]).
Graphics: portrait of Kasriel Hirsch Sarasohn (p. 33).

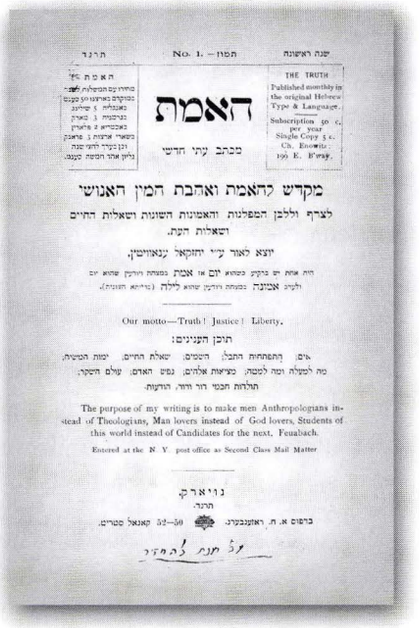
NO. 2

Author: [Nehemiah Samuel Libowitz {Leibowitz}] נחמיה שמואל ליבאוויטש [ליבאוויטץ, ליבוביץ] [נ–חשמ"ל, פנחס בן אמתי, בן–יצחק, מאיר זיוו]
Author's father: יצחק
34, [1] pp. 8vo
Printer: A. H. Rosenberg, 50-52 Canal St.
Title page (p. 1): English; "Magazine of Knowledge, issued quarterly. Edited by N.S. Libowitz אוצר החממה והמדע לספרות ישראל (בארבע מחברות לשנה) יכלכל מאמרים שונים מחכמי זמננו אנשי השם ... (חוברת שניה) יוצא לאור על ידי נחמיה שמואל ליבאוויטש.".
Includes: a.a. (93 Wallace St., Newark) (p. 1); advs. (p. 2); memorial to Hanokh Judah [Alexander] Kohut (p. 3); advs. (p. [2]).
Graphics: portraits of Alexander Kohut and Abraham Epstein (pp. 26-8)

This journal, edited by Enowitz (no. 1) and Libowitz (nos. 1-2), contains: articles on Bible, Jewish law, rabbinics and Jewish philosophy; book reviews; biographies; poetry; and samples from forthcoming books. The contributors were A. B. Dobsewitch, Menahem Mendel Dolitzky, Judah David Eisenstein, Enowitz, Solomon Zalman Hayyim Halberstamm, Meir Ish-Shalom (Friedmann), Alexander Kohut, Ludwig Lewisohn, Nathan Lewowitz, Libowitz, Moses Reicherson, Jacob Reifmann, Abraham Hayyim Rosenberg, Gerson Rosenzweig and Joseph (Judah) Leib Sossnitz. For a biography of Kasriel Hirsch Sarasohn, see no. 1, pp. 33-4. For Eisenstein's wish that Jewish scholars in America would translate the Bible into English, see no. 1, pp. 1-2. Among the advertisements are those for American book dealers (Asher L. Germansky; Jacob Druckerman; and Rosenbaum and Werbelowsky, 2—4 Ludlow St.) and American Hebraica (#412, #903, #906, #1098). On *אוצר החכמה והמדע*, see *העברי* 4.18 (13 May 1894), p. 4 [#903].

Other works (Enowitz): *מלחמת האור נגד החשך* (see *אוצר החכמה והמדע*, no. 1, p. 40 [#904]). Edited #905 (no. 1), #909. Published #907.
For biography, other works, approbations granted and references (Libowitz): see #253.

905 The Truth
האמת



Author: Ch. [Ezekiel] Enowitz [Enovitz] [ענאוויץ] יחזקאל ענאוויטץ
New York, Tammuz 5654/1894-June 1895
Front wrappers: extended writing; English.
Includes: a.a. (199 East Broadway).
Brody, 139; Brody-Zeldner, 221; Gilboa (1992), 385-6; *JA* #S454; *KA* #58.
Copies: HAR (nos. 1-7); HUC (nos. 1-8); *LUB; *NYPL (microfilm); *YGC (nos. 1-3).

NO. 1 (Tammuz 5654/1894)
18 pp. + wrappers 12mo
Printer: A. H. Rosenberg, 50-52 Canal St.
Includes: portrait of Baron of Humboldt (p. 16); advs. (wrapper).

NO. 2 (Av 5654/1894)
24 pp. + wrappers 12mo
Printer: Shipatowsky and Simon, 177 Division St.
Includes: correspondence (pp. 21-2); list of subscription agents (p. 23); advs. (pp. 23-4, wrappers).

NO. 3 (Elul 5654/1894)
18 pp. + wrappers 12mo
Printer: A. Ferneburg, 133-135 Delancey Street
Includes: advs. (wrappers).
Other languages: English (p. 18).

NO. 4 (Tishri 5655/1894)
28 pp. + wrappers 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs. (wrappers, pp. 26-8).
Other languages: English (pp. 2-11).

NO. 5 (Heshvan 5655/1894)
28 pp. + wrappers 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.
Other languages: Yiddish (pp. 15*ff*).

NO. 6 (Kislev 5655/1894)
15, [4] pp. + wrappers 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.

NO. 7 (1 Jan. 1895)
14, 7-14, 24 pp. + wrappers. 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.

NO. 8 (1 Feb. 1895)
16 pp. + wrappers 12mo

Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.

NO. 9 (1 Apr. 1895)
12 pp. + wrappers 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.

NO. 10 (1 June 1895)
22 pp. + wrappers 12mo
Printer: A. Ferneburg, 175 Orchard St.
Includes: advs.
Graphics: portrait of Abraham Lewis.

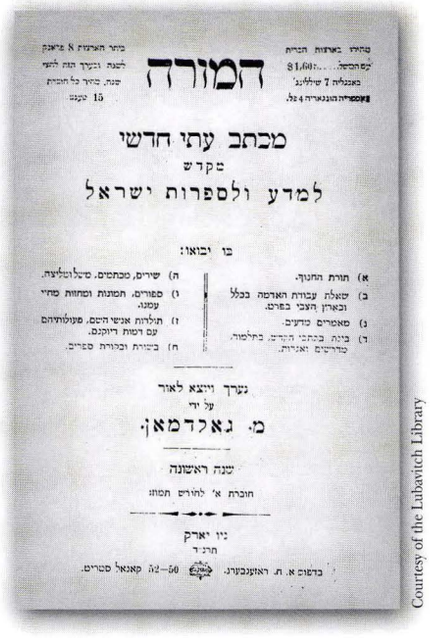
This monthly journal, edited by Enowitz, was dedicated to radical free-thought. E. R. Malachi describes it as an anarchist journal ("שבעים", 669). "Our motto—Truth! Justice! Liberty ... The purpose of my writing is to make men Anthropologians instead of Theologians, Man lovers instead of God lovers, Students of this world instead of Candidates for the next. Feuabach" (f.w.). Contributors included Simeon Bernstein of Boston, L. [Eliezer] Kahan of Seattle, Joseph Krakawsky, Abraham Luria, Ralph Raphael, Moses Rappaport and Gerson Rosenzweig. Postal rates for European countries were provided. For an "Open Letter to a ignorant Hebrew Orthodox Gelbaum in Syracuse," see no. 3, p. 18. ***האמת*** was superceded by #909. For a review, see ***עדות לישראל***, vol. 2 (o.s.), no. 1, p. 7 [#1063].

For biography, other works and references: see #904.

906 המורה

מכתב עתי חדשי מקדש למדע ולספרות ישראל ... שנה ראשונה חוברת א לחודש תמוז

Author: [Moses {Dov} Goldman] מ[שה]. [דב] גאלדמאן [גאלדמאנן, גולדמאן, גולדמן]
Author's father: אליעזר אריה הכהן
[2], 32, [2] pp.; 12 cols.; 2 pp. 8vo
New York, Tammuz 5654 [1894]
Printer: A. H. Rosenberg, 50-52 Canal St.
Title page #1 (p. [1]): extended writings.
Title page #2 (p. [2]): English only; "The 'Teacher' a monthly Journal in the Ancient Hebrew Language for the Study of History, Literature & Knowledge."
Includes: table of contents (p. [2]); preface (p. 1); advs., including for #928 (p. [1]); a.a. (5 Jackson St.) (p. [2]).
Pointed text (pp. 3-4, 24-6).
Graphics: hieroglyphics (p. 9).
Brody, 139; Brody-Zeldner, 221; Brown, 177; Gilboa (1992), 391-2; *JA* #S468; *KA* #441.
Copies: HAR; HUC; *JNUL; LUB.


המורה

מכתב עתי חדשי
מקדש
למדע ולספרות ישראל

נערך ויוצא לאור
על ידי
מ. גאלדמאן.

שנה ראשונה
חוברת א' לחודש תמוז

ניו יארק
תרנ"ד

Courtesy of the Lubavitch Library

Goldman, a descendant of the Vilna Gaon, was born in Pinsk in 1863. At the age of thirteen he entered the Volozhin yeshivah and at twenty-three (or eighteen?) he moved to Vienna and studied under R. Isaac Hirsch Weiss. After a stay in London, during which time he edited Hebrew periodicals, he immigrated to New York in 1890. He taught in the Mahazike Talmud Torah on East Broadway and worked as a printer before becoming a journalist. Among the newspapers he edited was the first Hebrew daily in America, *היום* [#920]. Though it only appeared for ninety days, and an attempt to resume publication a few years later proved unsuccessful, he was, nevertheless, the "pioneer of the daily Hebrew press in America" (Kressel). Goldman also contributed articles to the European Hebrew press, many of them under pen names, and he was a member of the Patrons of Hebrew Poetry at New York (see #416). He died in 1918.

"Our purpose with this monthly periodical is to raise a banner around which the scholars and *maskilim* of our people can rally, to spread the wells of our language and the wisdom of Israel among our brethren who reside in the United States and are distant from the center of Hebrew literature" (p. 1). It contains poetry, epigrams, book reviews, fiction, and articles on history, Talmud, pedagogy, Bible, etc. The contributors included Isaac Rabinowitz (Ish Kovno), Abraham Hayyim Rosenberg, Moses Hacohen Reicherson, Abraham Baer Gottlober, R. Moses Weinberger, J[udah]. L[oeb]. Sossnitz, Mordekhai Rosenstein, Gershon Rosenzweig, Zevi Hacohen Shershevsky and Solomon Mandelkern. Appended to *המורה* is the first installment (cols. 1-12) of A. H. Rosenberg's *אוצר השמות* [#228] with a separate title page. For an offprint of pp. 5-11, see #200. An annual subscription cost $1.60 (p. [2]); for one extra dollar subscribers received monthly installments of *אוצר השמות* [#228] (p. 2). For an advertisement, see Nehemiah Samuel Libowitz, *אוצר החכמה והמדע*, no. 1, p. [1] [#904]. *המורה* was projected as a monthly (p. 1), but only one number appeared. On *המורה*, see Kabakoff (1966), 296; E. R. Malachi (1914), 34; Nechushtai, 39; Ravid (1980), 36; *העברי* 4.22 (12 June 1894), p. 4 [#903].

Other works: #1036, #1041, #1132; *שירים* (Vienna: Jacob Schlossberg, 1886). Contributed to #326; *בראקי* (Vienna). Edited #915, #917, #920.

References: *BHB1*; *CDAJB*, 1:211; *EJ*; *HA*, 11; *HYBA*, 26-7, [9] (portrait); Kabakoff (1978), 334; Kressel, 1:421; *LFDNYL*, 2:66; E. R. Malachi (1914), 34-5; *OZ*, 138; Ravid (1979-80); Ravid (1980) (portrait); Ravid (1982); Wiernik (1912), 408; *התרן* 5.3 (22 Mar. 1918), p. 14 [#924].

907 Hazmon (The Time) הזמן עתון שבועי

Author: Joseph Gabrielow [Gabreelow] יוסף ברי"ל גבריאלוב
Author's father: יהודה לימא
New York, 1895/5655-1896/5656
Brody, 140; Brody-Zeldner, 221; Gilboa (1992), 397-9; *JA* #S479; *KA* #290.
Copies: *HUC (microfilm); *YGC (vol. 1).

VOL. 1 (16 Aug. 1895-26 Dec. 1895)
4 pp. x 12 nos. 4to
Publisher (no. 1): Agudat Hovevei Sefat Ever be-New York

Publisher (nos. 2-12): Ezekiel Enowitz
Printer (nos. 1-10, p. 4): A. H. Rosenberg, 52 Canal St.
Printer (nos. 11-12, p. 4): S. Hillman and B. Greenberg, 53 E. Broadway
Includes: a.a. (44 Pike St.) (no. 1, p. 4; no. 3, p. 3; nos. 4-12, p. 2); advs. (nos. 1-12, p. 4).

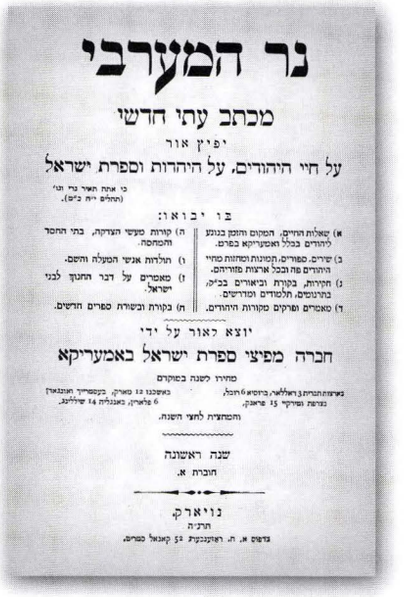
VOL. 2 (2 Jan. 1896)
4 pp. Fo.
Publisher: Ezekiel Enowitz
Printer (p. 4): S. Hillman and B. Greenberg, 53 E. Broadway
Includes: a.a. (44 Pike St.) (p. 2); advs. (no. 1, p. 4).


HAZMON
(THE TIME)
הזמן
עתון שבועי
יצא לאור ע"י אגודה חובבי שפת עבר בנויארק
NO. 1.

This journal was edited by Gabrielow. Most of the signed articles are by Enowitz, Gabrielow, Yeruham Halitai, Abraham Luria [Lewis], Stud. Jacob & Raisin, and Yarok ben Yomo. Many of the other articles were reprinted from Hebrew periodicals published in Europe and the Land of Israel. Michael Rodkinson's attempts to publish articles in *הזמן* were rebuffed (vol. 1, no. 8, p. 3; vol. 1, no. 9, p. 4, col. 3). Some of the articles exhibit a Socialist orientation (or a least a concern for the poor) and others criticize Orthodox rabbis and leaders (but not Orthodoxy itself, as maintained by Gilboa). For an early notice of R. Zevi Hirsch Masliansky's activities in America, see vol. 1, no. 1, p. 3. On Shavei Zion, a Zionist society, see vol. 1, no. 2, p. 4. On Ohole Shem, see vol. 1, no. 6, p. 2; no. 7, pp. 2-3; no. 8, p. 1. On Jews who defrauded insurance companies by setting their homes and stores on fire, see no. 3, p. 1 (col. 2); no. 5, p. 1. For "מסכת פועלים", a Mishnaic parody, see vol. 1, nos. 10; vol., 2, no. 1 (not in I. Davidson [1907]; see Gilboa for a comparison with a parody by Lilienblum). A planned column for children never appeared (no. 2, p. 4), though letters from children were printed (no. 6, p. 3; no. 7, p. 4). Advertisements announced: "Now in press is a very valuable work the likes of which has never appeared in Hebrew, "תולדות חכמי דור ודור" [History of the Scholars of Each Generation], with their portraits, views and philosophical systems ... this work will appear in installments and every three months one installment will be given at no cost to those who subscribe to *הזמן* ... The price of the books is five R.T. [Reichsthaler?]" (advs. in no. 7, p. 1; no. 8, p. 1; no such work is recorded). The annual subscription rate was initially listed as $1.50, though by the second issue it was lowered to one dollar; rates in European currencies were also listed (masthead). The masthead described *הזמן* as a weekly, but it was published intermittently. Gabrielow and Enowitz promised to issue it weekly in vol. 1, no. 12, p. 1, but only one more number appeared. See E. R. Malachi, "שבעים", 669.

For biography, other works and references: see #236.

908 נר המערבי
מכתב עתי חדשי יפיץ אור על חיי היהודים, על היהדות וספרת ישראל


נר המערבי

מכתב עתי חדשי

יפיץ אור

על חיי היהודים, על היהדות וספרת ישראל

כי אתה תאיר נרי וגו׳ (תהלים יח כ״ט).

בו יבואו:

א) קאלות היהדים, המקום והמצב בנוגע להיהדים בכלל ואמעריקא בפרט.
ב) שירים, ספורים, תמונות ושתות מחיי היהודים מה הבכל ארצות מזוריהם.
ג) חקירות, בקורת וביאורים בכ״ק, בתרגומים, תלמודים ומדרשים.
ד) מאמרים ופרקים מקורות היהדים.
ה) קורות מעשי הצדקה, בתי התסר והכמסה.
ו) תולדות אנשי המעלה והשם.
ז) מאמרים על דבר התנוך לבני ישראל.
ח) בקורת ובשורת ספרים חדשים.

יוצא לאור על ידי

חברה מפיצי ספרת ישראל באמעריקא

מוחזרו לשנה בסוקדם

בשנת חברות 3 דאלאר, בריסוא 6 חכל, באשכנז 12 מארק, בקסטרייך הונגארן 6 פלארין, באנגלית 5 שיללינג.

והמחצית לחצי השנה.

שנה ראשונה

חוברת א.

נויארק,

תרנ״ח

בדפוס א. ה. ראזענבערג 52 קאנאל סטריט.

Author: [Abraham Dov {Ber} Dobsewitch {Dobsewage}] .א[ברהם]. ד[וב]
[בער] דובזעוויץ [דובזוויץ, דובזעוויטץ]
Author's father: יוסף עזרא
Author: [Gerson Rosenzweig] גרשון ראזענצווייג [רוזנצנווייג]
Author's father: זלמן לייב
Author: [Abraham Hayyim Rosenberg] א[ברהם]. ח[יים]. ראזענבערג
[רוזנברג]
Author's father: עזיאל
Author: [Menahem Mendel Dolitzky {Dolicki}] מ[נחם]. מ[נדל]. [מענדל]
דאליצקי [דוליצקי]
Author's father: זאב וואלף
Author's father: [Moses Hacohen Reicherson] משה הכהן רייכערסאהן
[ריכרסון]
Author: דוד
Author: [Adolph {Aaron} M{oses}. Radin] .א[דאלף]. [אדולף, אהרן] מ[שה]
ראדין [רדין]
Author's father: מרדכי
Author: [Samuel Benjamin Schwartzberg] [שורצבערג] שווארצבערג .ב[נימין]. ש[מואל]
Author's father: יהודה ליב
New York, 1895-7
Publisher: Society for the Advancement of Hebrew Literature in America
Publisher: S. B. Schwartzberg, 17 Avenue C
Publisher: Ohole Shem
Printer: A. H. Rosenberg, 52 Canal St.
Front wrappers: extended writing.
Back wrappers: English only; "Ner Ha'maarabi (The Western Light) A Hebrew Literary Review Issued Monthly."
Brody, 140; Brody-Zeldner, 121; *JA* #S469-70; *KA* #584.
Copies: HUC; LUB; *YGC.

VOL. 1 (1895-7)
No. 1 (Jan. 1895): 36, 8, 8, 4 pp.; 24 cols. + wrappers 8vo
No. 2 (Feb. 1895): 36, 9-16, 9-16 pp.; 25-40 cols.; [2] pp. + wrappers 8vo
No. 3 (Mar. 1895): 36 pp.; 41-56 cols.; 8, [4] pp. + wrappers 8vo
Nos. 4-5 (April-May 1895): IV, 8, 13-44, [2] pp.; 57-71 cols.; [4] pp. + wrappers 8vo
No. 6 (June 1895): [4], 40 pp.; 74-88 cols.; V-IX, [3] pp. + wrappers 8vo
No. 7 ([May] 1896): [2], 6, II, 32, 45-48; pp.; 89-103 cols.; [8] pp. + wrappers 8vo
Nos. 8-9 (1896): 1-2, 17-24, 17-28; 25-32 pp.; 105-20 cols.; 8, 19-24 pp. + wrappers 8vo
No. 10 (1897): [4], 4, 9-16, 2, IV-IV, 3-3, 33-54, 17-25 pp. + wrappers 8vo
No. 11: 40 pp. + wrappers 8vo
No. 12: VIII, 41-72 pp. + wrappers 8vo

VOL. 2 (1897)
No. 1 (July): 56 pp. + wrappers 8vo
No. 2 (August): 57-112 pp. + wrappers 8vo
No. 3 (Sept.): [1], 113-160, 8, [2] pp. + wrappers 8vo
No. 4 (Dec.): [1], 169-216, 9-16, [4] pp. + wrappers 8vo

Dobsewitch was born in Pinsk in 1843. He taught Hebrew in Yekaterynoslav and Kiev before immigrating to America in 1891 (or 1892?). He taught in the Montefiore Talmud Torah of New York and published studies on the Bible, Talmud and rabbinical literature in various journals. Dobsewitch was in Cleveland in 1897 (see his approbation to #1112) and he died in 1900 (or 1899). For verse in his honor, see #415 (stanza #27). His brother-in-law was Abraham Leib Benjaminson.

Schwartzberg was born in 1865 (or 1860?) in Lipno, Plock Province. He moved to Warsaw in the 1890s and opened a Hebrew publishing house. In 1897 he immigrated to America, where he was a Hebrew publisher and bookseller and an "indefatigable worker in the field" of Hebrew journalism (Waxman). Schwartzberg also compiled Hebrew bibliographies and attempted, unsuccessfully, to establish Ashcholoth, a scholarly Hebrew publishing house (see #1164). He died in 1929.

This journal, to which many leading American Hebraists contributed, serialized poetry, book reviews and articles on Jewish history, Jewish literature, Bible and Jewish mysticism. Some of the serialized articles are paginated continuously from issue to issue and some are appended after the normal pagination of the issue. A number of articles deal with American subjects, including the Beth Hamidrash Hagadol of Norfolk St. (vol. 1, no. 6, *et seq.*; rpt. in *OZ*, 246-51), the Montefiore Home in New York (vol. 1, no. 2, *et seq.*), the Am Olam colonies (vol. 2, no. 1, *et seq.*), the correspondence between George Washington and the Jews (vol. 2, no. 1, *et seq.*) and American Zionism (vol. 2, no. 4, *et seq.*). The subjects of books reviews include Hebraica published in America and Europe and histories of American Jews in English. נר המערבי contains important information on Hebrew clubs in America. Among the advertisements are those for major Hebrew book dealers (including their catalogues). A number of American imprints were originally serialized in נר המערבי (*e.g.*, #201, #228, #503, #504, #508, #577, #941, #944, #1024), and the book form editions may have been published using extracts from נר המערבי. Ephraim Deinard collected some of the serialized articles and republished them as a single-volume anthology (see #910). J. D. Eisenstein's articles were reprinted in *OZ*, 222-301. An annual subscription cost three dollars (b.w.). For the receipts and expenditures of the journal (including subscribers and donors), see vol. 1, no. 7, pp. [1-4]. One thousand copies were printed (Libowitz, 22-3). The editors are listed in vol. 1, no. 1, f.w.v. as Rosenzweig, Dolitzky, Rosenberg, Reicherson and Dobsewitch; in vol. 1, no. 2 as Rosenberg, Dolitzky and Dobsewitch; in vol. 1, nos. 7-9 as Radin and Rosenberg; and in vol. 1, no. 12 and vol. 2, no. 1, f.w.r. as Samuel Benjamin Schwartzberg. The English wrappers of vol. 1 record the publisher as the Society for the Advancement of Hebrew Literature in America, as do the Hebrew wrappers of vol. 1, nos. 1-6, 10-12; the Hebrew wrappers of vol. 1, nos. 7-9 record the publisher as Ohole Shem (*cf.* Kabakoff [1978], 139). Schwartzberg published vol. 2. For a bitter analysis of Hebraic culture in America that Schwartzberg published after נר המערבי ceased publication, see #1110 (it is an important source for the history of the journal). For an advertisement, see #1113, f.w.v. Bound copies contain variant wrappers and lack the advertisements and many of the serialized articles that follow the regular collation of each issue. See #418 for a poem on נר המערבי. See Gilboa (1992), 403-4; Kabakoff (1966), 176; Kabakoff (1971), 167-70; Kabakoff (1976), 226-30; Kabakoff (1978), 138-40, 342; Waxman, 4:1049.

Other works (Dobsewitch): contributed to #904, #910, #911, #947; *AJYB*; *JE*. Also see *BHB1*.
Other works (Schwartzberg): #1110, #1164. Contributed to #922.
Approbation granted (Dobsewitch): #1112.
Approbation granted (Schwartzberg): #1112.
References (Dobsewitch): *BHB1*; *CDAJB*, 1:120; *HYBA*, 32, [12] (portrait); *JE*, 4:629; Kabakoff (1966), index; Kabakoff (1977), index *LFDNYL*, 2:464; *OZ*, 66; Rejzen (1926), 1:672-3; *UJE*, 3:582 (portrait); Wiernik (1912), 305; Zausmer (1957), 216; #549, 28.
References (Schwartzberg): *AJYB* 32 (1930), 155; *CDAJB*, 2:575; Hapgood, 59-64, 66; *HYBA*, 103, [10] (portrait); Kabakoff (1966), 15, 176; Kabakoff (1971); Kabakoff (1978), 68, 115, 122, 138-47, 342; Kressel, 2:900; Waxman, 4:1049; Wiernik (1912), 408; Zausmer (1957), 217.
For biography, other works, approbations granted and references (Rosenzweig): see #412.
For biography, other works, approbations granted and references (Rosenberg): see #220.
For biography, other works, approbations granted and references (Dolitzky): see #414.
For biography, other works, approbations granted and references (Reicherson): see #424.
For biography, other works, approbations granted and references (Radin): see #506.

909 עץ הדעת

ירחון ספרותי מקדש לחכמה ודעת ושאלות החיים להפיץ אור הדעת בין בני ישראל ולצרף וללבן הדעות השונות



Author (nos. 1-2): Ch. [Ezekiel] Enowitz [יחזקאל ענאוויץ]
Author (no. 1): J[oseph]. Gabrielow [Gabreelow] [יוסף בריי"ל גבריאלוב]
Author's father: יהודה לימא
New York, 1896
Publisher (b.w.v.): A. Ferneburg, 175 Orchard St.
Printer: Union Printer, A. Ferneburg, 175 Orchard St.
Brody, 140; Brody-Zeldner, 121; Gilboa (1992), 413-4; *JA* #S455; *KA* #650.
Copies: HAR; HUC; LUB; *YGC.

NO. 1 (15 Feb.)
[2], 29, [1] pp. + wrappers 12mo
Back wrapper: English only; extended writing; "The Etz Hadath. Tree of knowledge Monthly Magazine Devoted to Truth and Seientific [*sic*] Research Issued Monthly on the 15th of the Month."
Title page (p. [1]): English; extended writing.
Includes: a.a. (44 Pike St.) (p. [1]); table of contents (p. [2]); advs., including for #907 (p. [1]).
Graphics: illustration (p. 7).
Other languages: English (pp. 24-6).
Pointed text (p. 5).

NO. 2 (15 Mar.)
[2], 20 pp. + wrappers 8vo
Front wrapper: art; English.
Back wrapper: English only; extended writing; "The Etz Hadath. Tree of knowledge Monthly Magazine Devoted to Truth and Seientific [*sic*] Research Issued Monthly on the 15th of the Month."
Title page (p. [1]): English; extended writing.
Includes: a.a. (44 Pike St.) (f.w.r.); table of contents (p. [2]); advs., including for #907 (p. 20); catalogue of English and Hebrew philosophical and scientific books for sale by a bookseller (Enowitz?) on Canal and Rivington Streets (including #412, #1020, #1097) (pp. 1-8).
Graphics: illustration (p. 5).
Pointed text (p. 17).

This journal, edited by Enowitz and Gabrielow for those committed to philosophical free-inquiry, is a continuation of *האמת* [#905]. E. R. Malachi describes it as an anarchist journal ("שבעים", 669). Among its contents is poetry. Among the contributors are Zevi Deliatitzky, Moses Edelstadt, J. A. Edgerton, M. Eliasberg, Enowitz, Gabrielow, Y. Liebsohn, Manuel Pinker, Moses Ben Porat and [Moses] Hacohen Reicherson. An annual subscription cost one dollar, six months fifty cents and single issues ten cents (nos. 1-2, t.p.; single issues were listed for five cents in no. 2, f.w.r. and a six month subscription for twenty-five cents in no. 2, p. 20).

For biography, other works and references (Enowitz): see #904.
For biography, other works and references (Gabrielow): see #236.

910 ילקוט אמעריקא

אספת מאמרי מדע שונים, כתובים בידי סופרי ישראל בארץ החדשה

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[2], 28, 41-54, 29-32, 8, 23-28, 37-40, 7-24, 13-32, 17-20, 33-40, 12, 21-32, 39-40, 3-16, 8, 13-20, 25-32, 29-40, 65-72, 25-32, 41-50, [2], 6, 8, 19-23, [1] pp. 8vo
Newark, 5659/1899
Printer: [A. H. Rosenberg, 52 Canal St., New York]
Title page (p. [1]): plain.
Includes: preface (Iyyar 1899) (p. [2]).
Graphics: portrait (p. 24).
Berkowitz (1964), 157; *JA* #5541, S470; *KA* #350; Schapiro (1937) #20.
Copies: HUC; JNUL; LUB; *YGC.

This anthology of extracted articles from *נר המערבי* [#908] was compiled by Deinard. The contents (history, poetry, eulogies, fiction and book reviews) were originally serialized in *נר המערבי* and Deinard rearranged the serialized parts as complete units. Among the authors are Yekutiel Berman, Israel Davidson, Abraham Dov Dobsewitch, Menahem Mendel Dolitzky, J. D. Eisenstein, M. Garson, Henry Gersoni, Solomon Mandelkern, Adolph Radin, Moses Hacohen Reicherson, Michael Rodkinson, A[braham]. H[ayyim]. Rosenberg and Herman Rosenthal (Tzohar). Among the selections are Davidson's *היהודי בספרות האנגלית* [#502] and Ohole Shem's *Monthly Bulletin*, nos. 1-2 [*JA* #S470]. *BHB1* provides two variant collations; the YGC copy represents a third. The printer is recorded based on #908.

Deinard wrote in the preface: "To European readers. With this I bring to you from the fruits of the New World, a gift to our literature. It is true the trees grew in Russia, but they bore fruit in the air of Columbus. These articles were already printed by a disorderly individual. Among them are articles that he began to print but never completed. Many of these articles, which are foolish and nauseating, were written by the apostate and anarchist David Apotheker of Philadelphia and his accomplice, the illiterate merchant Nehemiah Samuel Libowitz ... This scoundrel [*i.e.*, Libowitz] escaped to Australia where he was brought to a mental asylum in Melbourne. The Jewish community of that city returned him to New York at its own expense (their letters are in my possession). In New York he was also not cured of his mental illness. Even though he does not know how to read Hebrew properly, nonetheless he was determined to be an author and a critic. With stolen money he hired the services of a number of authors to write in his name. And in this manner he begat 'bastards of Hebrew literature' ... I tell you all this so that your scholars and authors in Europe will be wary lest they be misled by this crazy nay sayer (prominent scholars such as Meir Isch-Shalom have been deceived ... and corresponded with him under the assumption that he too is an author) ... Concerning Jewish literature and authors in the New World, I have spoken about in detail in my book 'Travels Around the World' [מסע סביב העולם] (the section on America), which is ready to be printed" (p. [2]; "מסע סביב העולם" is not recorded; see *KA* #39 for similar comments regarding Libowitz). Libowitz responded by accusing Deinard of taking credit for the work of others. He explained that Deinard bought one hundred sets of the first volume of *נר המערבי* and separated the articles. He then randomly rebound the articles as smaller anthologies with a title page bearing his name. This accounts for the discontinuous pagination in the YGC copy, as well as the variant collations recorded by *BHB1*—each copy probably contains different articles. Libowitz also accused Deinard of omitting the articles of those authors whom he opposed (Libowitz, 21-3).

For biography, other works, approbations granted and references: see #251.

911 קדימה
מכתב עתי חדשי לעניני החיים ולספרת ישראל


קדימה

מכתב עתי חדשי

לעניני החיים ולספרת ישראל

נערך והוצא לאור ע"י

גרשון ראזענצווייג

(למנים מראל "המבדיל")

בית המערכת: 212 קלינטאן סטריט, ... ניו-יארק.

כתירו לשנה: באראזות הברית $2.00. באנגליה 10 שילינג.
באשכנז 10 מארק וכך בערכך לשאר ארצות.

שנה ראשונה (JANUARY. 1899.) חוברת א.

תכן הענינים:

א) אל הקוראים. המערכת.
ב) ריבי נשמה (שיר) י. ראבינאוויץ.
ג) התהלים קרוכה משה שיינדלינג.
ד) חזרה הקברי בלשון תורה
אלכסנדר הארקאווי.
ה) מאב התורים בשנת תרנט
א. נאמנעבוים.
ו) עתות ראשונים (שאול) שמיר.
ז) שנת הרשת בתכונת השלישיקא
ס. ווינריק.

נויארק.
בדפוס של י. ליפשיץ. 180 רחוב גראנד.

Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
New York, 1899
Printer: I. Lipshitz, 180 Grand St.
Front wrappers: border; extended writing.
Back wrappers: English; "Kadimoh A Magazine in Hebrew."
Includes: table of contents (pp. [1]); errata (p. 144); a.a. (212 Clinton St.).
Graphics: portrait of I. M. Wise (p. 150).
Brody, 141; Brody-Zeldner, 121; *JA* #S458; *KA* #712.
Copies: HAR; HUC; LUB; *YGC.

NO. 1 (Jan.)
44, 4, 4 pp. + wrappers pp. 8vo

NO. 2 (Feb.)
49-96 pp. + wrappers pp. 8vo

NO. 3 (Mar.)
97-144, 8 pp. + wrappers 8vo

NO. 4 (Apr.)
145-92, 9-12, [2] pp. + wrappers pp. 8vo

NO. 5 (May)
193-240, 13-6 pp. + wrappers pp. 8vo

NO. 6 (June)
241-88, 17-20 pp. + wrappers 8vo

This monthly journal contains Biblical studies, elegies, correspondence, translations, poetry, book reviews (of #1066, #1069) and articles on Hebrew language, history, political science and rabbinica. Contributors included Dr. M[ichah]. L. [Joseph] Berdiczewsky, Hyman Charlap, Menahem Mendel Dolitzky, Dr. Bernard Drachman, A[braham]. B[aer]. [Dov] Dobsewitch, Arnold. B. Ehrlich, Judah David Eisenstein, Akiba Fleishman, H. D. [Hayim Dov?] Friedberg, Zechariah Frankel Halevi, Alexander Harkavy, D. M. [David Moses] Hermalin, Meir Ish-Shalom, Solomon Judison, Gerson Krakower, C[aspar]. Levias, Dr. Lewinsohn, M. D. L. Lewysohn of Stockholm, Nehemiah Samuel Libowitz, Solomon Mandelkern, Zalman Leib Marcus, Paglin, Manuel Pinker, Isaac Rabinowitz (Ish Kovno), Moses Hacohen Reicherson, Herman Rosenthal, Solomon Rubin, Noah Schechter, Moses Scheindling, N[ahum]. M[eir]. Sheikewitz, Joseph Leib Sossnitz, A[bner]. Tannenbaum, Peter Wiernik, and others. For the editor's manifesto, see p. 1. On the history of New York Jewry, see pp. 113-8, 157-61. On the eightieth birthday of Isaac Mayer Wise, see pp. 150-3 (portrait). On Haym Solomon, see pp. 162-4. On the Jews of Barbados, see pp. 223-4. *ארבעה גידולין שאסרו חכמים* [#585] is an offprint of no. 4, pp. 187-192; no. 5, 227-32; no. 1, pp. 277-82. #1025 originally appeared in no. 3, pp. 131-5; no. 4, pp. 181-7; no. 5, pp. 232-3. Some of Ehrlich's contributions later appeared in his *מקרא כפשוטו*, vol. 2. Among the advertisements are those for Hebrew authors (#412, #419, #422, #903, #1098, #1114) and publishers (*e.g.*, Jacob Druckerman, Germansky, Werbelowsky and Grover Bros.). Jacob Druckerman's

Shadalania catalogue (3 pp.) is appended to no. 1. A. L. Germansky's catalogue was published serially as an appendix to nos. 1, 3-6 (20 pp., until "אמונת חכמים"). *קדימה* also contains advertisements for the bank of I. B. [Barukh Isaac] Reinherz, a Boston patron of American Hebrew literature (on Reinherz, who contributed to *המגיד* and *הצופה בארץ החדשה* [#897], see *CDAJB*, 2: 510 [misspelled Reinhertz]; Weider, 49, 51). For an advertisement with the kashruth certification of R. Jacob Joseph, see no. 1, f.w.v. A one-year subscription cost two dollars (f.w.'s). Subscribers received #339 and #412 for free (b.w.'s). The printer's English name is recorded based on the advertisement in no. 3, b.w.r. *KA* misrecords the imprint date as 1889.

For biography, other works, approbations granted and references: see #412.

912 התחיה

מכתב עתי מדיני, מדעי וספרותי, המודיע לבית ישראל מכל עניני המדינות בכלל ומכל דבר הנוגע ליהודים והיהדות, החכמה והספרות בפרט יצא לאור פעם אחת בשבוע

REGENERATION

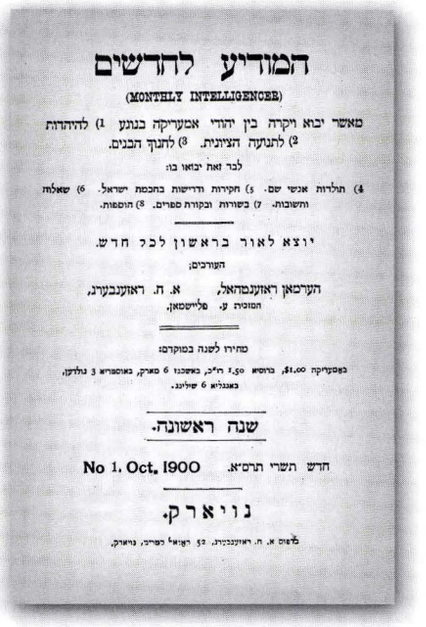


Author: W[illiam] [Zev Wolf] Schur שור [זאב] .[ולף]וו
Author's father: טוביה
8 pp. per issue (vol. 1-vol. 2, no. 3) Fo.
Chicago, Heshvan 5660/Oct. 1899-Heshvan 5661/Nov. 1900
Publisher: W. Schur
Printer: Moses Fischel Ginzburg, 473 S. Halsted
Title pages (pp. 1) art; caption title.
Includes: adv. (p. 8).
Brody, 141; Brody-Zeldner, 121; *JA* #S474; *KA* #882.
Copies: HAR; HUC; LUB; *YGC (lacking vol. 1, nos. 1-31, 36, 41; vol. 2).

"Hatchiah, (Regeneration), A Hebrew literary weekly in America for the purpose of promoting the knowledge of the ancient Hebrew language and literature, and to regenerate the spirit of the nation" (masthead). This periodical, edited by Schur, was a continuation of *הפסגה* [#900]. Schur had changed the title to *התחיה* in order to secure a license for distribution in Russia (see #900; the masthead contain prices in rubles). "The change of name and the limited improvements did not at all improve the financial stability of the 'Hatchiah,' which was slowly fading away" (Rothblatt, 57). It ceased publication with vol. 2, no. 3, after Schur became ill. An annual subscription cost $2.50 (masthead). The printer is identified on the bottom of the last page in later issues. The subtitle was altered with no. 7 to "מכתב עתי ציוני מדיני." More so than in *הפסגה*, Schur here evinced his disdain for America. Among the contributors were R. Emil G. Hirsch, Moses Reicherson, Jacob Zevi Sobel, Jacob Reifmann and R. Bernhard Felsenthal. A number of articles deal with Jewish agriculture in America (Rothblatt, 55). The agents in New York for the periodical were Judison and Turberg (p. 8). Among the advertisements were those for American Hebraica and Hebrew printers in America (Turberg, Grover Bros., Ginzburg, etc.). See E. R. Malachi, "שבעים", 669-70; Kabakoff (1958), 432, 449; Rothblatt, 55-7.

For biography, other works and references: see #900.

913 המודיע לחדשים (Monthly Intelligencer)



המודיע לחדשים

(MONTHLY INTELLIGENCER)

מאשר יבוא ויקרה בין יהודי אמעריקה בנוגע 1) להיהדות 2) לתנועה הציונית. 3) לחנוך הבנים.

לבר זאת יבואו בו:

4) תולדות אנשי שם. 5) חקירות ודרישות בחכמת ישראל. 6) שאלות ותשובות. 7) בשורות ובקורת ספרים. 8) הוספות.

יוצא לאור בראשון לכל חדש.

העורכים:

הערכאן ראזענבהאל, א. ח. ראזענבערג,
הזוכות ע. סליישמאן.

פרייז לשנה בפוקדם:

בפעריקה $1.00, בריטש 5 ש"ל, באשכנז 6 מארק, באסטריא 3 גולדען, באנגליא 6 שילינג.

שנה ראשונה.

No 1. Oct, 1900 חדש תשרי תרס"א.

נויארק.

Author (vol. 1): [Herman {Zevi Hirsch} Rosenthal] [צבי הירש] הערמאן ראזענטהאל [צה"ר]
Author (vols. 1-2): [Abraham Hayyim Rosenberg] .א[ברהם] .ח[יים] ראזענבערג [רוזנברג]
Author's father: עזיאל
New York, 5661/1900-5662/1902
Printer: A. H. Rosenberg, 52 Canal St.
BHH1; Brody, 142; Brody-Zeldner, 221; *JA* #S467; *KA* #437.
Copies: HAR (lacks vol. 2, nos. 2-3); HUC (lacks Feb.-Mar. 1902); JNUL (vol. 1); LUB; *YGC.

VOL. 1 (12 nos.)
40, [4], 41-60, [4], 61-140, [2], 141-160, [2], 161-180, [1], 181-236, IV pp. + wrappers 8vo
Tishri 5661/Oct. 1900-[5662/1901]
Includes: advs., including for *JE* and other books; errata (p. 236; advs.); table of contents (pp. II-IV).
Front wrappers: English; extended writing.
Title pages (no. 1 only?): English; extended writing.
Includes: advs.
Graphics: portrait of Michael Heilprin (p. [1]).
Pointed text (poetry).

VOL. 2 (3 nos.)
20, [6] pp. + wrappers (no. 1; Tevet 5662/Jan. 1902); 21-40 pp. + wrappers (no. 2; Shevat 5662/Feb. 1902); 41-60 pp. + wrappers (no. 3; Adar 5662/Mar. 1902) 8vo
Tevet 5662/Jan. 1902-Adar 5662/Mar. 1902
Front wrappers: English; extended writing.
Title page (no. 1 only?): English; extended writing.
Includes: table of contents (no. 1, b.w.v.); advs. (nos. 2-3, b.w.v.).
Pointed text (poetry).

Rosenthal was born in Friedrichstadt (Jaunjelgava), Latvia, in 1843. He worked as a printer in the Ukraine and was decorated for his service with the Red Cross during the Russo-Turkish War. After the pogroms of 1881, Rosenthal concluded that the only future for Russian Jewry was to emigrate and establish agricultural colonies. As the head of Am Olam, in 1882 he immigrated to Sicily Island (near New Orleans) to lay the groundwork for seventy Jews coming from Kirovograd to establish such a colony. This colony, together with his next endeavor in South Dakota, was a complete failure, but he continued to agitate for Jews to settle the land. He published *Der Yidisher Farmer*, a periodical, and helped found a colony in Woodbine, NJ. Rosenthal also worked for Edison General Electric Company, the Great Northern Railroad Company and the immigration bureau and was a member of the German-American Reform Union and the Committee of Seventy. He became the head of the Slavonic department at the New York Public Library in 1898 and he became the editor for the Russian department of *JE* in 1900. Rosenthal also composed poetry in German, translated Song of Songs and Ecclesiastes into German, contributed to Hebrew periodicals and was the president of Ohole Shem. He died in 1917.

המודיע לחדשים, edited by Rosenthal (vol. 1) and Rosenberg (vol. 1-2), was dedicated to the "current events of American Jewry pertaining to 1) Judaism 2)

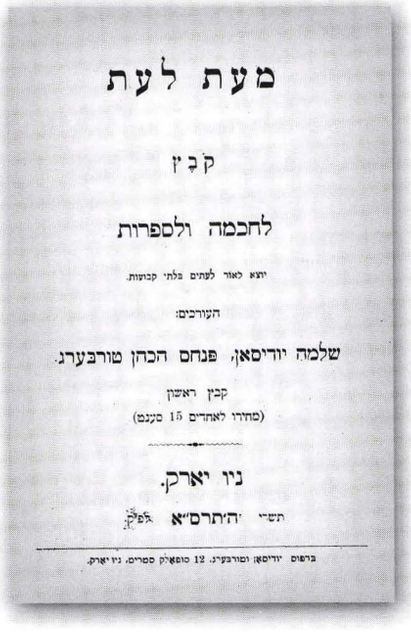
the Zionist movement 3) education" (t.p.). It includes fiction, poetry (including translations from English), history, epigrams, biographies, literary criticism and Hebraist affairs. Among the articles are those on the early settlements, East European immigrants, Jewish inmates at Sing Sing, education and Yiddish theater. On responsa dispatched by the Jews of Brazil, see vol. 2, pp. 54-5. Contributors included Dov Ber Abramowitz, Alter Abelson, Ben Ze'ev [Henry Moeller], Abraham Berenstein, Reuben Brainin, Israel Davidson, Menahem Mendel Dolitzky, Bernard Drachman, Judah David Eisenstein, Akiba Fleishman, Benjamin Greenblat, Sh. Halberstam, Abraham Elijah [Albert] Harkavy, Moses Herder, Naphtali Hertz Imber, Joseph Jacobs, Meir Ish-Shalom, Ze'ev Hacohen Kaplan, Abraham Lewis [Luria], N. S. Libowitz, N. T. London, Hillel Malachowsky, Solomon Mandelkern, Mordekhai (Max) Zev Raisin, Moses Hacohen Reicherson, Michael Rodkinson, Solomon Rosenthal, Gerson Rosenzweig, Noah Schechter, A. S. Schwartz, George [Goetzel, Elyakim] Selikovitsch, N. M. Sheikewitch (Shomer), Joseph Judah Leib Sossnitz, Joshua Steinberg, Pinehas Hacohen Turberg, Isaiah Warshawsky and Peter Wiernik. On Rosenthal's decision to give up the editorship after vol. 1, see vol. 2, p. 2. The secretary of the journal was Akiba Fleishman. "We request that readers and authors who wish to assist us ... keep their contributions brief ... so that the reader will [be presented with] ... many different views at the cheapest price and in the least amount of time, for time is as valuable as fine gold and pearls in the eyes of the citizens of America. As the popular saying goes, 'Time is money'" (vol. 1, p. 3). Beginning with vol. 2, no. 2 an appendix was added to each issue; the editor noted, "writers whose contributions are printed in this appendix are responsible for the cost of printing ... which is like the price of the advertisements—three dollars per page." The annual subscription rate was one dollar (vol. 1, p. 1; foreign rates were also provided). Although *המודיע לחדשים* does not bear Ohole Shem's imprint, the editor (Rosenthal) was an officer of the society, many of the contributors to *המודיע לחדשים* were involved in Ohole Shem and the journal contains much information on the society. See E. R. Malachi, "שבעים", 670; Nechushtai, 44, 45.

Other works (Rosenthal): #916. Contributed to #910, #911, #922. See Herscher (1975) for excerpts from *Der Yidisher Farmer* with English translations. Also see *JA*; *UJE*.
References (Rosenthal): *AJYB* 6 (1904-5), 173; *AJYB* 19 (1917-8), 267; Brandes, 112, 113; *CDAJB*, 2:533; G. Davison, index; *EJ*; Herscher (1975); Herscher (1981), index; *HYBA*, 97-8, [6] (portrait); *JE*, 10:478-9; *NYT* (31 Jan. 1917), p. 11:4; *OZ*, 134; Szajkowski, 245-8; *UJE*, 9:219-20; Wiernik (1912), 266-9, 340 (portrait).
For biography, other works and references (Rosenberg): see #220.

914 מעת לעת

קבץ לחכמה ולספרות יוצא לאור לעתים בלתי קבועות ... קבץ ראשון

Author: [Solomon] Judison [Judson, Yudson] שלמה יודיסאן [יודסאן, יודיסון, יודסון]
Author's father: יהודה
Author: [Pinehas {Philip} Hacohen] Turberg פנחס [פינחס] הכהן טורבערג [טורבערג]
Author's father: יעקב אלכסנדר סנדר הכהן
28 pp. + wrappers 8vo
New York, Tishri 5661 [1901]
Printer: Judison and Turberg, 12 Suffolk St.
Title page (p. 1): extended writing.
Includes: table of contents (p. 3); preface (p. 4); advs. (b.w.).
BHB1; Brody, 141; Brody-Zeldner, 121; *JA* #5804; *KA* #654.
Copies: HAR; HUC; JNUL; LUB; *YGC.


מעת לעת

קבץ

לחכמה ולספרות

יוצא לאור לעתים בלתי קבועות.

העורכים:

שלמה יודיסאן, פנחס הכהן טורבערג.

קבץ ראשון

(מחירו לאחדים 15 סענט)

ניו יארק.

תשי־ הי׳תרס״א לפ״ק

"With this issue we are taking the first step in our path 'to seek redeemers for the Hebrew language and its literature in this land'" (p. 4). *מעת לעת* was edited by Judison. Contributors included Shefatyah ben Amitai [Jonah Polio?], Abraham M. Blumberg, David Fischman, S. H. Guralsky, Akiba Fleishman, Jacob Harnes, Judison, Z. Levin, Zevi Hirsch Masliansky, Turberg, S. Ben-Yehudah, Yehoshafat and Joseph Zev. *מעת לעת* contains poetry, philosophy, literature, biography, book reviews, etc. On Hebrew in America, see pp. 13-6. On American Jewish life, see pp. 17-9. For a review of #509 and #512, see pp. 25-8. Each issue of *מעת לעת* was to cost fifteen cents (p. 1), but only one issue was published. For a critical review by Akiba Fleishman, see *המודיע לחדשים*, vol. 1, pp. 77-8 [#913]. See E. R. Malachi, "שבעים", 670.

For biography, other works and references (Judison): see #426.
For biography, other works and references (Turberg): see #260.

915 The Nation Weekly Magazine
הלאם

עתון שבועי לכל עניני היהודים בארצות הברית למדע ולספרות

Author: M[oses]. Goldman [גאלדמאן, גולדמאן, גולדמן] [דב]. מ[שה]
Author's father: אליעזר אריה הכהן
Author (vol. 1): [N{ahum}. M{eir}. Sheikewitch [Shaikevich, Shaikevitz, Shaikewich] [Shomer] .נ[חום]. מ[איר]. שייקעוויטש [שמ"ר]
New York, 1901-1904
Brody, 142; Brody-Zeldner, 221; *KA* #389.
Copies: *HUC; LUB; *YIVO (partial); *YGC (vols. 2-3).

VOL. 1 (12 nos., August 1901-Dec. 1901)
24, 8 pp. + wrappers (no. 1); 24, 8 pp. + wrappers (no. 2); 49-74, 17-22 pp. (no. 3); 75-98, 28-30 pp. (no. 4); 97-120, 1-38 pp. (no. 5); 121-44, 39-46 pp. (no. 6); 145-69, 47-53 pp. (no. 7); 32 pp. per issue (nos. 8-12; no. 8 is "פורים בלאטט" and no. 9 is "פסח בלאטט")
Printer (nos. 1-4, last page): G. Robinson, 320 Cherry St.
Title pages: art, by Grover; extended writing; "דיא נאציאן מאנאטליכער זשורנאל פיר ליטעראטור, ווייסענשאפט און אונטערהאלט The Nation Monthly Magazine."
Includes: a.a. (branch office: 198 E. Broadway; Sheikewitch's office: 240 Madison St.).

VOL. 2 (6 nos., Aug. 1902-[Jan 1903?])
18, [2], 6, 6 + wrappers (no. 1); 20, 6, 7-12 + wrappers (no. 2); 20, 8, 13-6 pp. + wrappers (no. 3); 20, 6, 17-22 pp. + wrappers (no. 4); 16, 10, 23-8 pp. + wrappers (no. 5); 14, 8, 29-32 pp. (no. 6)
Publisher: M. Goldman
Printer: *s.n.*
Front wrappers: art; extended writing; "דיא אידישע נאציאן The Jewish Nation Monthly Magazine."
Includes a.a. (453 Grand St.).

VOL. 2 (12 nos., Dec. 1902-Nov. 1903)
10, 6, 6, 8, 16 pp. + wrappers (no. 1, Dec. 1902); 8, 6, [3], II-III, 7-8, 17-22 pp. + wrappers (no. 2, Jan. 1903); 20, 9-12, 23-40 pp. + wrappers (no. 3, Feb. 1903); 20, 13-16, 41-8 pp. + wrappers (no. 4, Mar. 1903); 24, 17-20, 49-56 pp. + wrappers (no. 5, Apr. 1903); 22, [2], 57-64 pp. + wrappers (no. 6, May 1903); 24, 65-72 pp. + wrappers (no. 7, June 1903); 26, 73-78 pp. + wrappers (no. 8, July 1903); 22, 79-84 pp. + wrappers (no. 9, Aug. 1903); 22, 85-98 pp. + wrappers (no. 10, Sept. 1903); 24 pp. + wrappers (no. 11, Oct. 1903); 20, 99-106 pp. + wrappers (no. 12, Nov. 1903) 8vo
Publisher: M. Goldman
Printer: [A. H. Rosenberg]
Front wrapper: caption title; "הלאם The Jewish Nation מכתב עתי חדשי מקדש למדע ולספרות ישראל".
Includes: table of contents (f.w.r.).

VOL. 3 (50 nos., 3 Dec. 1903/14 Kislev 5664-24 Nov. 1904/16 Kislev 5665)
[1], [356] pp. (8 pp. per issue; 10 pp. in nos. 29 and 50) 4to
Publisher: M. Goldman, 460 Grand St.
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. [1]): English; extended writing; portrait; border; dedication to Joseph Marcus.
Caption Titles (each issue): "Haleom הלאם עתון שבועי לכל עניני היהודים בארצות הברית למדע ולספרות".
Includes: advs. for books (including #407, #425, #427, #428, #512, #522, #523, #916, #936, #1029) and other items and services.
Graphics: portraits.
Other languages: English and Yiddish (advs.).
Pointed text (poetry).



Born in Nesvizh, Byelorussia, in 1849, Sheikewitch moved to Pinsk following his marriage. In the 1870s he began to publish Hebrew translations in *המליץ* and, under the influence of Abraham Mapu and Kalman Schulman, he authored original Hebrew fiction and lyrics. Following an unsuccessful foray into business, he moved to Vilna and began to publish in Yiddish. Too embarrassed to sign his Yiddish pieces with his real name, he adopted the pen name "Shomer." He became particularly famous for "popular novels of suspense, with which he achieved a mass appeal hitherto unprecedented in Yiddish letters ... Other novelists soon imitated his style of writing. The creators of the new classical Yiddish literature, led by Shalom Aleichem, began a struggle against Shomer and what became known as 'Shomerism'" (*EJ*). Sheikewitch also wrote plays and organized his own Yiddish theater in Odessa. Following the outlawing of the Yiddish theater in the Russian Empire, Sheikewitch returned to Vilna and in 1889 he immigrated to America. "Here, too, he achieved enormous popularity, producing novels for newspapers and plays at a phenomenal pace. He also edited several magazines and festival publications ... Of his more than 100 novels and plays, at least a dozen have retained their popularity and have been repeatedly reprinted" (*EJ*; for a harsh critique of the literary value of his work, see Waxman). Sheikewitch died in 1905. His brother-in-law

was Abraham Hayyim Rosenberg. For verse in his honor, see #415 (stanza #37).

In August 1901, Goldman and Sheikewitch began publishing a Yiddish periodical, *דיא נאציאן ... The Nation Monthly Magazine* (vol. 2 was called *דיא אידישע נאציאן The Nation Monthly Magazine*). Goldman and Sheikewitch were also interested in publishing Hebrew articles and beginning with the first volume, each issue contained a Hebrew supplement consisting either of articles or serialized installments of longer works (*e.g.* #260, #313, #1036; on the dedication of the publishers to the Hebrew component, see vol. 1, no. 1, Hebrew supplement, p. 8). The caption title of the supplement was sometimes "העם" (vol. 1, nos. 1, 3, 4, 6, 7) or "הלאם" (vol. 1, no. 5, vol. 2, nos. 1, 3-5). Following Sheikewitch's departure from *דיא נאציאן*, Goldman began to transform it into a Hebrew journal. In the supplement to vol. 2, no. 5, Goldman announced the publication of a separate Hebrew monthly, entitled "הלאם"; its first volume as a separate journal was numbered vol. 2. In the last issue Goldman informed readers that he would begin publishing it as a weekly with vol. 3 ("קול מבשר" in vol. 2 [*הלאם*], no. 11, pp. 1-2; for a monthly supplement to the weekly edition, see #917). *הלאם* continued to appear until 30 Oct. 1908, when Goldman suspended publication in order to issue his Hebrew daily, *היום* [#920]. *הלאם* contains poetry, history, current events, parodies, essays on contemporary problems, translations (*e.g.*, of Israel Zangwill), Zionist affairs, news on Hebrew societies, eulogies, etc. Among the contributors were Alter Abelson, Abraham Barsutzky, A. Bernstein, Reuben Brainin, Abraham Hayyim Charlap, Ephraim Deinard, Menahem Mendel Dolitzky, Benzion Eisenstadt, Judah David Eisenstein, Akiba Fleishman, Jacob Moses Fried, Dov Aryeh Friedman, Isaiah Galzer of De Moines, Gevir, Hillel Goldman, Moses Goldman, Alexander Harkavy, M. Hashkes, M. [David Moses] Hermalin, Naphtali Hertz Imber, S. Judison, Judah Koenigsberg, A. Kohut, Ezekiel Leavitt, N. T. London, Hillel Malachowsky, Zevi Hirsch Masliansky, R. Adolf Radin, Moses Hacohen Reicherson, Isaac Jacob Reines, Mina Rosen, Abraham Hayyim Rosenberg, N. Rosenfeld, Gershon Rosenzweig, Noah Schechter, Solomon Isaac Sheinfeld of Milwaukee, L. Schik, Schmerler, Nehamah Shaffer, Shemen, Benjamin Nahum Silkiner, Jacob Zevi Sobel, Samuel David Sobel, A[bner]. Tannenbaum, Moses Wechsler, Falk Vidaver, R. Moses Weinberger (vol. 3, no. 24), Dr. Isaac Wiernikowsky, Israel Zangwill, Zevi Etz Yafeh and Eliakum Zunser. Many of the columns are accompanied by portraits of their authors. "Much reading matter [was] taken from the columns of Hebrew periodicals printed in Russia" (Brody; E. R. Malachi, "שבעים", 670). Among the subjects of articles in *הלאם* were: "Russian Jewish Exiles in America" (vol. 2, no. 1; also see vol. 2, no. 5, pp. 2-3); Jacob Moses Fried of Memphis (vol. 2, no. 1, with portrait); R. Jacob Joseph (vol. 2, no. 1, with portrait); R. Adolph Radin (vol. 2, no. 3, with portrait); the history of the Jews in America (vol. 2, no. 3); Eliezer Ravison (vol. 2, no. 3, with portrait); Alexander Harkavy (vol. 2, no. 4, *et seq.*); Moses Reicherson (vol. 2, no. 6); Gustav Gottheil (vol. 2, no. 6, with portrait); Solomon Schechter, (vol. 2, no. 7); "The First Jews in America" (vol. 2, no. 8); a "Psalm to Roosevelt" (vol. 3, no. 48); Roosevelt's election (vol. 3, nos. 45-8 [with portraits]); and JTSA and Orthodoxy (vol. 3, no. 28). Dolitzky's #427 was first serialized in vol. 3, nos. 3-16. #791, pp. 63-4 originally appeared in vol. 3, no. 36. On #1132, see nos. 26, 28, 36, 39 and 48. Vol. 3 is paginated up to p. 184 (with many errors). Goldman's periodicals were subsidized by Joseph S. Marcus, 102 Canal St. A picture of him holding a check appears on the title page of vol. 3, accompanied by a caption acknowledging his support of American Hebrew literature with a five thousand dollar donation to the periodical (also see *HYBA*, 27n; *דיא נאציאן*, vol. 2, no. 1 and *passim*; *הלאם* 2.6, p. [2] and *passim*). Vol. 1 cost sixty cents a year, or five cents per issue (t.p.). An annual subscription to vol. 3 cost two dollars (vol. 2, no. 11, p. 2; vol. 3, p. [1]; rates for European readers were also provided). Kressel, 1:681 records that Isaac Wiernikowsky was "in fact, the editor [of *הלאם*] ... and he wrote its main articles"; this is not recorded elsewhere. On *הלאם*, see E. R. Malachi (1914), 34-7; E. R. Malachi, "שבעים", 670; Persky (1927), 324.

Other works (Sheikewitch): contributed to #421, #460, #911, #913. Also see *JA*; *LFDNYL*.
References (Sheikewitch): *EJ*; Hizkuni, 526; *HYBA*, 104-6, [14] (portrait); Kressel, 2:925-6; *LFDNYL*, 733-45; *OZ*, 61; Rejzen (1926), 4:758-808 (portrait); Waxman, 4:485-6; Wiernik (1912), 304.
For biography, other works and references (Goldman): see #906.

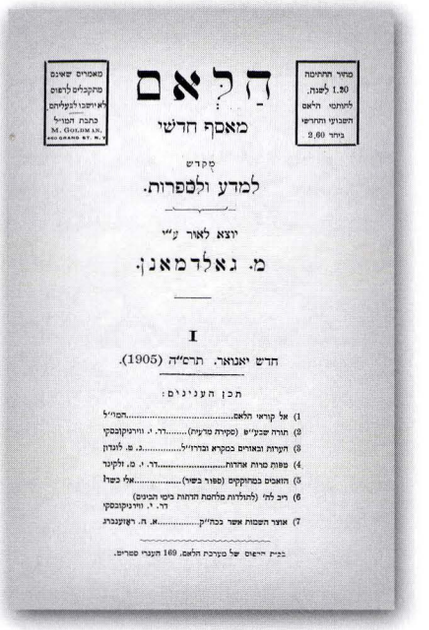
916 ילקוט מערבי
מאסף שנתי

Author: Adolph [Aaron] M[oses]. Radin [רדין] ראדין .מ[שה] [אדולף, אהרן] אדאלף
Author's father: מרדכי
Author: Herman [Zevi Hirsch] Rosenthal [צה"ר] ראזענטהאל [צבי הירש] הערמאן
[8], 168 pp. + wrappers 8vo
New York, 5664/1904
Publisher: Ohole Shem Association
Printer: A. H. Rosenberg, 50 Canal St.
Front wrapper: plain.
Back wrapper: English only; "Yalkut Maarabi. A Literary Annual ... Vol. 1."
Title page #1 (p. [1]): identical to f.w.
Title page #2 (p. [2]): identical to b.w.
Includes: advs. (f.w.v.); table of contents (pp. [3-4]); preface (Sivan 1904) (pp. [5-6]); dedication to the semi-jubilee literary anniversary of Menahem Mendel Dolitzky, signed by Moses Leib Lilienblum, Ahad Ha'am, etc. (pp. [7-8]); errata (p. 168); advs. (b.w.r.).
BHB1; Brody, 143; Brody-Zeldner, 221; *KA* #352.
Copies: HUC; JNUL; LUB; *YGC.

"Half a year ago, when Ohole Shem celebrated the ... seventieth birthday of Baron Horace [Naphtali Herz] Guenzburg, we decided to establish a fund in his honor that would publish works pertaining to Jewish scholarship and literature. To our regret, it was not possible to carry out our plans ... [because all financial resources had to be devoted to the immigrant masses escaping anti-Semitism in Russia and Rumania. In the meantime we are] publishing 'ילקוט מערבי' an annual [dedicated to] the diffusion of the Hebrew language and its literature, particularly in this country, which is a very pressing necessity these days" (p. [5]). ילקוט מערבי was edited by Rosenthal and Radin. It contains: essays on Bible, biography, history, literature, education and other subjects; poetry; and a responsum on civil marriage (by R. Jacob David Willowsky [Ridbaz]). Some of the contents deal with American Jewry (*e.g.*, on education, New York Jewry, Benjamin Szold and Menahem Mendel Dolitzky). On early Hebrew printing in New York, see p. 130. An extract (or offprint?) of pp. 1-32 was republished as #470. Among the contributors to ילקוט מערבי were Rosenthal, Israel Davidson, Menahem Mendel Dolitzky, Judah David Eisenstein, Peter Wiernik, Zvi Hirsch Bernstein, Abraham Hyman Harlap, Dr. Noah Schechter, Baer Ratner of Vilna, Y. Napelbaum, Israel Zioni, N.T [Nahum Tobiah?] London, Isaac Rittenberg [Ruttenberg?], Hayyim Hirschensohn, Abraham Norzi, Nehemiah Samuel Libowitz, Radin, S. [Shneur?] Abel, Ish [Abraham Solomon?] Waldstein, George Selikovitsch, Isaac Wiernikowsky and R. Dov Aryeh [Bernard] Levinthal. *KA* records that Abraham Norzi's "לקורות העיר מנטובה, באיטליה" (pp. 64-73) was edited for the journal by Deinard. This volume cost one dollar (adv. in הלאם, vol. 3, no. 25 [#915]). Rosenthal planned to publish additional volumes (pp. [5-6]; *KA*; *SYBA* #241), but no more appeared. Radin's first name is misspelled as "Alolph" on the back wrapper of the copy catalogued by *BHB1*. The English title is misspelled "A Litterary Annual," but the YGC copy contains the corrected title pasted onto t.p. #2 and the back wrapper. See E. R. Malachi, "שבעים", 670; Ravid (1978), 97-108.

For biography, other works, approbations granted and references (Radin): see #506.
For biography, other works and references (Rosenthal): see #913.

917 הלאם
מאסף חדשי מקדש למדע ולספרות ישראל

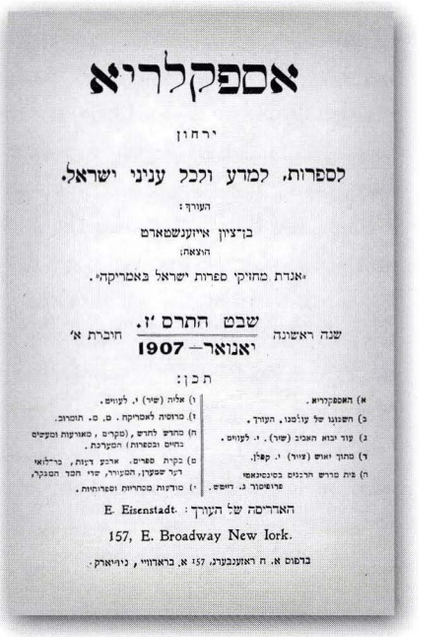

הַלְאם
מאסף חדשי
מקדש
למדע ולספרות.
יוצא לאור ע"י
מ. גאלדמאנן.
I
חדש יאנואר. תרס"ה (1905).
תכן העניגים:
1) אל קוראי הלאם.....הסו"ל
2) תורה שבע"פ (סקירת סדעיה).....דר. י. וויניקובסקי
3) העדות ובאורים בסקרא ובדרז"ל.....ב. ס. לונדון
4) שפות סרות אדרבה.....דר. י. ס. דלקינר
5) הזאבים במחזקים (שפור בשיר).....אלי כשר
6) ריב לחי (לתולדות מלחמת התחות בזכי הבינים) דר. י. וויניקובסקי
7) אוצר השמות אשר בכת"ך.....א. ח. רזענבערג
בבית הדפוס של סערכת הלאם. 169 הנרי סטריט.

Author: Moses Goldman [גאלדמאנן, גולדמאן, גולדמן] .[דב] מ[שה]
Author's father: אליעזר אריה הכהן
2, [1], 6-8, [3], 10-16, 5-12, [1] pp.; 28 cols. (two cols. per page) + wrappers 8vo
New York, Addar I/Jan. 1905
Printer: Haleom, 169 Henry St.
Front wrapper: extended writing.
Back wrapper: English only; "Supplement to the 'Nation' (No. 10.—Thursday, February 9th, 1905.) For the Study of Hebrew, Literature & Knowledge."
Includes: table of contents (f.w.r.); advs. (f.w.v.; b.w.r.); preface (pp. 1-2); a.a. (480 Grand St.) (b.w.v.).
Brody, 142; Brody-Zeldner, 221 (see 1901 entry); *KA* #390.
Copies: HUC; JNUL; LUB; *YGC.

This monthly journal, edited by Goldman, was published as a supplement to #915. It contains scholarly studies and poetry. Contributors included Eli Kasher, N. T. London, A. H. Rosenberg, Dr. Isaac Wiernikowsky and Dr. Y. M. Zalkind. Goldman planned to serialize *אוצר השמות* [#228] in the journal and this number contains the first seven leaves. "Just as we have merited to found a weekly newspaper and a monthly journal, so too should we merit to establish a daily paper" (p. 1). No other numbers of the monthly journal were issued.

For biography, other works and references: see #906.

918 אספקלריא
ירחון לספרות, למדע ולכל עניני ישראל


אספקלריא
ירחון
לספרות, למדע ולכל עניני ישראל.
העורך:
בן־ציון אייזענשטארט
הוצאה:
"אגדת מחוקי ספרות ישראל באמריקה".
שבט התרס"ז. חוברת א'
שנה ראשונה
יאנואר—1907
תכן:
א) האספקלריא.
ב) השגחנו של עולמנו, העורך.
ג) עוד יבוא האביב (שור). י. לעווים.
ד) מתוך ואוש (ציור) י. קפלן.
ה) בית סדרש הרבנים בסנט־לואי
ו) בית סדרש לרבנים. דיוקס.
ז) אליה (שור) י. לעווים.
ח) סרוסיה לאסריקה. ס. ס. תומרוב.
ט) סחרש לחרש, (סקרים, סאורעות ומעשים נחוצים ובמצרכת).
י) בקרת ספרים. ארבע דיעות, כרהלאו דער שפעקטאטאר, המבקר, שרי חבר המבקר, ברושקור ג. דוושס.
י) סודעות מסחריות וספרוסיות.
האדרעסה של העורך: E. Eisenstadt.
157, E. Broadway New Iork.
בדפוס א. ח. ראזענבערג, 157 א. בראדוויי, ניויארק.

Author: E. [Benzion] Eisenstadt [אייזענשטאדט בן־ציון]
Author's father: משה
New York, Shevat 5667/Jan. 1907-5668/1907
Brody, 144; Brody-Zeldner, 221; *KA* #63.
Copies: HUC; JNUL (nos. 1-3); *YGC.

NO. 1
[2], 5-34, [4] pp. + wrappers 8vo
Shevat 5667/Jan. 1907
Publisher: Machasike Sifrot Israel Be-America
Printer: A. H. Rosenberg, 157 E. Broadway
Front wrapper: English; extended writing.
Back wrapper: German and English only; "Espaklaria Literarish-Wissenschaftliche Monatsschrift."
Includes: a.a. (157 E. Broadway) (f.w.r.); contents (f.w.r.); subscription and advertising rates (f.w.v.); replies of the editor (f.w.v.); advs., including for

#705 (pp. [1-4]; b.w.r.); agents (b.w.r.).

NO. 2
35-70 pp. + wrappers 8vo
Adar 5667/1907
Publisher: Machazikei Sifrath Israel
Printer: A. H. Rosenberg, 157 East Broadway
Front wrapper: English; extended writing; "אספקלריא ירחון לספרות, למדע ולכל עניני ישראל ... 'Espaklaria' Monthly Magazine."
Includes: subscription rates (f.w.r.); contents (f.w.r.); replies of the editor (f.w.v.); advs., including for #918, #374 (f.w.v., pp. 67-70).

NO. 3
76-9, 71-90 pp. + wrappers 8vo
5667/1907
Publisher: Macazikei Sifrath Izrael
Printer: A. H. Rosenberg, 11 Rutgers St.
Front wrapper: English; extended writing; "אספקלריא ירחון לספרות, למדע ולכל עניני ישראל ... 'Espaklaria' Monthly Magazine."
Includes: a.a. (1003 Myrtle Ave, Brooklyn) (f.w.r.); subscription rates (f.w.r.); contents (f.w.r.); advs. (f.w.v.).

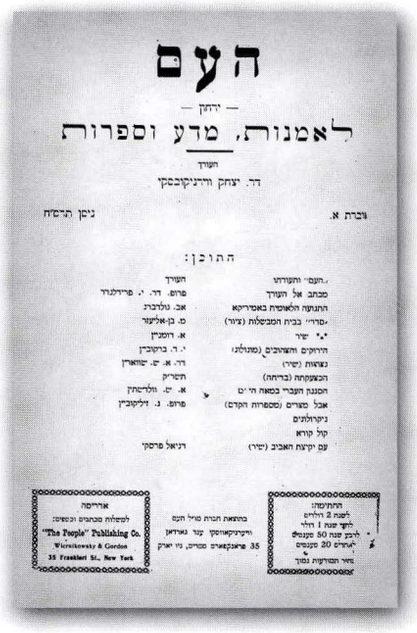
NO. 4
[2], 91-106, 99-102, 111-21 [1] pp. 8vo
5668/1907
Publisher: Macazike Sifrath Izrael
Printer: A. H. Rosenberg, 164 Henry St.
Title page: English.
Includes: contents (f.w.r.); subscription and advertising rates (f.w.r.); advs. include. for #728 (f.w.v., p. [1]); letter to the editor (pp. 92-3).

This general-audience, non-partisan journal (see manifesto in no. 1, pp. [1-2]), was edited by Eisenstadt. It contains current events, obituaries, necrologies, historical articles, fiction, poetry and book reviews. Some of the articles are on American themes (*e.g.*, Kollel America, immigration, American citizenship, HUC, RIETS, etc.). For biographies of American rabbis (Aryeh Leib Binkovitz, Israel Isaacson, Isaac Segal and Moses Zemah Lipman), see no. 4, pp. 93-4, 115-20. For a history of Mafitzei Sefat Ever (מפיצי שפת עבר), see no. 4, pp. 95-8. Contributors included Dr. Tzivyon Barzilai, Prof. Gotthard Deutsch, Eisenstadt, A. Harmoni, [Naphtali] Herz Imber, Yehiel Kaplan, Ezekiel Leavitt, Jacob Lerner, Moses Levin, Menahem Nahum Litinsky, Daniel Persky, "Abraham Rosenberg" (*i.e.*, Solomon Judah Friedlaender, concerning his forged Jerusalem Talmud), Raphael Shapiro and Menahem Mendel Tomarov. Eisenstadt hoped that the journal would appeal to a European audience, which he believed was uninformed on American Jewry and did not care to read the American Yiddish press (no. 1, p. 4). For a list of the committee members of the publisher, see no. 1, b.w.r. For a list of financial contributions, see no. 4, pp. 120-1. אספקלריא had agents in New York, Brooklyn, Brownsville (Brooklyn), Philadelphia, Patterson, Passaic, Chicago, Yonkers, Newark and Cincinnati (no. 1, b.w.r.). An annual subscription cost two dollars (adv. in הלאם 1.2 [20 Dec. 1906], [5] [#915]). For an expression of Joseph Selig Glick's support, in verse, see #436, p. 36. See E. R. Malachi (1915), 38; E. R. Malachi, "שבעים", 671; Persky (1918), 71; Persky (1927), 324.

For biography, other works, approbations granted and references: see #392.

919 העם
ירחון לאמנות, מדע וספרות ... חוברת א

Author: Isaac Wiernikowsky [Viernikovsky, Werne] [יצחק ווירניקובסקי [וויערניקאווסקי, ווערניקובסקי, ווערנע]
Author's father: אברהם מרדכי
34, [2] pp. + wrappers 8vo
New York, Nisan 5668 [1908]
Publisher: "The People" Publishing Company Wiernikowsky & Gordon 35 Frankfort St.
Printer: [Isaac Wiernikowsky?]
Front wrapper: English; extended writing.
Includes: table of contents (f.w.r.); advs. (f.w.v, pp. 1-2, [2], b.w.r./v.).
Pointed text (pp. 15, 21, [1]).
BHB1; Brody, 144; Brody-Zeldner, 121; *KA* #643.
Copies: HAR; JNUL; LUB; *YGC.

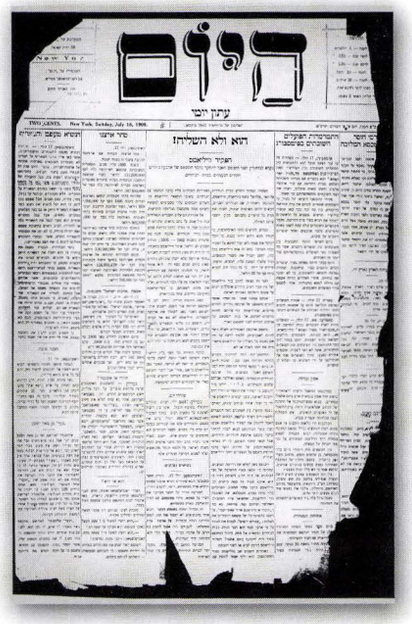

העם
— ירחון —
לאמנות, מדע וספרות
העורך
ד"ר יצחק ווירניקובסקי
חוברת א. ניסן תרס"ח
ה ת ו כ ן :
"העם" והעורכיו — העורך
מכתב אל העורך — פרופ. ד"ר י. פרידלנדר
התנועה הלאומית באמריקא — אב. טולבוב
"סדרי" בבית המבשלות (ציור) — מ. בן-אליעזר
"שיר" — א. רימפין
הרהורים והשוואות (מחרוזת) — י. ר. ברקוביץ
נאוות (שיר) — ד"ר א. ש. שוואהרן
הכעקתה (ברחה) — תשרש
הסנגן העברי בכאה הי"ט — א. ש. ווילרשחין
אבל מצרים (מספרות הקדם) — פרופ. נ. זלקובין
ניקרולוגים
קול קורא
עם יקיצת האביב (שיר) — רניאל מרסקי
אדריסה
למשלוח מכתבים ובמשיכה
"The People" Publishing Co.
Wiernikowsky & Gordon
35 Frankfort St., New York
בהוצאת חברת פועל העם
וויערניקאווסקי ענד גארדאן
35 פראנקפארט סטריט, ני יארק
תחתימה:
לשנה 2 דולרים
לחצי שנה 1 דולר
לכרך שנה 50 סענטס
לאחדים 20 סענטס
מחיר המודעות נמוך

Wiernikowsky was born in Slonim in 1876. Though educated in traditional subjects by his father and later the recipient of rabbinic ordination, in his youth he was attracted to Zionism and, at the age of sixteen, he began to study secular subjects. Following the advice of R. Samuel Poznanski of Warsaw, he enrolled in the University of Heidelberg in 1898. There he was befriended by Professor Hermann Schapira and in 1902 he was awarded a Ph.D. in philosophy and Semitic languages. Wiernikowsky immigrated to America in 1903. At first a rabbi and Hebrew teacher in New York, Holyoke (MA) and Worcester, he returned to New York ca. 1907 and was the proprietor of a Hebrew/English/Yiddish print shop (adv. for The People's Printery, 35 Frankfort St., on p. [2]). He thereafter returned to the rabbinate, serving in Columbus (OH), Chicago, Los Angeles, Dallas and, again, Columbus (OH). Wiernikowsky was Columbus's most popular rabbi during his tenure there and he died in that city in 1940. His wife, Miriam לימאן [Leiman or Lehman?], was a Hebrew author.

This journal contains poetry, fiction, humor, necrologies, etc. On the American context of the journal, see pp. 3-5. On American Zionism, see pp. 8-10. On "greeners," see p. 16. Contributors, who consisted mostly of "young" writers (Persky [1927], 324), included M. Ben-Eliezer [Moses Glembozki], Isaac Dov Berkowitz, A[aron]. Domnitz, Israel Friedlaender, Abraham Goldberg, Daniel Persky, A. S. Schwartz, George Selikovitsch, Tashrak [Israel Joseph Zevin] and A[braham]. S[olomon]. Waldstein. Among the advertisements are those for Hebrew book dealers/publishers (S. Druckerman and Reznick & Kaplan) and Hebraica (including #230). *העם* may have been printed on Wiernikowsky's own press (there is an adv. on p. [2] for it). Each issue cost twenty cents and an annual subscription was two dollars. Only one number appeared. See E. R. Malachi (1915), 38; E. R. Malachi, "שבעים", 671; Persky (1927), 324.

Other works: #1157, #1167; *The Gates to the Holy Scriptures* [adv. in #919, p. 2]. Contributed to #230, #915, #1016; European Hebrew periodicals (*הצפירה*, *המליץ*, etc.). Edited #915 (?). Also see *UJE*.
References: *AJYB* 42 (1941), 485; *CDAJB*, 2:683; *DRS*, 6:30; *HA*, 23 (portrait); Kressel, 1:681-2; *NYT* (12 Mar. 1940), p. 23:4; Raphael, index; *UJE*, 10:503; Vorspan and Gartner, 140, 161, 164, 169, 211; *WWIAJ* (1926), 644; *WWIAJ* (1928), 743; *WWIAJ* (1938),1133.

920 היום
עתון יומי


היום
עתון יומי

Author (vol. 1, p. 2 of each issue): M[oses] Goldman גאלדמאנן [דב] .מ[שה]
[גאלדמאן, גולדמאן, גולדמן]
Author's father: אליעזר אריה הכהן
New York, 1909, 1913
Brody, 145-6; Brody-Zeldner, 221.
Copies: *YGC (vol. 1).
First Hebrew Daily in America.

VOL. 1 (1909)
90 nos. x 4 pp. Fo.
29 Tammuz 5669/18 July 1909-21 Heshvan 5670/5 Nov. 1909
Publisher (pp. 2): M. Goldman
Title page (pp. 1): caption title.
Includes: a.a. (55 Canal St.) (masthead); advs.

VOL. 2 (1913)

On 30 Oct. 1908 Goldman suspended publication of *הלאם* [#915], the Hebrew weekly he edited. The following year he began to publish *היום*, the first Hebrew newspaper in America to appear daily (except Saturdays and Jewish holidays). It contains general current events, Jewish current events, information on Jewish organizations and Hebrew societies, scholarly articles, poetry, weather reports (masthead), correspondence, book reviews, advertisements, etc. For the manifesto of *היום*, see no. 1, p. 4. Among the contributors were Leonid Andreev, Israel Asman, Dr. S. Bikhler [Simeon Buchler?], N. M. Breskin, Menahem Mendel Dolitzky (unsigned feuilleton in no. 1; *cf.* no. 9, p. 3), Israel Efros, Ben-Zion Eisenstadt, Judah David Eisenstein, Dr. Isaac Zevi Eisenberg, Even Shayish [Solomon Isaac Scheinfeld], Samuel Farber, Akiba Fleishman, M. Friedman, Israel Ze'ev Frischberg, Y. Z. G. [Joseph Selig Glick?], Abraham Goldberg, Shemarya Gorelik, Wolf Haberman, M. S. Hacohen, H. Harris, M. M. [Menahem Mendel?] Hen, B. Hirsch, Dr. Benzion Hoffman, Yehiel Kaplan, S. Kozakvitz, Gerson Krakower, Herman Krieger, Israel Levin of Brooklyn, R. Jacob Levinson of Chicago, Ephraim Lisitzky, Pesah Luria, Hillel Malachowsky, Dov Marcus, David Marcus, Hayyim [Ezekiel] Moseson of New York, Meir Neimark, Hayyim David Nussbaum, M. Rabinowitz, Benzion Rapoport, Abraham Hayyim Rosenberg, Gerson Rosenzweig, Joshua Seligman, Mordekhai Shewel, Elisha Sholek, Z. Shomer of Philadelphia, Harry Simon, Ozer Smolenskin, Dr. N. [Nachman?] Syrkin, Menahem Tomarov, Isaac Triman, Zevi Falk Vidaver, Isaac White, Kalman Whiteman, Harry Wolfson, Israel Zangwill and Zivyon (Dr. Benzion Hoffman). *היום* had sales agents in Albany, Baltimore, Boston, Brownsville, Chicago, East New York, Hartford, Jerusalem (A. B. Rivlin), Philadelphia, Pittsburgh, the "Western cities" and Worcester; the agent in Boston traveled all over New England to collect subscriptions (see no. 6, p. 3; no. 22, p. 3; no. 37, p. 3; no. 67, p. 4; no. 77, p. 4; no. 78, p. 4). Each issue cost two cents; an annual subscription cost five dollars, ten rubles or ten schillings (masthead). The English title is "Ha-Yom The Day a Hebrew Daily Edited and Published by M. Goldman 58 Canal St." (p. 2). With the last issue of vol. 1 (5 Nov. 1909), Goldman informed readers that *היום* would resume publication in January. In fact, vol. 2 did not appear until 1913 (8 Tammuz 5673), when it was issued first as a daily, then thrice weekly and finally bi-weekly. Publication ceased again, and forever, after less than five months (5 Heshvan 5674). No Hebrew daily was published in America again until *הדאר* [#934] appeared in 1921. See E. R. Malachi (1915), 37-39; Persky (1918), 71; Persky (1927), 324; Ravid (1979-80); Ravid (1980); Ravid (1982).

For biography, other works and references: see #906.

921 שבלים
עתון עברי

Author: [M{oses}. Ben-Eliezer {Glembozki} {B.A., Lazarson, Lazarov, A. Reader}] ,גלמבוצקי [מ[שה]. בן–אליעזר
[לזרסון, לאזארעוו, א. רידר] [גלעמבאצקי
Author's father: אליעזר
New York, 1909
Brody, 145 (nos. 1-6); Brody-Zeldner, 121 (nos. 1-6); *KA* #776 (nos. 1-2).
Copies: *AJHS; *GC (nos. 3-4, 6); HAR; JNUL; *JTSA; LUB; *YGC.

NO. 1 (30 Jan.)
15, [1] pp. + wrappers 4to
Printer (p. 15): Grayzel, Freger and Co., 65-67 Suffolk St.
Front wrapper: art.
Includes: a.a. (204 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v, pp. 15, [1], b.w.r).

NO. 2 (Feb. 15)
15, [1] + pp. wrappers 4to
Printer (p. 15): Grayzel, Freger and Co., 65-67 Suffolk St.
Front wrapper: art.
Includes: a.a. (204 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., pp. 15, [1], b.w).

NO. 3 (Mar.)
[1], 34-47, [1] pp. + wrappers 4to
Printer (p. 47): Grayzel, Freger and Co., 65-67 Suffolk St.
Front wrapper: art.
Includes: a.a. (204 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., p. [1], b.w).

NO. 4 (Apr.)
[1], 49-63, [1] pp. + wrappers 4to
Printer (p. 63): Grayzel, Freger and Co., 65-67 Suffolk St.
Front wrapper: art.
Back wrapper: English title only; "Shibolim A Bi-Weekly Journal."
Includes: a.a. (204 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., p. [1], b.w).

NO. 5 (May 5)
[1], 66-79, [1] pp. + wrappers 4to
Printer (b.w.v.): Goldman and Steinberg, 24 Wanderwater St.
Front wrapper: art.
Back wrapper: English title only; "Shibolim A Bi-Weekly Journal."
Includes: a.a. (59 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., p. [1], b.w).

NO. 6 (May 20)
[1], 82-95, [1] pp. + wrappers 4to
Printer (b.w.v.): Goldman and Steinberg, 24 Wanderwater St.
Front wrapper: art.
Back wrapper: English title only; "Shibolim A Bi-Weekly Journal."
Includes: a.a. (59 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., p. [1], b.w).

NO. 7 (20 June)
[1], 98-111, [1] pp. + wrappers 4to
Printer (b.w.v.): Goldman and Steinberg, 24 Wanderwater St.
Front wrapper: art.
Back wrapper: English title only; "Shibolim A Bi-Weekly Journal."
Includes: a.a. (59 E. Broadway) (f.w.r.); table of contents (f.w.v.); advs. (f.w.v., p. [1], b.w).



Ben-Eliezer was born in Shchuchin, Byelorussia, in 1882. He studied with his father, a local rabbi, and in the yeshivah in Mir, where he was attracted to the Haskalah. He lived in America between 1906 and 1910 and edited a Yiddish Zionist newspaper. He then moved to Poland. After World War I he relocated to Kovno and served as the press officer for the Lithuanian Ministry of Jewish Affairs. After living in Germany for a short while, he immigrated to the Land of Israel in 1925 and joined the editorial staff of the daily *Haaretz*. Ben-Eliezer wrote many books in Hebrew and Yiddish. He died in 1944 in Tel Aviv. (Ben-Eliezer is the only American author recorded by Chajes [#843] who used B.A. as a pen name, although Bernard Isaacs wrote under this name as well; see *cf.* #358.)

"Essentially, only one thing concerns us: to create in America a platform for Hebrew literature" (manifesto in no. 1, p. 2). Among the contents of this literary journal are poetry and book reviews. On the New York Kehillah, see no. 4. Among the contributors were B.A. [Ben-Eliezer], A[aron]. Domnitz, N. Felix, Y. Flicks, "Gamma" [Moses Glombotzky?], Dr. A. Ginzburg, Abraham Goldberg, Y. [Jacob?] Haft, Zevi ibn Shalom [Harry/Zevi Hirsch Sekler], Solomon Judison, Isaac Katzenelson, S. Kozakvitz (Shnefal), Lazarson [Ben-Eliezer], M. Lewin, Ephraim Lisitzky, Daniel Persky, Max Raisin, S. Rosenfeld, Solomon Schechter, A. S. Schwartz, Ish Tov [Aaron Dobrzinsky] and M[orris]. Vinchesvsky (Ben-Netz). On the UAHC, see no. 2, pp. 1-2. For a necrology for Adolph Radin, see no. 2, pp. 14-5. Among the advertisements are those for Carmel Wine Co., S. Druckerman, Reznick & Kaplan, Wissotzky's Tea, etc. שבלים was originally founded by the Ahiever society, which appointed Ben-Eliezer as its editor. However, the society disbanded even before the first number appeared and he assumed ownership of the journal. A. Baron is listed as the secretary in nos. 1 (p. 15), 2 (p. 15), 3 (p. 47), 4 (p. 63) and as a co-publisher in nos. 5, 7 (b.w.v.). Advertised as a bi-weekly (see f.w.'s), only seven numbers appeared between Jan. 30 and June 20. No. 5 appeared late because a new printer was issuing it (no. 3, p. [1]). The journal ceased to appear when Ben-Eliezer returned to Europe. Each issue cost six cents (seven with shipping) and an advertisement listed agents in Cleveland, Milwaukee, New Britain (CT) and Paterson (NJ) (no. 2, b.w.v.). Though short-lived, this journal was important because it served as an organ for many new and promising writers. See E. R. Malachi (1915), 37-40; E. R. Malachi, "שבעים", 671; Nechushtai, 40-1, 48; Persky (1918), 68; Persky (1927), 324; Spicehandler (1993), 73.

Other works: contributed to #919. Also see *BHB1*; Kressel; *LFDNYL*.
References: *BHB1*; *EJ*, 4:499 (portrait); Kressel, 1:263-4; *LFDNYL*, 1:340; Rejzen (1926), 1:316; *UJE*, 4:619.

922 HA-DEBORAH (The Bee) A Humorous Monthly in Hebrew הדבורה

ירחון עברי מקדש לספרות היפה לבקורת ולמלין דבדיחותא

Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
10 nos., 16 pp. each; Fo.
New York, Heshvan 5672/Nov. 1911-Av 5672/Aug. 1912
Publisher: Gerson Rosenzweig, 1772 Madison Ave.
Printer (no. 1, p. 16; no. 9, p. 16; no. 10, p. 16): Grayzel and Co., 65-7 Suffolk St.
Title pages #1 (pp. 1): art.
Title pages #2 (pp. 3): art; caption title.
Includes: table of contents (pp. 1); advs. (pp. 2, 15-6).
Other languages: Yiddish and English (advs.).
Brody, 148; Brody-Zeldner, 222; *KA* #119.
Copies: HAR; HUC; LUB; *YGC.


הדבורה
Vol. I, No. 1. November, 1911. חברת א' רשן תרע"ב
מסירת מורעה
חלשות בישראל

The last periodical that Rosenzweig published, *הדבורה*, was the "first Hebrew periodical in America devoted to humor and satire" (Brody; Persky). Rosenzweig's declaration that it would be published in simple Hebrew was part of his polemic against Brainin and younger writers (Kabakoff, 254). Among the contributors were M. Albert [Morris Z. Alberts?], Abraham Hayyim Charlap, Ben Zion Eisenstadt, Isaac Even, B. Feigenbaum, Y. L. Feinberg, Akiba Fleishman, Joseph Gabrielow, Zevi Hirsch Ginzler, Isaac Goldberg, Alexander Harkavy, G. Harris (Ahaz), Samuel Jacob Herman, Rev. Hillel Jacob Horowitz, Israel Izbitz of Rochester, Prof. Kaufmann Kohler, Z[alman?]. Kotlar, G[erson]. Krakower, M[ordekhai]. Krasinsky, E[liezer]. R. Malachi, Jacob Malachowsky, Meir Malikov, Z. L. Markoz, Z[evi]. H[irsch]. Masliansky, H[ayyim]. S[imon]. Neuhausen (H.Sh.N.N), Simeon Nissan Nohimowsky, H[ayyim]. D[avid]. [John] Nussbaum, Daniel Persky, Joseph Pik, R. Mordekhai Rabinowitz, M[ordekhai]. Z. Raisin, Joseph Ralbe, Herman [Zevi Hirsch] Rosenthal, M[orris]. Salem, S[amuel]. B[enjamin]. Schwartzberg, M[oses]. Seifert, George Selikovitsch, H. Shimoni, A. S. Shohet, Benjamin Perah Shoshan, Moses Silver, Abraham Spicehandler, Shakhne Stein, Isaac Subalsky, A[bner]. Tannenbaum, M[orris]. Vinchevsky, A. Wagman, Isaac White, Peter Wiernik, Israel Yankai, Y. [Israel Joseph] Zevin (Tashrak), Leon Zolotkoff, Rabbi D. B. Zwirin of Waterbury and Z. Shomer of Philadelphia. *הדבורה* cost ten cents per issue. Each issue has a special title page with a table of contents and an illustration of a bee on the masthead. A number of the contributions mock Jewish life in America (Persky). *הדבורה* includes: reviews (for #25, #230, #236); advertisements for Hebraica (for #114, #230, #343, #344, #539, #609, #669); advertisements for Hebrew publishers (*e.g.*, Germansky's catalogue is serialized in nos. 3, 4, 6-8; on the Central Publishing Co., a consortium of European publishers, see no. 6, p. 15 and no. 10, p. 15); advertisements for Hebrew schools; and information about Hebrew societies. For an advertisement for R. Gabriel Zev Margolis, see no. 2, p. 2. See Persky (1918), 71; Persky (1927), 324-5; E. R. Malachi, "שבעים", 671.

For biography, other works, approbations granted and other works: see #412.

923 הדרור
שבועון חברתי–ספרותי

Author: Reuben Brainin ראובן ברייניז
Author's father: מרדכי
215 pp. (+ wrappers for each issue) Fo.
New York, Sept. 1, 1911-Dec. 22, 1911 [15 nos.]
Publisher: Haderor Publishing Co., Public Bank Building, 89-91 Delancey St.
Printer (b.w.v.): Goldman and Steinberg (Duane Press), 24-26 Vandewater St.
Front wrappers: art.
Back wrappers: English; "'Ha-deror' (The Swallow.)"
Title page (p. 1): art; caption title.
Includes: advs.
Other languages: advs. contain Yiddish and English.
Brody, 147; Brody-Zeldner, 221; *KA* #177.
Copies: HUC; LUB; *YGC.


הַדְּרוֹר

העורך: ראובן ברייניז

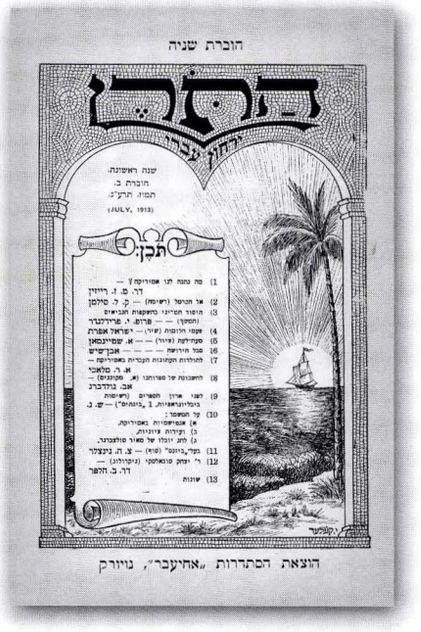
New York, Sept. 1, 1911. Vol. I. No. 1.

ע ל ה פ ר ק.

This weekly, edited by Brainin (no. 1, p. 1), contains articles of contemporary Jewish interest (including on Zionism and America), memoirs, biographies, poetry, fiction and reviews of Hebrew and Jewish literature. For the journal's manifesto, see the front wrappers (*verso*) of the early issues. Among the contributors, many of them European, were Felix Adler, Isaac Ben-Zvi, Reuben Brainin, M. M. Chen, Israel Efros, Israel Ze'ev Frischberg, Abraham Goldberg, Ephraim Kaplan, Z[alman]. Kotlar, Elias Ze'ev [Wolf] Halevi Lewin-Epstein, Ephraim Lisitzky, Rachel Min, Max Nordau, Joseph Zevi Rimon, Israel Schapiro, B. Shelvin, Zalman Shneour, Benjamin Silk, Nahum Slouschz, Ludwig Stein, Nachman Syrkin, Kalman Whiteman, Tz. H. [Zevi Harry Austryn] Wolfson, Yehoash [Solomon Bloomgarden], Israel Zangwill and Leon Zolotkoff. Miriam Brainin, daughter of the editor, also contributed to the journal (see *EID*, Brainin, 18 Mar. 1912, Lapland, line 18). An annual subscription cost $3.00 ($1.60 for six months). Some of the advertisements are for Hebraica (*e.g.*, #230, #453), Hebrew printers, bookbinders (*e.g.*, A. Rafalovsky, 217 Henry St.) and booksellers/publishers (*e.g.*, S. Kantrowitz, J. Reznick, S. Druckerman, etc.). Brainin was the secretary-treasurer of הדרור, Caspar Levias the president and Dr. Israel Schapiro the vice president (b.w.v.). Schapiro and Levias helped Brainin edit it (Kressel, 2:970). For an advertisement for R. Gabriel Zev Margolis, see no. 6, f.w.v. הדרור was originally supported by three thousand subscribers (Persky [1918], p. 70). Each issue initially consisted of sixteen pages (nos. 2, 3 are paginated both by issue and by volume), but by no. 11 they were reduced to eight pages. Brainin announced in the following issue that he opposed recommendations suggested by the committee members of the publishing company and he commented, "therefore again I am alone on the battlefield fighting for the survival of the lone Hebrew weekly in the United States" (no. 12, f.w.v.). In no. 14 (f.w.v.) he promised that the journal would return to its sixteen-page format, but publication ceased, without warning, with no. 15. For a review, see J. S. Glick, *אבני גזית*, 24-5 [#456]. On הדרור, see E. R. Malachi (1914), 148-50; E. R. Malachi (1954); E. R. Malachi, "שבעים", 671; Persky (1918), 70-1; Persky (1927), 324; H. Rabinowitz.

For biography, other works, approbations granted and references: see #546.

924 התורן [התרן]



New York, Sivan 5673/June 1913-Shevat 5683/Feb. 1923
Brody, 149-50; Brody-Zeldner, 122; Brown, 178; *KA* #982 (vols. 1-2), 983 (vols. 3-6), 984 (vols. 7-8), 985 (vol. 9, nos. 1-8).
Copies: HAR; HUC; LUB; *YGC (lacking vol. 4, no. 48; vol. 8, nos. 7-12).

VOL. 1, part 1 (5673/June 1913-Heshvan 5674/Nov. 1913; 6 nos.)
Author: Ab[raham]. Goldberg אב[רהם]. גולדברג
Author's father: נחום
Author: Simon Ginzburg שמעון גינצבורג
Author's father: אריה הלל
Author: S[halom]. [Dov] B[er]. Maximovsky [Maximowski, Maximon] ש[לום]. [דוב] ב[ר]. מקסימובסקי [מקסימון, מקסימובסקי]
Author's father: יצחק צבי
Author: B[enjamin]. [Nahum] Silk [Silkiner] [סילקינר] סילק .נ[חום]. ב[נימין]
Author's father: שלמה
Author: D[aniel]. Persky [פערסקי] דניאל פרסקי
Author's father: יצחק הלוי
[4], 276 + wrappers 8vo
Publisher: Achieber Press Association, 165 East Broadway
Printer (p. [1]; no. 6, b.w.v.): Pinski-Massel, 125 Canal St.
Front wrappers: art, by J. Keller; English.
Title page #1 of bound set (p. [1]): plain; "התורן ירחון עברי".
Title page #2 of bound set (p. [2]): English only; "Hatoren" (The Mast) A Hebrew Monthly Magazine."
Includes: table of contents (pp. [3-4]); errata slip (tipped in between pp. 94-95).

VOL. 1, part 2 (Tevet 5674/Jan. 1914-Elul 5674/June 1914; 6 nos.)
Author: Ab[raham]. Goldberg אב[רהם]. גולדברג
Author's father: נחום
Author: B[enjamin]. [Nahum] Silk [Silkiner] [סילקינר] סילק .נ[חום]. ב[נימין]
Author's father: שלמה
[5], 154, [1], 155-204 + wrappers 8vo
Publisher: Achieber Press Association, 201 East Broadway
Printer (p. [1]): Trachtenberg
Printer (p. [5]; nos. 1-3, b.w.): Pinski-Massel, 125 Canal St.
Title page #1 of bound set (p. [1]): plain; "התורן ירחון עברי".
Title page #2 of bound set (p. [2]): English only; "Hatoren" (The Mast) A Hebrew Monthly Magazine."
Includes: table of contents (p. [3]); adv. (pp. [4-5]).

VOL. 2 (Shevat 5675/Jan. 1915-Kislev 5675/Dec. 1915; 6 nos.)
Author: M[ordekhai]. Lipson [ליפסאן] ליפסון .מ[רדכי]
Author's father: יום–טוב
Author: S[amuel]. M[ax]. [Moses/Mordekhai] Melamed מלמד .ש[מואל]. מ[שה/מרדכי]
Author: D[aniel]. Persky [פערסקי] דניאל פרסקי
Author's father: יצחק הלוי
43, [5] pp. (no. 1); [1], 46-88, [8] pp. (no. 2); [1], 90-142 [2] (nos. 3-4); [1], 144-91, [7] pp. (no. 5); [5], 194-227,

[5] (no. 6) 8vo
Publisher (wrapper): Achieber Press Association, 201 East Broadway
Printer (no. 6, p. [2]): A. H. Rosenberg
Front wrappers: art; English.
Title page of bound set (no. 6, p. [2]): English; "התורן ירחון עברי 'Hatoren' (The Mast) A Hebrew Monthly Magazine ... Volume 3."
Includes: table of contents (f.w.r.'s); table of contents for the volume (no. 6, p. [3]).

VOL. 3 (Adar 5676/March 1916-Adar 5677/Feb.1917; 50 nos.)
Author: [Isaac Dov Berkowitz] ברקוביץ .ד[וב]. [צחק]י
[4] pp.; 16 pp. + wrappers x 50 nos. 4to
Publisher: Hatoren Publishing Ass'n Inc., 89-91 Delancey St.
Printer (b.w.): Lifshitz Printing Co., 217 East Broadway
Title page of bound set (p. [1]): border.
Front wrappers: art; "התרן עתון שבועי".
Title pages (pp. 1): caption title.
Includes: table of contents (pp. [2-4]).

VOL. 4 (Adar 5677/Mar. 1917-Adar 5678/Mar. 1918; 50 nos.)
Author: [Isaac Dov Berkowitz] ברקוביץ .ד[וב]. [צחק]י
Author: [Shemariah {Shmarya, Shemaryahu, Shemarya} Halevi Levin] [הלוי] לוין [לווין, לעווין] שמריהו
Author's father: שמואל חיים
16 pp. + wrappers x 50 nos. 4to
Publisher (nos. 1-42): Hatoren Publishing Ass'n Inc., 89-91 Delancey St.
Publisher (nos. 43-50): Hatoren Publishing Ass'n Inc., 44 East 23rd St.
Printer (b.w.): Lifshitz Printing Co., 217 East Broadway
Front wrapper: art.
Title page: general title for vol. 4 (no. 50, p. [1]).
Title pages (pp. 1): caption title.

VOL. 5 (Adar 5678/Mar. 1918-Adar 5679/Mar. 1919; 50 nos.)
Author: [Isaac Dov Berkowitz] ברקוביץ .ד[וב]. [צחק]י
Author: [Shemariah {Shmarya, Shemaryahu, Shemarya} Halevi Levin] [הלוי] לוין [לווין, לעווין] שמריהו
Author's father: חיים שמואל
16 pp. + wrappers x 50 nos. 4to
Publisher (nos. 1-25, f.w.r.): Hatoren Publishing Ass'n Inc., 44 23rd St.
Publisher (nos. 26-50, f.w.r.): Hatoren Publishing Ass'n Inc., 55 5th Ave.
Printer (b.w.v.): Lifshitz Printing Co., 217 East Broadway
Title page: general title for vol. 4 (no. 50, p. [1]).
Title pages (pp. 1): caption title.

VOL. 6 (Adar 5679/Mar. 1919-Adar 5680/Mar. 1920; 50 nos.)
Author (nos. 1-6): [Isaac Dov Berkowitz] ברקוביץ .ד[וב]. [צחק]י
Author (nos. 1-6): [Shemariah {Shmarya, Shemaryahu, Shemarya} Halevi Levin] [הלוי] לוין [לווין, לעווין] שמריהו
Author's father: חיים שמואל
Author (nos. 7-50): Reuben Brainin ראובן ברייניז
Author's father: מרדכי
[4] pp.; 16 pp. x 50 nos. 4to
Publisher (nos. 1-3): Hatoren Publishing Ass'n Inc., 55 5th Ave.

Publisher (nos. 4-50): Zionist Organization of America, 55 5th Ave.
Printer (nos. 1-9): Lifshitz Printing Co., 217 East Broadway
Printer (nos. 13-44): Lifshitz Printing Co., 231 Bowery
Printer (nos. 49-50): Lifshitz Printing Co., 382 Lafayette
Title page (p. [1]): general t.p. for vol. 5; border.
Title pages (pp. 1): caption title.
Includes: table of contents (pp. [2-4]).

VOL. 7 (Adar 5680/Mar. 1920-Adar 5681/1921 [?]; 50 nos.)
Author: Reuben Brainin ראובן ברייניז
Author's father: מרדכי
49 nos. x 16 pp. + wrappers; no. 50 is [4], 20 pp. + wrappers 4to
Publisher: Zionist Organization of America
Printer (nos. 1-33, b.w.v.): Lifshitz Printing Co., 382 Lafayette St.
Printer (nos. 34-35, b.w.v.): Bet Hadefus Haivri Haleumi, 431 Grand St.
Printer (nos. 36-50, b.w.v.): Up-To-Date Printing Co., 195 Canal St.
Front wrappers: art.
Title page (p. 1): general t.p. for volume.
Title pages (pp. 1): caption title.
Includes: table of contents (pp. [2-4]).

VOL. 8 (Iyyar 5681 [1921]-5682 [1922]; 12 nos.)
Author: Reuben Brainin ראובן ברייניז
Author's father: מרדכי
12 (?) nos. x 64 pp. 8vo
Publisher: Zionist Organization of America
Title pages (pp. 1): caption title.
Includes: advs.

VOL. 9 (Adar 5682/Mar. 1922-Shevat 5683/Feb. 1923; 12 nos.)
Author: Reuben Brainin ראובן ברייניז
Author's father: מרדכי
12 nos. x 96 pp. + wrappers 8vo
Publisher (f.w.r.): Safruth Publishing Co., 114-6 Fifth Ave.
Printer (nos. 2, 11, b.w.): Up-To-Date Printing Co. Inc., 195 Canal St.
Printer (no. 3, b.w.): Lipshitz Press, 80 Lafayette St.
Front wrappers: English.
Title pages (pp. 1): caption title.
Includes: table of contents (f.w.r.'s).

Goldberg was born in Yarmolinzi, Podolia, in 1883. He received a traditional education in his native town and he was known locally as a scholar in his youth. He was well-read in maskilic literature and a committed Zionist by his teenage years. He left for Berdichev at the age of fifteen. He came to America with his family in 1901 and he graduated from New York University's law school. Goldberg edited Hebrew and Yiddish periodicals. He was a founder of Poale Zion and the Order of the Sons of Zion. He was later a vice president of the American Jewish Congress and an executive member of the World Jewish Congress. He died in 1942.

Ginzburg was born in Lipniki, Volhynia, in 1890 and he received a traditional education. He immigrated to America in 1912 and earned a Ph.D. from Dropsie College. He served as the principal of Brownsville's Talmud Torah Tiphereth Ha'gro and Boro Park's Machzikei Talmud Torah before immigrating to

the Land of Israel in 1933. He returned to America as a representative of the Hebrew Writers' Association in 5698 [1938]. Ginzburg, who was greatly influenced by Bialik, was a romantic Hebrew poet and he was influenced by American rural landscapes. He also translated English poetry into Hebrew and published important studies on R. Moses Hayyim Luzzatto. Ginzburg was involved in Zionist organizations. He died in New York in 1944.

Maximon, born in 1881 in Skvira, Kiev Province, left Russia at the age of twenty-one and traveled throughout Europe. While in London he came under the influence of Ahad Ha'am and assisted Joseph Brenner in the publication of *המעורר*. He immigrated to America in 1913 and worked for the Bureau of Jewish Education. He later taught in a number of institutions of higher Jewish education before becoming the registrar of HUC. Maximon contributed to and edited a number of European and American Hebrew periodicals. Despite his "brilliance and depth," his "reverence for literary expression ... hampered his productivity" (Waxman). A Zionist from his youth, he visited Israel in 5689 [1929]. He died in 1933 in Cincinnati and was buried in Tel Aviv.

Melamed was born in Vilkaviskis, Lithuania, in 1885. He received a traditional education before earning a Ph.D. from the University of Bern. After serving as the London representative of a German periodical syndicate, he immigrated to America in 1914. He lived in New York, Chicago and Los Angeles. Melamed was associated with Yiddish, Hebrew, English and German periodicals. He wrote stories and books on psychology and philosophy in German and English. These were translated into many languages, including Japanese. Melamed was also active in Zionist and communal organizations. He died in 1938 in New York. (*OZ* records his middle name as Mordekhai).

Levin was born in Svisloch, Minsk Province, in 5627 [1867]. A *heder* student in his youth, he later enrolled in the Hochschule fuer die Wissenschaft des Judenthums and the Universities of Berlin and Koenigsberg. After completing his Ph.D., he became a government rabbi, serving in Grodno, Dnepropetrovsk and Vilna. Levin was elected to the Russian Duma in 1906, but he had to flee to Berlin after signing the Vyborg Manifesto, a protest against the Russian dissolution of the Duma. Levin was an outspoken Zionist from his early days in Germany. He attended the Zionist Congresses and was elected to the Zionist Executive. While in Berlin, he made occasional visits to America to lecture and raise money for Zionist causes. During one such visit on behalf of the Haifa Technion, World War I broke out and he was unable to return to Europe. A charismatic figure, Levin enjoyed a wide following among American Jewry and he was very successful in his fundraising activities. "Thousands turned out to hear him ... [and as a] man of culture he experienced no difficulty in making friends with America's most notable Jews." Even the classical Reform anti-Zionists were enamored of him (*USJ*). While in America he supported the establishment of the Provisional Executive Committee for General Zionist Affairs in the country to take over the responsibilities of the European-centered Zionist movement. In New York he also founded Kenesset, a publishing house for scholarly works in Hebrew (see *התורן* 5.43 [17 Jan. 1919], p. 16 [#924]). Levin immigrated to Israel in 1924 and worked at the Dvir publishing house, which he had founded together with Bialik. He died in Haifa in 1935 and was buried in Tel Aviv.

"One of the longest-lived Hebrew periodicals ever to appear in America, and one of the most substantial, *Hatoren* had probably the greatest influence and importance of any of the periodicals appearing" between 1914 and 1924 (Brown, 151)." This Hebrew monthly contains history, literary criticism, book reviews, memorials, poetry, Zionist affairs, education, etc. *התורן* also contains advertisements for American Hebrew books. It was edited, at various times, by Berkowitz, Brainin, Ginzburg, Goldberg, Levin, Lipson, Maximon, Melamed, Persky and Silk. *LFDNYL*, 7:520 records that Aaron Frankel was an assistant editor in 1916-7. Leading writers from America and Europe published in *התורן*. Many articles have American themes. According to Chomsky, the journal "signalized a new trend in American Hebrew literature" and "it was in many respects superior ... to similar Hebrew magazines in Russia and in Palestine." Achieber began to lay the groundwork for *התורן* in Sivan 1913. The complete first volume cost one dollar (wrapper to vol. 1). With vol. 3 ownership of the journal was transferred from the Achieber Press Association to the Hatoren Publishing Ass'n Inc. and was transformed into a weekly. At the same time it absorbed *האומה* [#926] (for the new prospectus and other information, see *האומה*, no. 18, p. [1]; *האומה*, no. 18, pp. 6-7; see *התורן* 2.5 [July-Aug. 1915], p. [3]; *התורן* 2.6 [Dec. 1915], pp. [1-4]; *התורן* 3.1 [3 Mar. 1916], p. 15; *התורן* 3.2 [10 Mar. 1916], p. 16; *התורן* 3.3 [17 Mar. 1916], p. 16; *התורן* 3.4 [24 Mar. 1916], p. 16). As a weekly, each issue cost seven cents

and an annual subscription was three dollars (f.w.'s to vol. 3). Two-year subscribers were promised a free copy of *ממערב למזרח*, an Ahad Ha'am festschrift, though there is no indication it was ever published (adv. in #927, no. 2, p. 36; #980, p. [2]). With vol. 5 the price became ten cents per issue and four dollars for one year (f.w.'s). The journal returned to a monthly format with vol. 8. Vol. 9 cost five dollars per year (or forty-five cents per issue) and subscribers received #1047 (b.w. to vol. 9, no. 6). *התרן* ceased publication in Dec. 1925 (vol. 12). By 1917 *התורן* "achieved a circulation of or about 13,000, probably the greatest ever reached by a Hebrew periodical in America at any time." It also reported thirteen thousand subscribers from 1921 to 1923, but the numbers dwindled to ten thousand subscribers in 1924 (Brown, 142n15, 154). For advertisements, see #984, f.w.v. [2]; #930, vol. 1, pp. 18-9; #461, b.w.v. The members of the Hatoren Publishing Association were S. Abel (president), A. [Abraham Elijah?] Lubarsky (treasurer) and A. S. Orlans (secretary) (vol. 3, wrappers). The members of the Safruth Publishing Co. were I. Matz (president), Sol. Lamport (treasurer) and E. Schmerler (secretary). *CDAJB*, 1:140 records Saul Epstein as a publisher of Hatoren. The front wrappers of vols. 1-2 were illustrated by J. Keller. T.p. #2 of vol. 1, part 2 lists the printer as Trachtenberg, but the advertisement on p. [5] lists the printer as Pinski-Massel, 125 Canal St. The table of contents and the title page for vol. 3 are included in the last issue (no. 50). Some issues of vol. 3 have an extra two to six unnumbered pages of advertising or other matter. Vol. 9, no. 1 contains an additional [4] pp. at the end. See Brody, 149-50; Brown, 141, 142n15, 149-57 and *passim*; Chomsky (1957), 263-4; Nathan Greenblat in *התקופה* (Moscow) 4 (1918), 656-64; E. R. Malachi, "שבעים", 672; Mintz; Persky (1918), 76-7; Persky (1927), 326-7.

Other works (Goldberg): contributed to #547, #919, #926, #928, #931. Also see *BHB1*; Kressel; *LFDNYL*; *ספר אברהם גולדברג*, 51-65.

Other works (Ginzburg): #930, #987. Contributed to #357, #374, #396, #927, #928; #935. Also see *BHB1*; Kressel.

Other works (Maximon): #1058; *שלילה וסתירה* (London: A. W. Rabinowitz, 5670 [1910]); *חלום אביב* (London: Y. Naroditzky, 5672 [1912]). See bibliography in E. R. Malachi, "הביבליוגרפיה של מקסימון".

References (Goldberg): *AJYB* 24 (1922-3), 146; *AJYB* 44 (1942-3), 337; *BEOAJ*; *BHB1*; *CDAJB*, 1:204; Kressel, 1:411; *LFDNYL*, 2:41-3; Mikliszanski, 238-40; *NYT* (6 June 1942), p. 13:3; Rejzen (1926), 1:475-7 (portrait); Ribalow (1936), 115-21; *UJE*, 5:12-3; Waxman, 4:1079; *WWIAJ* (1926), 202; *WWIAJ* (1928), 229-30; *WWIAJ* (1938), 340; Zausmer (1957), 195; *ספר אברהם גולדברג*, 1-64 (portrait); #926, no. 14, pp. 11-5 (portrait).

Other works (Melamed): #930 (vol. 1), #974. Contributed to #373. Also see *LFDNYL*.

Other works (Levin): #1000; *שירת ישראל* (Warsaw: Achiasaf, 5656/1896); *מזכרונות חיי*, 4 vols. (Tel Aviv: Dvir, 5695-5702/1935-42); *במאבק* (Tel Aviv: Dvir, 5709 [1949]). Also see *EJ*; Kressel; *LFDNYL*.

References (Ginzburg): Abelow, 119; *AJYB* 46 (1944-5), 338; *BHB1*; *CDAJB*, 1:199; *EJ*; Epstein (1943), 193-201; Epstein (1952), 1:92-103; Kabakoff (1966), index; Kabakoff (1978), index; Kressel, 1:476-7; Landesman, 232; Levitan (1980), 316, 317; *NYT* (13 Jan. 1944), p. 21:5; Preil, 499-500; Spicehandler (1993), 72-3, 87; Tidhar, 6:2600-1 (portrait); Waxman, 4:1067-9; *WWIAJ* (1928), 224.

References (Maximon): *AJYB* 24 (1922-3), 180; *BHB1*; *CDAJB*, 2:425; *EJ*; Epstein (1952), 2:413-19; Kabakoff (1966), 21; Kabakoff (1978), 311; Kressel, 2:414-5; Mikliszanski, 203-4; Ribalow (1936), 122-32; Scharfstein (1957), 143-50; Twersky (portrait); Waxman, 4:1077-8; *WWIAJ* (1926), 424; *WWIAJ* (1928), 477.

References (Melamed): *AJYB* 24 (1922-3), 181; *BEOAJ*, 373-4; Bregstone, 334-6, 338; *CDAJB*, 2:430; Horwich, 297-8; Kressel, 2:374-5; *LFDNYL*, 6:19-21; Meites, 358, 361, 648 (portrait); Mikliszanski, 70-4; *NYT* (20 June 1938), p. 15:2; *OZ*, 130-1; Rejzen (1926), 2:436-7; *UJE*, 7:449; *WWIAJ* (1928), 482; *ספר אברהם גולדברג*, 109-18.

References (Levin): *BHB1*; Bregstone, 78, 162; *EJ*; Kressel, 2:206-7; *LFDNYL*, 5:301-3; *OZ*, 119-20; *UJE*, 6:632 (portrait); *USJ*, 4:663; #930, vol. 1, p. [3] (portrait); *ספר אברהם גולדברג*, 144-7.

For biography, other works and references (Silk): see #337.

For biography, other works and references (Berkowitz): see #386.

For biography, other works and references (Persky): see #396.

For biography, other works and references (Lipson): see #480.

For biography, other works, approbations granted and references (Brainin): see #546.

925 The Hebrew Renaissance
תחיה
ירחון לספרות ולמדע ולאמנות


תחיה
Vol. I, No. 1. כרך א', חוברת א'
אל קהל הקוראים העברים באמריקא

Author: S[amuel]. H[arry]. [Zevi Hirsch] Setzer [הירש] .צ[בי] .ש[מואל] זעצער [זצר]
Author's father: שמואל
New York, 5673/1913-5674/1913
Printer (b.w.v.'s): A. Grayzel and Co., 65-7 Suffolk St.
Brody, 149; Brody-Zeldner, 122; *KA* #881 (nos. 1-2).
Copies: *HUCN; LUB; *YGC (lacking no. 7).

NO. 1 (Iyyar 5673/May 1913)
28 pp. + wrappers 4to
Front wrapper: art; English; extended writing.
Title page (p. 1): caption; illustrated.
Includes: a.a. (157 E. Broadway) (f.w.r.); table of contents (p. 1); preface (p. 2); advs. (p. 2, 27-8 [b.w.]); list of shareholders (p. 25).
Other languages: Yiddish (pp. 25-6).

NO. 2 (Sivan 5673/June 1913)
2, 30 pp. + wrappers, 4to
Front wrapper: art; English; extended writing.
Title page (p. 3): caption; illustrated.
Includes: a.a. (175 E. Broadway) (f.w.r.); advs. (pp. 1-2); list of shareholders (p. 26), advs. (pp. 29-30 [b.w.]).
Graphics: portrait of Kaufman Kohler (p. 6).

NO. 3 (Tammuz 5673/July 1913)
3-36 pp. + wrappers 4to
Front wrapper: art; English; extended writing.
Title page (p. 3): caption; illustrated.
Includes: a.a. (175 E. Broadway) (f.w.r.); list of shareholders (p. 26); advs. (pp. 33-4; 35-6 [b.w.]).
Graphics: portrait of Mayer Sulzberger (p. 17).
Other languages: Yiddish (pp. 28-30).

NO. 4
3-30 pp. 4to
Title page (p. 3): caption; illustrated.
Includes: list of shareholders (p. 29); advs. (p. 30).

NO. 5-6
3-34, [4] pp. 4to
Title page (p. 3): caption; illustrated.
Includes: advs. (pp. [1-4]).
Graphics: portraits of Marcus M. Marks, John Purroy Mitchel, Max S. Grifinhagen and Abram Isaac Elkus (p. 33).

NO. 7 (Heshvan 5674/Nov. 1913)
3-24, [2] pp. + wrappers 4to
Front wrapper: art; English; extended writing.
Title page (p. 3): caption; illustrated.
Includes: a.a. (157 E. Broadway) (f.w.r.); table of contents (f.w.r.); advs. (f.w.v., pp. 24, [1-2], b.w.r.).

Setzer was born in Novgorod-Volhynsk, Ukraine, in 1882 into a hasidic family. At first the head teacher of the modern talmud torah in Zhitomir, he left in 1903 after nearly being killed during a pogrom. He moved to Warsaw where he became the literary editor of הצפירה and the editor-in-chief of the Yiddish *Der Telegraf*. He immigrated to New York in 1912 and he lived in Brooklyn by 1928. He contributed to many periodicals, founded a number of journals, authored biographies (of medieval and hasidic figures, Nietzsche and Ferdinand La Salle) and translated works from various languages into Yiddish. Setzer, who wrote in Yiddish, Hebrew and Russian, "was a medieval scholar transformed to live in the period of modern Hebrew and Yiddish cultural renaissance" (*UJE*). He immigrated to Israel in 1961 and he died the following year.

This periodical, edited by Setzer, contains biography, literary criticism, fiction, philosophy and poetry. Contributors included Prof. Henri Bergson, Joshua Bloch, M. M. Chen, M[enahem]. M[endel]. Dolitzky, W. Doroshivitch, David Frischmann, Zevi Hirsch Ginzler, D[avid]. M[oses]. Hermalin, Saul Kleiman, L. Laxon, Ezekiel Leavitt, Isaiah Liedenfeld, Hillel Malachowsky, S. D. Mendelson, Dr. M. Nathason, Setzer, Nahum Sokolow, Aaron Tabak, Tza'ir (Joseph Rosenthal?; see Chajes), Chaim Weizmann, Yehoash, M[oses]. Seifert and Leon Zolotkoff. On Zionist societies, see no. 2, pp. 13-5. On the status of Jews in America compared to other American minorities, see no. 3, pp. 14-6, 26. On immigration and American labor, see no. 4, pp. 10-3. For sketches of American Jews, see no. 2, pp. 6-10; nos. 5-6, pp. 7-12. The subjects of the biographies include Kaufmann Kohler, Eliezer Ben-Yehuda and Mayer Sulzberger. For campaign advertisements for local politicians (Marcus M. Marks, John P. Mitchel, Max S. Grifinhagen and Abram Isaac Elkus), see nos. 5-6. On Jewish education in America, see no. 7, pp. 15-7. A manifesto of the periodical appears in no. 1, pp. 5-6. An annual subscription cost one dollar and individual issues cost ten cents (no. 1, f.w.r.). תחיה had agents in Ansonia (CT), Berlin, Boston, Chelsea (MA), Denver, Detroit, Jaffa, Leeds, Los Angeles, Montreal, Roxbury (MA) and San Antonio (TX). No. 1 was published at 157 E. Broadway (p. 1) and the remaining nos. were published in the Forward Building, 175 E. Broadway (p. 3). The title page art is signed by [Z.?] Ma'od. *KA* misrecords the title as "התחיה". See E. R. Malachi, "שבעים", 672; Persky (1918), 73; Persky (1927), 324.

Other works: see Rejzen; *UJE*.
References: *CDAJB*, 2:582; Kressel, 1:759; Rejzen (1926), 1:1109-1111 (portrait); *UJE*, 9:485; *WWIAJ* (1928), 639; *WWIAJ* (1938), 965.

926 האומה שבועון עברי
'HOUMOH' Hebrew Weekly ... Vol. 1

Author (nos. 1-15): [Aaron Frankel] [פרענקעל] אהרן פרנקל
12 pp. per issue (nos. 1-3); 16 pp. per issue (nos. 4-14); 12 pp. (no. 15); 8 pp. per issue (nos. 16-7); [2], 8, [2] pp. (no. 18) + wrappers 4to
New York, 19 Ab 5675/30 July 1915-10 Tevet 5716/17 Dec. 1915 4to
Publisher: Shem-Veeber Pub. Ass'n
Printer: A. H. Rosenberg (?)
Printer: [Houmoh?]
Front wrappers: English; extended writing.
Title page (for vol. 1; issued as p. [2] of no. 18): plain; "האומה שבועון עברי".
Title pages (each issue): caption title; English; "האומה שבועון עברי 'Houmoh' Hebrew Weekly."
Includes: index for vol. 1 (no. 18, p. [2]); advs.
Graphics: portraits.
BHB2; Brody, 151; Brody-Zeldner, 122; Brown, 176.
Copies: JNUL; *YGC.

Frankel was born in Merkine, Lithuania, in 1886. He immigrated to New York in 1903 and was active in Yiddish and Hebrew journalism. He was the vice president and treasurer of the Shem-Veeber Pub. Ass'n. Frankel died in 1941.


"HOUMOH" שנה ראשונה Hebrew Weekly

הָאֻמָּה

No. 1 שבועון עברי

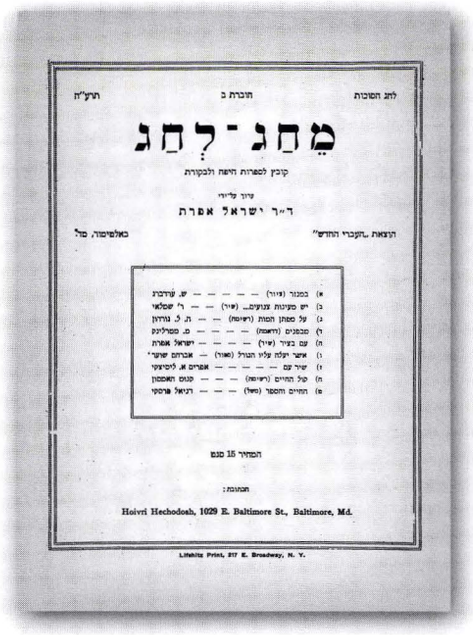
"HOUMOH" 130 HENRY ST. NEW YORK.

"With the publication of *האומה* we hereby proclaim that we are creating something novel in the world of Hebrew journalism in our land, and this is—the creation of an American Hebrew organ, with all that these words imply" (prospectus, quoted in Persky [1918], 74). This Hebrew weekly was edited by Aaron Frankel (nos. 1-15) and it director was S. Seligson. It was published by the Shem-Veeber Pub. Ass'n, located at 130 Henry St., whose officers were Abraham Hayyim Rosenberg (president), Aaron Frankel (vice president and treasurer) and S. Seligson (secretary). *האומה* contains current events, biographies, poetry, book reviews, fiction, historical studies and information on Hebrew clubs and a Hebrew theater. "Its literary standing was poor, though it contained a bit of life. Its style and presentation were not very praiseworthy, but it was appropriate for the comprehension of those of Israel of an intermediate literary level. Of our established writers only a few individuals occasionally participated; on the other hand, there within were gathered the literary flowers, beginners who made their appearance in it with their first verse, and of these there are some who today walk properly through the borough of the book" (Persky [1918], 74). Contributors included I[srael]. N[ahman]. Adler, M[orris]. Z. Alberts, Joshua Barzilai, Itamar Ben Avi, Joel Blau, Joshua Bloch, A[aron]. Domnitz, Benzion Eisenstadt, Moses Epstein, S[amson]. Erdberg, Isaac Ewen, M. Feinstein, Zevi Hirsch Ginzler, Herman Gold, A[braham]. Goldberg, Meir Goldberg, Simon Halkin, M. A. Herbert, P. Hinitz, P[inkhos]. Churgin, Mikhel Iwenski, S[olomon]. Judison, M. L. Karr, Z. Kotlar, Sh. Kridmon, Dr. A. Levinson, Israel Lewin, Judah Zevi Lewin, Moses Liberman, Nehemiah Samuel Libowitz (N.Sh.L.), Ephraim Lisitzky, A. Luzzatto, E[liezer]. R. Malachi (E.R.M.), R. Isaiah Joseph Margolin of Brooklyn, Sh.H. Mendelson, Meir Mohr, A[braham]. N[athan]. Perlberg, Aaron H. Price, Ezekiel Rabinowitz, Rav Zaken, A[braham]. H[ayyim]. Rosenberg, M[orris]. Salem, Abraham Nahman Schwartz of Baltimore, G[eorge]. Selikowitz, Abraham Sho'er, Jonah Spivak, R. David Cohen Swiren, Aaron Tabak, Isaac Unterman (Bar Hayyim), Dr. Meyer Waxman, R. Samuel Yalow and Reuben Zinder. On "Rabbis and Reverends" in America, see no. 3, p. 4. On Leo Frank, see no. 4, p. 13; no. 5, pp. 3-4; no. 6, p. 15. On the low level of Hebrew education in America, see no. 6, pp. 3-5. On R. Jacob Isaac Reines (with a portrait), see no. 7. On Abraham Hayyim Rosenberg, see no. 7, pp. 2-3. On Eliezer Ben-Yehuda, see no. 7, pp. 12-4. On Abraham Goldberg, see no. 14, pp. 11-5 (portrait). A series of articles on "The Scholars of Israel in America" contains biographies of Gotthard Deutsch (no. 4, pp. 10-12), David Neumark (no. 9, pp. 11-4; no. 10, pp. 10-13; no. 11, pp. 8-9; with portrait); and Arnold B. Ehrlich (no. 15, pp. 7-9). Two thousand copies of each issue were printed (Persky [1918], p. 74). An annual subscription cost two dollars; individual issues initially cost five cents each, and after no. 16 three cents each (mastheads; no. 15, p. 1). The publishers stressed that they operated on a business model and that they did not accept any financial assistance on principle (no. 15, p. 1; also see the prospectus, qtd. in Persky [1918], 74). *האומה* ceased publication with no. 18; the publishers announced that, for the purpose of unity, *האומה* was being consolidated with *התורן* [#924], which was being transformed from a monthly into a weekly. Subscribers of *האומה* would instead receive the new *התורן* (see *האומה*, no. 18, p. [1]; for the prospectus of *התורן*, see *האומה*, no. 18, pp. 6-7; also see *התורן* 2.5 [July-Aug. 1915], p. [3]; *התורן* 2.6 [Dec. 1915], pp. [1-4]; *התורן* 3.1 [3 Mar. 1916], p. 15; *התורן* 3.2 [10 Mar. 1916], p. 16; *התורן* 3.3 [17 Mar. 1916], p. 16; *התורן* 3.4 [24 Mar. 1916], p. 16). The week after *האומה* ceased publication, Seligson commenced publishing *העם* [#929]. The general title page for the bound volume of *האומה* lists the printer as A. H. Rosenberg, but the journal's prospectus proclaimed that "it is printed in its own printing house. The printing press alone, on which it is set, cost thousands of dollars" (qtd. in Persky [1918], p. 74; advs.

boasting of its new linotype machine, with a picture, and soliciting printing jobs appear in no. 4, p. 16; no. 16, p. 16; these advs. are similar to the ones that appeared in *העם* [#929] for its own press). See Persky (1918), 73-4; Persky (1927), 324.

Other works: edited #920, #924 (vol. 3) (?), #934 (vol. 1) (?). Contributed to #934. Also see *LFDNYL*.
References (Frankel): *LFDNYL*, 7:520; Rejzen (1926), 3:237-8.

927 מחג–לחג
קובץ לספרות היפה ולבקורת


לחג הסוכות תורת"ח

מחג־לחג

קובץ לספרות היפה ולבקורת

עורך ומוציא לאור

ד"ר ישראל אפרת

הוצאת „הקבוצה החדשה"

באלטימור, מד.

א) במגר (שיר) — — — — — ש. שרברג
ב) יש מציעות עצומים... (שיר) — — — ר' שמלאי
ג) על מפתן תקופת (רשימה) — — — ת. ל. גורדון
ד) מבמנים (רשימה) — — — — ם. מסרליק
ה) עם בציר (שיר) — — — — ישראל אפרת
ו) אשר ינלה עליו הגורל (שאר) — אברהם שינר
ז) שיר עם — — — — — — אפרים א. ליפשיץ
ח) קול החיים (רשימה) — — — מנחם חשמונאי
ט) החיים והמסך (שיר) — — — רבינאל פרסקי

המחיר 15 סנט

הוצאה:

Hoivri Hechodosh, 1029 E. Baltimore St., Baltimore, Md.

Lifshitz Print, 217 E. Broadway, N. Y.

Author: [Israel {Isaac} Efros] אפרת [יצחק] ישראל
Author's father: דוד
New York and Baltimore, 5676/1915-5678/1917
BHI; Brody, 151; Brody-Zeldner, 222; Brown, 177; *KA* #462.
Copies: HUC; *JNUL; LUB; *YGC (no. 2).

NO. 1
15, [1] + wrappers 8vo
New York, 5676/1915
Publisher: Okeanos, 64 West 113th St.
Printer: [Lifshitz?]
Front wrapper: border; English.
Includes: table of contents (f.w.r.); advs. (p. [1], wrappers).
Pointed text (pp. 1, 4, 6, 9-13).

NO. 2
32 pp. + wrappers 8vo
Baltimore, 5678/1917
Publisher: Hoivri Hechodosh, 1029 E. Baltimore St. (Baltimore)
Printer (f.w.r.): Lifshitz Print, 217 E. Broadway (New York)
Front wrapper: border; English.
Title page (p. 1): caption title.
Includes: table of contents (f.w.r.); advs., including for #924, #928 (p. 32, f.w.v., b.w.r./v.).
Other languages: English and Yiddish (advs.).
Pointed text (pp. 3-4, 12, 23).

Efros was born in Ostrog, Ukraine, in 1891 and he studied in the yeshivah in Mir. He immigrated to America in 1905 and continued his studies in RIETS and New York University. He was awarded a Ph.D. from Columbia and was ordained by JTSA in 1915. Efros served as a rabbi before establishing the Baltimore Hebrew College and Teachers Training School. He was later a professor at Johns Hopkins University, Buffalo University, Hunter College, JTSA and Dropsie College. He immigrated to Israel in 1955 to become the rector of Tel Aviv University and the head of its Institute of Jewish Culture. In 1960 he was appointed honorary president. Efros composed poetry, translated English works into Hebrew and vice-versa, compiled an English-Hebrew

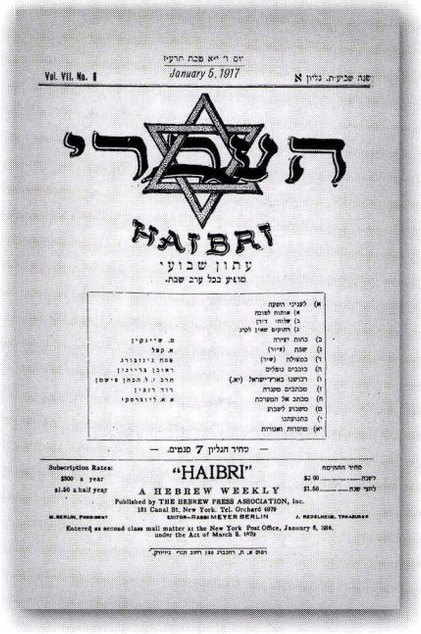
dictionary and contributed to Jewish philosophy. Among the "distinguished group of Hebrew poets" in America, Efros was "the most lyrical of them all" (Waxman, 4:1065). He received many prestigious awards for his poetry and Dvir published his collected writings in eight volumes. Efros was the head of Baltimore's Hoivri Hechodosh Hebrew society (no. 2, p. 27) and the Histadruth Ivrith in 1938-9. He died in 1981.

This literary journal, which was published for the Festival of Tabernacles (f.w.r.), contains fiction, poetry and drama. The contributors were Israel Ben David [Efros], Hemdah Ben-Yehuda, Y. A. Bet Halahmi, Israel Efros, S[amson]. [David Eliezer] Erdberg, Pesach Ginzburg, Simon Ginzburg, Abraham Goldberg, Hirsch Leib Gordon, Knut Hamsun (translated into Hebrew by Mordekhai Lipson), Mordekhai Lipson, Ephraim Lisitzky, M[aurice]. Materlink (translated into Hebrew by Israel Ben David [Efros]), Daniel Persky, Benjamin Silkiner, Abraham Sho'er and שמלאי [Meir Mohar]. On Zionist societies in Baltimore, see no. 2, p. 27. On a party sponsored by the Hoivri Hechodosh Hebrew society in honor of *מחג–לחג*, see no. 2, p. 26. For holiday greetings from various individuals, see no. 2, pp. 28-31. The publisher of no. 1 was originally advertised as Sifriyah (*הד המורה* 1.5-6 [Tammuz-Ab 1915], b.w.v.). Lifshitz is recorded as the printer of no. 1 because it has the same type, layout and format as no. 2. No. 1 cost ten cents (adv. in #930, vol. 1, p. 34; seven cents plus three for shipping in adv. in #461, b.w.r.; #929, vol. 1, no. 4, p. 16). No. 2, which was announced as "in press" in 1915 (adv. in #461, b.w.r.), cost fifteen cents (no. 2, f.w.r.). For a review by Y. Avitamar, see *התרן* 4.33 (2 Nov. 1917), pp. 2-6; for a rejoinder by Daniel Persky, see *התרן* 4.37 (30 Nov. 1917), pp. 2-7. On the Okeanos publishing house and its attempt to publish a series of cheap Hebrew books, see the adv. in no. 1, p. [1]. See E. R. Malachi, "שבעים", 673; Persky (1918), 74, 79; Persky (1927), 330.

Other works: see *BHB1*; Kressel. Contributed to #396, #928. For English translations, see Goell.
References: *AJYB* 24 (1922-3), 133; *AJYB* 83 (1982), 353; *CDAJB*, 1:129; Chomsky (1957), 264, 267; *EJ*; Epstein (1952), 2:66-91; Kabakoff (1966), 16, 17, 18; Kabakoff (1978), 164, 211-6, 220, 275; Kressel, 1:135-6; Mikliszanski, 53-7; Ribalow (1936), 133-40; Ribalow (1938), 129-48 (portrait and selections); Silberschlag (1976), 283, 284-5; *UJE*, 4:2; Waxman, 4:1065-7, 1115, 1188; *WWIAJ* (1926), 131; *WWIAJ* (1928), 148; *WWIAJ* (1938), 224.

928 העברי
עתון שבועי
Haibri Hebrew Weekly

Author: Meyer [Meir] Berlin [Bar-Ilan] [בר–אילן] מאיר ברלין
Author's father: נפתלי צבי יהודה
New York, 5676/1916 - 5682/1921
Publisher: Hebrew Press Ass'n, 121 Canal St.
Brody, 152; Brody-Zeldner, 122; Brown, 177; *KA* #621 (vols. 6-9).
Copies: HAR; HUC (incomplete); *JTSA; LUB; *YGC; *YIVO.


Vol. VII. No. 1 January 6, 1917
ה עברי
HAIBRI
עתון שבועי
"HAIBRI"
A HEBREW WEEKLY
Published by THE HEBREW PRESS ASSOCIATION, Inc.
121 Canal St. New York. Tel. Orchard 4079

VOL. 6
[4] pp.; 16 pp. x 51 nos. + wrappers 4to
2 Shevat 5676/7 Jan. 1916-4 Tevet 5677/29 Dec. 1916
Printer (f.w.r.): A. H. Rosenberg, 130 Henry St.
Front wrappers: English; extended writing.
Title page: English (p. [1]).
Title pages (pp. 1): caption title.

Includes: table of contents (pp. [2-4]); advs. (last pages and wrappers).
Graphics: illustrations and photographs.

VOL. 7
16 pp. + wrappers x 47 nos. 4to
11 Tevet 5677/5 Jan. 1917-6 Tevet 5678/21 Dec. 1917
Printer (nos. 1-33, f.w.r.): A. H. Rosenberg, 130 Henry St.
Printer (nos. 34-45, f.w.v.): Alpha Press, Printers and Linotypers, 266 Grand St.
Front wrappers (pp. [1]): extended writing.
Title pages (pp. 1): caption title.
Includes: advs.
Graphics: illustrations and photographs.

VOL. 8
[4] pp.; 16 pp. x 45 nos.; 26, [1] pp. 4to
25 Tevet 5678/9 Jan. 1918-22 Tevet 5679/25 Dec. 1918
Title page (p. [1]): border.
Title pages (pp. 1): caption title.
Includes: table of contents (pp. [2-4]); advs.
Graphics: illustrations and photographs.

VOL. 9
[4] pp.; 45 nos. (14-32 pp. each) 4to
2 Tevet 5679/3 Jan. 1919-4 Tevet 5680/26 Dec. 1920
Printer (b.w.v.'s of some of nos. 1-24): Alpha Press, 266 Grand St.
Title page (p. [1]): border.
Title pages (pp. 1): caption title.
Includes: table of contents (pp. [2-4]); advs.
Graphics: illustrations and photographs.

Bar-Ilan was born in 1880 in Volozhin to R. Naphtali Zevi Judah Berlin [Netziv], the head of the town's yeshivah and one of the most prominent rabbis of the period. He studied in yeshivot in Volozhin, Brisk and Novogrudok and at the University of Berlin. Bar-Ilan, one of the preeminent leaders of religious Zionism, was active in Mizrahi from his youth and he represented the organization at the seventh World Zionist Congress. He came to America in 1913 for a year-long lecture tour to help strengthen Mizrahi and he settled there in 1915. He served as the president of RIETS (1920-2) and was active in other organizations. He immigrated to Jerusalem in 1926. Bar-Ilan was responsible for initiating the *Encyclopedia Talmudit* project. He died in 1949. Bar-Ilan University was named in his memory. His brother was R. Hayyim Berlin.

This periodical organ of Mizrahi, edited by Bar-Ilan, was originally published in Berlin from 1910 to 1914. It resumed publication in America in 1916 and last appeared on 17 Heshvan 5682/1921 (vol. 11). It "played an important role in the development of the modern Hebrew press in America" (Persky). Many of the leading Hebrew writers in America, including those not affiliated with Mizrahi, contributed literary, news and opinion articles. Mordekhai Lipson "was for several years the actual, though not the official, editor ... [he] wrote numerous publicistic articles and introduced the journalistic tone also in the feuilletons. In these the events of the day are surveyed in a light manner interspersed with humorous remarks and observations. The humor, however, is not of the wholesome type, but satirical and ironical" (Waxman, 4:1080-1). Among the contributors were Meir Bar-Ilan, Hillel Bavli, Israel Belkind, Hemdah Ben-Yehuda, Reuben Brainin, M. M. Dolitzky, Israel Efros, Judah Leib Hacohen Fishman, Simon Ginzburg, Abraham Goldberg, Yehiel Kaplan, Ezekiel Leavitt, Ephraim Lisitzky, Zevi Hirsch Masliansky, Joseph Opatoshu, Zevi Scharfstein, Abraham Sho'er, Nahum

Slouschz, Shakhne Stein, B. N. Silk, Kalman Whiteman and Yehoash. Individual issues cost seven cents and an annual subscription cost three dollars (it was listed for $2.50 in #976, p. [2]). For advertisements, see #927 (no. 2, p. 32); #1042 (b.w.r); #980 (p. 5); #997, p. [1]. For a statement of ownership, see vol. 9, no. 35, p. 24. For a list of agents in cities across America, as well as in Canada, Africa and Brazil, see vol. 8, no. 23 (3 July 1918), p. [1]. The general title page and table of contents to vol. 6 were issued with vol. 7, no. 2. See Brown, 146-51; E. R. Malachi, "שבעים", 672; Persky (1918), 76-7; Persky (1927), 327; Waxman, 4:1080-1.

Other works: Contributed to #1206. Also see *BHB1.*
Approbations granted: #970, #972, #998.
References: *AJYB* 24 (1922-3), 119; *AJYB* 51 (1950), 519; Ben-Menahem, 22-4; Brisman (1987), 164-6, 171-2; *CDAJB*, 1:47; *EJ*, 4:224-5 (portrait); *JCR*, 1357; *NYT* (18 Apr. 1949), p. 25:4; Rephael, 1:334-47 (portrait); Salmon; *UJE*, 2:217-8 (portrait); *WWIAJ* (1926), 47; *WWIAJ* (1928), 53; *WWIAJ* (1938), 81.

929 העם שבועון
HOAM "Hebrew Weekly" ... Vol. II


"HOAM"
HEBREW WEEKLY

Vol. II, No. 1

העם
שבועון

PUB. EVERY FRIDAY:
Sub. Price:
Per annum $1.25
Paid in Advence.

S. Seligson, c. o. Hoam
130 HENRY ST., NEW YORK
PHONE 6706 ORCHARD

Entered as 2nd class Mail at the Post Office at New York, N. Y.

New York, Jan. 2, 1916

Author: S. Seligson ש. זליגסון
8 pp. + wrappers per issue (nos. 1-15, 18); 12 pp. (double issue, nos. 16-17)
8vo
New York, 24 Tevet 5676/Jan. 2, 1916—25 Nisan 5676/Apr. 28, 1916
Publisher: Benei ha-Am
Printer: [Hoam]
Front wrappers: art; English; extended writing.
Title pages (pp. 1): caption title; English.
Includes: a.a. (130 Henry St.) (pp. 1); index (no. 18, p. 8); advs.
Graphics: portraits and misc.
Pointed text.
Brody, 152; Brody-Zeldner, 122; Brown, 177; *KA* #642.
Copies: HAR; *JTSA; LUB; *YGC (lacks no. 18).

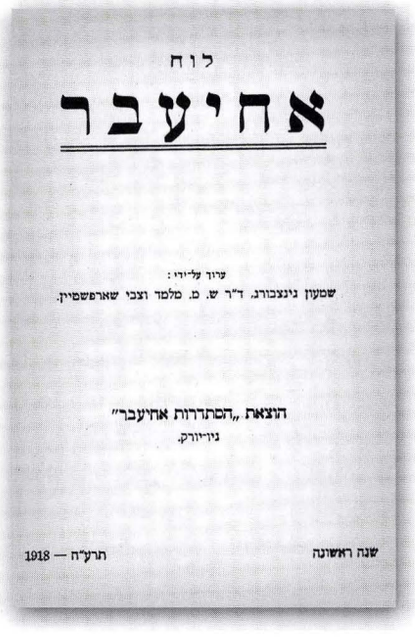
Seligson was the proprietor of the Hoam print shop (adv. in #929, no. 4, b.w.r.). He was a member of the board of directors of the Hatoren Publishing Ass'n Inc. (no. 9, p. 16; #924, no. 5, p. [7]), the secretary of the Shem-Veeber Pub. Ass'n and the vice president of Mefizei Sfath Eber (see #968, p. [4]).

This weekly journal contains poetry, fiction, essays, articles on Zionist affairs, literary notices, advertisements for Hebraica (see no. 8, b.w.v, for books by J. S. Glick), necrologies and information on Hebrew societies and theater. "In particular, *העם* will be useful for youngsters of the elementary and high schools, which the strange road is stealing from us by force" (manifesto in no. 1, p. 7). Among the contributors were Sh. Y. Abramowitz [Shalom Aleichem], M[orris]. Z. Alberts, Israel Asman, Bar Kokhva [Hirsch Leib Gordon?], Deborah Baron, Hemdah Ben-Yehuda, Sh. Ben-Zin, Alfonse Dode, M. M. Dolitzky, Dr. Y. Elisheva, Dr. Israel Elyashuv, H. A. [Hayyim Abraham?] Friedland, Jacob Fichman, David Frischmann, P.H., Y. Haft, Dr. Noah Hakham, Judah Halevi [Dr. Leopold Zinsler?] of New York, Sh. Hibrikum, Y. Z. Horowitz, A. L. [Alexander Levinson?] of Chicago, A. M. Levinson, Dr. Alexander Levinson, Mavshan [Meir Braunstein of Minsk], Sh. D. Mendelson, Mordekhai ben Hillel Hacohen, Max Nordau, Sh-K. Sh-P., Nehamah Pohatzevsky, Israel Rogovin, Dr. Hava Shapira, Abraham Sho'er, Nahum Slouschz, Shakhne Stein, Z[alman]. Shneour, R. Dr. Tanzer, Elhanan Teitelman, Jacob Winkler of Petah Tikvah, Dr. A. S. [Abraham Shalom?] Yahuda, Yerah ben

Yomo, Yode'a Veyode'a, M[oses]. Seifert, Dr. Zifroni and R. Dov Zwirin. "Much reading matter [was] taken from Hebrew books and periodicals" (Brody; *KA*). On the seventieth birthday party of M[oses]. Seifert, see no. 10, p. 8. For the use of "Americanize" as a Hebrew root (להתאמרקן), see no. 4, p. 8. Among the portraits are those of Louis Brandeis, Henry Morgenthau, Benzion Mossenson, Nahum Slouschz and Steven Wise. An illustration by Ephraim Moses Lilien appears in no. 11, p. [1]. Seligson was the editor and treasurer of *העם* and M. Neiman was the secretary (p. 1; Brody). "*Hoam* is printed with its own type, on its own Linotype machine, according to the latest scientific and technical modes" (adv. in no. 4, f.w.v.). Individual issues cost two cents and an annual subscription was $1.25 (p. 1). Subscribers received #464, *אלבום עברי* [*not* #1132] and Adam Hacohen Lebensohn's *המתאונן* [#463] for free and other works for free or at half price (no. 3, p. 1; no. 3, b.w.v.; #464, b.w.v.). Agents received pocket watches and fountain pens as incentives (no. 10, f.w.v.). *KA* records that vol. 1 of *העם* was published in 5670 [1910], but there is no record of any journal by that title nor any journal published in 5670 [1910] by Seligson. In fact, the 1916 volume of *העם* was numbered as vol. 2, even though it was really the first volume of that title, because Seligson considered it a continuation of *האומה* [#926]. At the same time that the publishers of *האומה* ceased publication, they announced that it would be superceded by *העם*, "a journal that is novel in its genre, quality and program: an illustrated journal for the youngsters of our people and for the wider masses" (#926, no. 17, p. 8; no. 18, pp. 8, [2]). The first issue of *העם* appeared the week after the final issue of *האומה*. Seligson suspended publication of *העם* after eighteen issues because he planned to publish a Hebrew daily (no. 18, p. 1); it never appeared.

Other works: #968. Contributed to *הצפירה* (see #929, vol. 2, no. 2, p. 7).

930 לוח אחיעבר


לוח

אחיעבר

עיוד על־ידי:

שמעון גינצבורג. ד"ר ש. מ. מלמד וצבי שארפשטיין.

הוצאת „הסתדרות אחיעבר"

ניו־יורק.

שנה ראשונה

תרע"ח — 1918

New York, 5678/1918-5681 [1921]
Publisher: Histadrut Ahiever
BHB1; Brody, 153; Brody-Zeldner, 222; Brown, 176; *KA* #396, 397.
Copies: HUC; JNUL; LUB; *YGC.

VOL. 1 (5678/1918)
Author: [Simon Ginzburg] שמעון גינצבורג
Author's father: אריה הלל
Author: [Samuel Max {Moses/Mordekhai} Melamed] .[מואל]ש
מ[שה/מרדכי]. מלמד
Author: [Zevi Scharfstein {Sharfstein}] [שרפשטיין] צבי שארפשטיין
Author's father: דוב
[4], 16, 127, 128, 119, 37, 34 pp. 8vo
Publisher: Histadrut Ahiever
Printer (p. 2): Rosenberg Printing Co., Inc., 217-219 Center St.
Title page (p. 1): plain; "לוח אחיעבר ... שנה ראשונה".
Includes: table of contents (pp. 3-4); notice to readers from the editors (p 4); acknowledgments (p. 17); advs. (pp. 18-34).
Graphics: portraits of Louis Brandeis, Shemariah Halevi Levin, David Neumark and Eliezer Ben-Yehuda (pp. [1-4]).

VOL. 2 (5681 [1921])
Author: [Mordekhai Lipson] [ליפסאן] ליפסון .[מ]רדכי
Author's father: יום–טוב
[5], 3-427, [33] pp. 8vo
Publisher: Histadrut Ahiever, 201 East Broadway
Printer (p. [2]): G.E.B., 176 Park Row
Title page (p. [1]): art; "לוח אחיעבר קובץ שני".
Includes: table of contents (pp. [3-4]); preface (p. [5]); errata (p. [1]); advs. (pp. [2-33]).
Other languages: English and Yiddish (advs.).
Pointed text (pp. 3-14, 75-83, 167-71, 233-5, 258-9312-6, 349-52, 391-2).

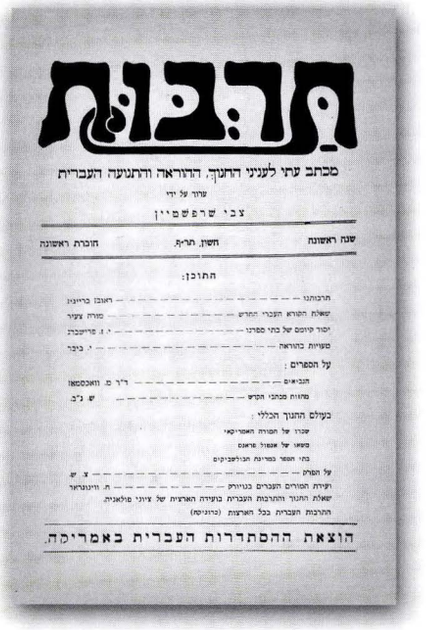
Vol. 1 of *לוח אחיעבר* was edited by Ginzburg, Melamed and Scharfstein. "There is no doubt that this thick large journal is the best of this type in America" (Persky [1927], 331). It was the "first attempt to consolidate the literary talents of this land and to gather them under one flag" (vol. 1, p. 4). Vol. 1 includes autobiographies, fiction and poetry, as well as scholarly studies on pedagogy, philosophy, poetry, Judeo-Arabic folklore, mathematics and history. There are also many essays on Jewish life and culture in America. Among the poems are Ginzburg's "New York" (vol. 1, pp. 3-28) and Lisitzky's "On the Beach at Niagara" (vol. 1, pp. 36-42). For Samson Erdberg's fictional portraits ("From the Jewish Street of New York"), see vol. 1, pp. 65-76. Vol. 1 may have actually appeared in 1917, since the Hebrew calendar (vol. 1, pp. 5-16) covers the period from September 1917 to August 1918. For reviews, see *התורן* 5.12 (31 May 1918), 12-4; *התורן* 5.17 (12 July 1918), 11-3; *התורן* 5.21 (9 Aug. 1918), 11-4; *התקופה* (Warsaw), vol. 4, pp. 677-9. See Brown, 144; E. R. Malachi, "שבעים", 673; Persky (1927), 331.

Vol. 2 was edited by Lipson. He announced, "this anthology is vol. 2 of 'לוח אחיעבר' in name and in its external appearance [only]." He criticized vol. 1 for focusing too much on American themes and he promised that vol. 2 would not do so (vol. 2, p. [5]; *cf.* the review of vol. 1 in *התקופה* [Warsaw], vol. 4, p. 677). Vol. 2 contains memoirs, fiction, poetry, literary criticism and book reviews (including for #480, #932), and essays on history, Bible, philosophy, literature and theater. On Isaac Mayer Wise and American Reform Judaism, see vol. 2, pp. 51-9. On the Yiddish theater in America, see vol. 2, pp. 134-50. Markson's lengthy critique of vol. 2 in #933, pp. 103-44 begins, "*Luah Ahiever* makes a good impression, primarily because of its size. Do not dismiss this as a simple matter. The 'economic' situation of our literature makes it very difficult to publish a large work, and therefore it is a happy sight to see such a large work published." The title page calligrapher was R. [Reuben?] Lifshitz (vol. 2, p. [2]). The administrative board consisted of Sh. [Saul?] Epstein, A[braham]. Spicehandler and A. Rabinowitz (vol. 2, p. [4]).

Among the many contributors to *לוח אחיעבר* were Y. N. [Israel Nahman] Adler, N. Alfasi, Hillel Bavli, Israel Belkind, David Ben-Gurion, Reuben Brainin, Israel Davidson, G[otthard]. Deutsch, Menahem Mendel Dolitzky, Aaron Domnitz, Judah Elzit, Israel Efros, M[oses]. Feinstein, Z[alman]. Fishman, I[srael]. Frischberg, Simon Halkin, Ben Zion Halper, Isaac Katzenelson, Lipson, Ephraim Lisitzky, A. Litwin [Samuel Hurwitz], David Neumark, S[amuel]. Niger, J[oseph]. Opatoshu, Dr. M. Z. [Max] Raisin, A. Rechtman, A. S. Sachs, Zevi Scharfstein, A. S. [Abraham Samuel] Schwartz, Zevi [Harry/Hirsch] Sekler (Zevi ibn Shalom), M[enahem]. Sheinkin, Z[alman]. Shneour, B. N. Silkiner, Abraham Sho'er, A. Tishby [Abraham David Markson], N[issan]. Touroff, M[eyer]. Waxman, K[alman]. Whiteman, M[orris]. Vinchesvsky [Ben-Netz] and M[oses]. Seifert.

For biography, other works and references (Ginzburg): see #924.
For biography, other works and references (Ginzburg): see #924.
For biography, other works and references (Scharfstein): see #357.
For biography, other works and references (Lipson): see #480.

931 תרבות
מכתב עתי לעניני החנוך, ההוראה והתנועה העברית


תרבות
מכתב עתי לעניני החנוך, ההוראה והתנועה העברית
ערוך על ידי
צבי שרפשטיין
שנה ראשונה | חשון, תרץ. | חוברת ראשונה
התוכן:
הוצאת ההסתדרות העברית באמריקה.

Author: Z[evi]. Scharfstein [Sharfstein] צבי שרפשטיין [שארפשטיין]
Author's father: דוב
256, [2] + wrappers 8vo
[New York], Heshvan 5680-Shevat 5680/[Nov. 1919?]-Feb. 1920 [4 nos.]
Publisher: Histadruth Ivrith of America, 114 Fifth Ave.
Printer (b.w.): Alpha Press, 266 Grand St.
Front wrapper (no. 1): extended writing.
Back wrapper (no. 4): "Tarbuth Issued once a month, except in July, August & September."
Includes: table of contents (f.w.'s); contributions of members of the Histadruth Ivrith (pp. [1-2]); advs. for Kadimah and S. Druckerman (b.w.r.)
Brody, 156; Brody-Zeldner, 122; Brown, 178; *KA* #981; E. R. Malachi (1944a) #27; *SHI* #179.
Copies: HUC; LUB; *YGC.

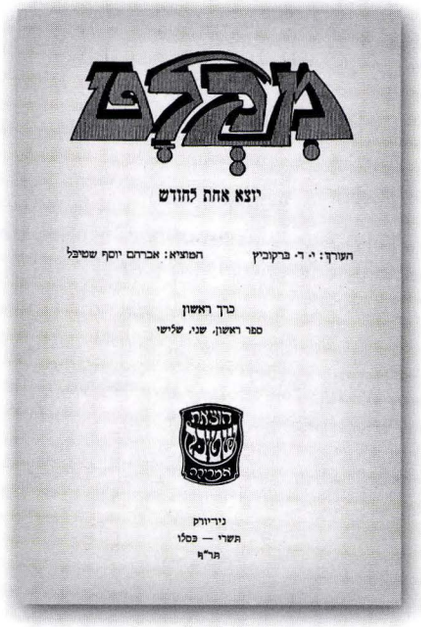
"Hebrew education is now a priority of our culture, and the Histadruth Ivrith of America has therefore decided to establish a small literary platform for explications of, and solutions for, all the problematic questions that now face us in this matter. Hebrew education in America, *i.e.*, modern, reformed Hebrew education, is a novel endeavor and it exists among unique conditions. The questions and problems related to it beg for new ideas from all sides. For this purpose our organization has founded the monthly '*Tarbut*'" (from the manifesto, by Reuben Brainin [p. 1]). Published by the educational department of the Histadruth Ivrith (no. 1, f.w.v) and edited by Scharfstein, it contains: articles on Hebrew culture (*e.g.*, on the Histadruth Ivrith, see pp. 111-3, 193-7), pedagogy, and the history of Jewish and American education (*e.g.* on Sephardic education in New York and teachers' salaries in America); translations from general education journals; and book reviews (for #379, #363, #982). On A. B. Ehrlich, see pp. 80-2. #982 was reviewed critically, despite the fact that it was published by the Histadruth Ivrith (pp. 26-31; see editor's note on p. 31 which proclaims the journal's respect for freedom of opinion). Among the contributors were Joshua Bloch, I. [Isaac] Beaber, Bin-Nun, Reuben Brainin, H[ayyim]. A[braham]. Friedland, Israel Zev Frischberg, Abraham Goldberg, L. [Leon?] Kosman, A. Lewinson, Ephraim Lisitzky, M. Manosvitz, Saul Raskin, Scharfstein, M. Shapir, Samuel Shulman, Meyer Waxman and H. Winograd. Each issue contains sixty-four pages (plus wrappers). Only four issues appeared. An annual subscription cost $1.50 and single issues twenty cents (b.w.). See E. R. Malachi, "שבעים", 673; E. R. Malachi (1944a), 196; Persky (1918), 76-7.

For biography, other works and references: see #357.

932 מקלט

Author: [Isaac Dov Berkowitz] י[צחק]. ד[וב]. ברקוביץ
New York, 5680 [1919]-5681 [1920]
Publisher: Abraham Joseph Stybel/Stybel Publishing House, 114-116 5th Ave.
Printer (last page of each issue): Ezekiel Lifshitz
Title pages (p. [1]): calligraphy.
Graphics: illustrations (*passim*).

Brody, 155; Brown, 177; Brody-Zeldner, 122; *KA* #539.
Copies: HAR; LUB; *YGC.



VOL. 1 (books 1-3)
[2], 480 pp. 8vo
Tishri-Kislev, 5680
Includes: table of contents (p. [2]).

VOL. 2 (books 4-6)
[2], 477, [1] pp. 8vo
Tevet-Adar, 5680
Includes: table of contents (p. [2]); adv. (p. [1]).

VOL. 3 (books 7-9)
[2], 480 pp. 8vo
Nisan-Sivan, 5680
Includes: table of contents (p. [2].

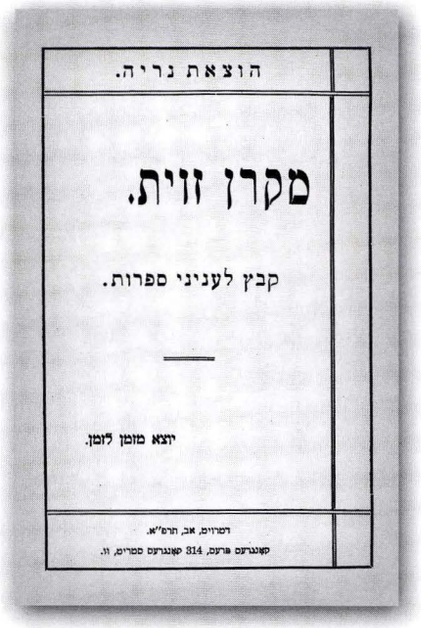
VOL. 4 (books 10-12)
[2], 477, [3] pp. 8vo
Tammuz-Elul, 5680
Includes: table of contents (p. [2]); advs. (pp. [1-3]).

VOL. 5 (books 13-15)
[2], 541, [3] pp. 8vo
Tishri-Kislev, 5681
Includes: adv. for Hebrew books (pp. [2-3]).

This monthly literary journal, edited by Berkowitz, was the first publishing endeavor of Stybel, a European publishing house, in America. It attracted leading Hebrew writers and its high quality "elevated the estimation of [American] Hebrew literature in the eyes of Europe and the Land of Israel" (Persky [1927]). Among its contributors were Hillel Bavli, Dr. Hugo Bergman, Menahem Mendel Dolitzky, Benzion Halper and David Neumark. Among its contents are poetry and book reviews. On "Americanism and our Literature," see vol. 3, pp. 477-80. On Jewish education in America, see "The *Anusim* of America," vol. 4, pp. 474-5. Most of the illustrations are signed by Sh. Rasgil. A few are signed by Rahel (last name illegible), and one each is signed by Z. Ma'od and R.L. The subscription rate was eight dollars per year ($8.50 for foreign subscriptions). Those who subscribed for two years received a free book (vol. 4, pp. [1-2]). *מקלט* "was one of the few sufficiently capitalized [periodical] ventures in [America during the first decades of the twentieth century]. Abraham Joseph Stybel, the publisher, owned the Stybel Publishing House of Warsaw, probably the largest Hebrew publishing house in the world, and was determined that *Miklat* be financially secure. It was the first American Hebrew periodical to pay contributors, and the printing and paper were of the highest quality. Each issue sold far fewer than the 5,000 copies printed, and after fifteen monthly issues, *Miklat* suspended publication in 1921" (Brown, 145). The last issue of *מקלט* was published two months late because of a strike by Hebrew printers in New York. When *מקלט* ceased publication, subscribers who had paid in advance were offered books published by Stybel instead of a cash refund (vol. 5, pp. [1-3]). *מקלט* had between one and two thousand subscribers at its peak (Brown, 142n15). For a review, see #930, vol. 2, pp. 404-10. See Amichai; E. R. Malachi "שבעים", 673; Persky (1927), 326-7; *התקופה* 6 (1933; 3rd ed.), 501-4.

For biography, other works and references: see #386.

933 מקרן זוית.
קבץ לעניני ספרות



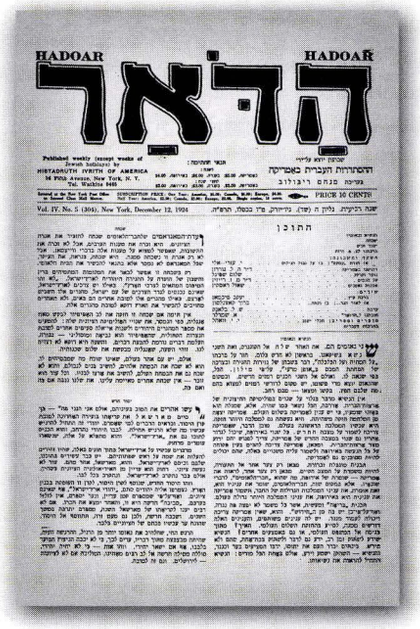
Author: [Bernard {Dov} Isaacs {B.A., Ben Ima}] {ברנרד {דוב}אייזיקס {אייזקס} [{ב.א., בן אמא}]
Author's father: אברהם מרדכי
Author: [Aaron David Markson {A. Tishby, }] {מרקסון} [אהרן דוד מארקסון {א. תשבי, ד. נהורא}]
3-154 pp. + wrappers 8vo
Detroit, Av 5681 [1921]
Publisher: Neriyah
Printer: Congress Press, 314 Congress St.
Front wrapper: border.
Title page (p. 3): identical to f.w.
Includes: address of the editorial board (Mikeren Zovitz, 665 Wilkens St.) (p. 4); memorial to Joseph Hayyim Brenner (p. 5); table of contents (p. 7); preface (p. 9).
Brody, 157; Brody-Zeldner, 122; *KA* #543.
Copies: HUC; LUB; *YGC.

Markson was born in Pilviskiai, Lithuania, in 1882 and was involved in Hebraic and Zionist activities while living in a number of Lithuanian cities. He immigrated to New York in 1904 and studied at Columbia University. He subsequently taught Hebrew in Indianapolis, Chicago, New York and, finally, Detroit. He also contributed to Hebrew periodicals and translated Mark Twain into Hebrew. Markson "belonged to that type of writers whose excessive reverences for literary expression curtails their activity" (Waxman, 1080). He died in Detroit in 1932. (His pen names are not recorded in Chajes.)

"The journal 'מקרן זוית' is the first attempt in the field of Hebrew literature in the American mid-west" (letter from the editors inserted in the YGC copy). In fact, it was the first journal not based in New York altogether; though *מחג–לחג*, no. 2 [#927] was published in Baltimore, it was a New York endeavor (Persky [1927], 331). *מקרן זוית* contains fiction, poetry, humor and a lengthy critique of #930 (vol. 2) (pp. 103-44). For a story on New York, see pp. 18-32. Most of the contributions were authored by Isaacs and Markson. Other contributors included Hillel Bavli and Simon Ginzburg. A letter inserted in the YGC copy reads, "we only printed a limited number of copies and we want it to reach the better and more faithful Hebraists. Therefore we are sending you one copy. The cost is one dollar." The names of the editors are recorded based on Brody and Persky (1927); Ravid (1977), 111 only records Isaacs as the editor. *KA* collates 174 pp. and Persky 154 pp. The publisher should not be confused with a New York publisher of the same name that was active ca. 1944. See Persky (1927), 331-2; Ravid (1977), 110-4.

Other works (Markson): *כתבי א. ד. מרקסון* (Detroit, 1938).
References (Markson): *AJYB* 35 (1933-4), 126; *CDAJB*, 2:421; *EJ*; Endelman, 82; Markson (contains an autobiographical section and a portrait); Mikliszanski, 204-7; Waxman, 4:1079, 1080.
For biography, other works and references (Isaacs): see #358.

934 הדאר


HADOAR HADOAR

הדאר

Published weekly (except weeks of Jewish holidays) by HISTADRUTH IVRITH OF AMERICA 96 Fifth Avenue, New York, N. Y. Tel. Watkins 9460

הסתדרות העברית באמריקא

בעריכת מנחם ריבולוב

PRICE 10 CENTS

Vol. IV. No. 5 (306). New York, December 12, 1924

התוכן

New York, 5681/1921-present
Brody, 156-7; Brody-Zeldner, 222; Brown, 176; *KA* #118; *SHI* #25-62.
Copies: HAR (lacks vol. 1, no. 1 - vol. 5, no. 13); HUC (lacks vo. 15); *LUB; *YGC (7 Nov. 1924-30 Oct. 1925); *NYPL (microfilm).

VOL. 1 (nos. 1-52)
Author (no. 4): [Mordekhai Lipson] [ליפסאן] ליפסון .[רדכי]מ
Author's father: יום–טוב
30 Tishri 5682/1 Nov. 1921-29 Kislev 5682/30 Dec. 1921
8 pp. (no. 1); 4 pp. per issue (nos. 2-52) Fo.
Publisher (nos. 1-29): Hebrew Post Publishing Co., 204 E. Broadway
חברת "הדאר"
Publisher (nos. 30-51): Hebrew Post Publishing Co., 169 E. Broadway
חברת "הדאר"
Publisher (no. 52): Hadoar Publishing Co., 169 E. Broadway חברת "הדאר"
Title page (no. 1): caption title; English; "The Post ... הדאר ... Hadoar."
Title page (nos. 2-52): caption title; English; "Hadoar ... הדאר ... Hadoar."
Includes: advs.

VOL. 2 (nos. 53-221)
Author (nos. 52-200, 203-206): [Mordekhai Lipson] [ליפסאן] ליפסון .[רדכי]מ
Author's father: יום–טוב
Author (203-221): [Menachem Ribalow {M. Shoshani}] [מ. שושני] ריבולוב .[נחם]מ
Author's father: שלמה
Author (nos. 203-205): [Y{om}. T{ov}. Hellman] [הלמן] הלמאן .ט[וב]. י[ום]
Author's father: עזריאל
4 pp. per issue (nos. 53-202) Fo.
1 Tevet 5682/1 Jan. 1922-17 Tevet 5683/5 Jan. 1923
Publisher (nos. 53-194, p. 2): Hadoar Publishing Co., 169 E. Broadway
Publisher (nos. 195-221, p. 1): Histadruth Ivrith of America
Title page: caption title; English.
Includes: advs.

VOL. 3 (nos. 222-255)
Author (222-235): [Menachem Ribalow] ריבולוב .[נחם]מ
Fo.
24 Tevet 5683/12 Jan. 1923-9 Heshvan 5684/19 Oct. 1923
Publisher: Histadruth Ivrith of America
Title page: caption title; English.
Includes: advs.

VOL. 4 (nos. 1-44 [256-299])
Author (no. 44, p. 13): [Menachem Ribalow] [מנחם ריבולוב]
29 Kislev 5684/9 Dec. 1923-3 Heshvan 5685/31 Oct. 1924
44 nos. (usually 16 pp. per issue) Fo.
Publisher (nos. 1-12): Histadruth Ivrith of America, 228 East Broadway
Publisher (nos. 13-44): Histadruth Ivrith of America, 96 5th Ave., Room 204

Printer (nos. 4-34, p. 16): Up To Date, 195 Canal St.
Title page: caption title; English.
Includes: index (no. 44, pp. 10-13); advs.

VOL. 5 (46 nos. [300-345])
Author (p. [1]): [Menachem Ribalow] מנחם ריבולוב
[4] pp.; usually 16 pp. per issue Fo.
10 Heshvan 5685/7 Nov. 1924-12 Heshvan 5686/30 Oct. 1925
Publisher: Histadruth Ivrith of America, 96 Fifth Ave.
Title page (p. [1]): English; "Hadoar הדאר".
Title page (nos. 1-46): caption title; English; "Hadoar הדאר".
Includes: table of contents (pp. [1-4]); advs.

Ribalow was born in 1895 in Chudnow, Volhynia. He received a traditional education and studied at the University of Moscow. He immigrated to America in 1921 and two years later he became the editor of הדאר, a position he held for a number of decades. In addition to the many articles and editorials he contributed to the paper under the pen name of M. Shoshani, he was also active in other American Hebrew periodicals. Ribalow was "one of the foremost Hebrew publicists and critics ... [and he] exerted considerable influence on the course of development of Hebrew literature in this country" (Waxman). He died in 1953.

Hellman was born in 1890 in Krasilov, Ukraine, and he studied in the yeshivah of Odessa and at the Academy in St. Petersburg (Oriental languages). He worked as a teacher in Nikolayev and in Odessa before immigrating to America in 1922. There too he continued to teach, until he settled in Jerusalem in 5696 [1936]. He died in 1961.

הדאר was launched by the Hebrew Post Publishing Co.—which was composed of the Alpha printing house and various individuals (Persky [1954], 22)—following the collapse of העברי [#903] and התרן [#924]. It appeared as a daily (no weekend issues) until vol. 2, no. 203 (7 July 1922), when it was transformed into a weekly. הדאר contains Jewish and general current events, literature, literary criticism, articles for educators, etc. הדאר was a vocal proponent of Hebrew culture in America and among its contributors were important Hebrew writers from America and the world over. *LFD-NYL*, 7:520 records Aaron Frankel as an assistant editor during the period when it was issued as a daily. הדאר initially cost three cents per issue or ten dollars for an annual subscription; with vol. 2, no. 204 it became five cents per issue; with vol. 4 an annual subscription became five dollars and one issue cost ten cents. Vol. 5 is labeled in Hebrew as "fourth year." Vol. 4, no. 42 has an advertising supplement (pp. 11-14) for the Shilo publishing house with its own masthead ("המבשר | מופיע לפרקים בהוצאת "שילה", ניו-יורק. | תשרי, תרפ"ה [מס'] ב אוקטובר, 1924") . The initial circulation of the daily edition was nine thousand before it declined rapidly (Persky [1954], 22). The "demise [of the daily] caused the usual loss to the small investors who had pooled their funds to create it. Its end proved to be a financial disaster for at least one man. The owner of the plant where the paper had been printed was a German immigrant, who had continued to print the paper even when the bills could not be met. The $20,000 owed to him by *Hadoar* bankrupted his business. He died shortly after the failure. Even the workers lost considerable sums. The paper was threatened with a strike each Monday because it had not paid them. The enthusiasm and idealism of the founders had trickled down, however, and the workers continued to work for reduced wages. Most of them had donated the equivalent of a week's salary to the fading paper, and others had agreed to work for half wages until such time as the paper could pay them" (Brown, 159). After eight months, the daily edition was suspended on 29 June 1922. It was revived as a weekly on 7 Jul. 1922 by the Histradruth Ivrith, which assumed ownership from the Hebrew Post Publishing Co. (Persky [1954], 22). In a country where many Hebrew periodicals lasted but a few months, or even less, הדאר is distinguished by its longevity. It continues to appear in the twenty-first century and was reorganized as a quarterly in the fall of 2003 (vol. 83, no. 1), when the Hebrew College of Boston became a co-publisher. See Brody; Brown, 157-62 and *passim*; Gordon; Kabakoff (1978), 334-6; Kabakoff (1982); E. R. Malachi "שבעים", 673-5; Pelli (1995); Pelli (1997), index; Persky (1927), 327-9; Persky (1952); Singerman (1986), 284-6; Singerman (2001), 327; Zausmer (1957), 101-5.

Other works (Ribalow): introduction to #494. See *BHB1*; bibliography in Ribalow (1955), 405-16.
Other works (Hellman): see *BHB1*; Kressel.
References (Ribalow): *AJYB* 56 (1955), 571; *EJ*; Epstein (1952), 2:420-7; Halevi, 158-62; JTSA Archives (ARC 95); Kabakoff (1978), index; Kressel, 1:855-6; *LFDNYL*, 8:440-1; Mikliszanski, 185-91; *NYT* (18 Sept. 1953), 23:3; Rejzen (1926), 4:314-6 (portrait); Ribalow (1955), 15-23 (portrait); *UJE*, 9:154; Waxman (4:1075-6); *WWIAJ* (1928), 561; *WWIAJ* (1938), 851.
References (Hellman): *BHB1*; Kressel, 1:610; Pelli (1997), index.
For biography, other works and references (Lipson): see #480.

935 תרבותנו

קבץ מאמרים ורשימות של תלמידי בית–המדרש "תרבות" מזכרת לחג סיומם ערוך על–ידי ראובן ולינרוד נפתלי ויזן ופנחס ווייס

Author: [Reuben Wallenrod] [ראובן ולינרוד [ולנרוד, וואלינרוד, וואלנרוד, ואלנרוד
Author's father: בוריס
Author: [Naphtali Wisen?] נפתלי ויזן
Author: [Pinehas Weiss] פנחס ווייס
40, [1] pp. + wrappers 8vo
New York, 5685/1924
Publisher/printer: *s.n.*
Title page (p. 1): border.
Includes: table of contents (p. 2); editors' note (p. 4); errata (p. [1]).
Graphics: portrait of graduating class (p. 3).
Pointed text (pp. 10-1, 35-6).
BHB1; Brody, 159; Brody-Zeldner, 222.
Copies: JNUL; *LUB; *YGC (lacks wrappers, p. [1]).

Wallenrod was born in Wizna, Byelorussia, in 1899 and he received a traditional and general education in neighboring Slutsk. He immigrated in 1920 to the Land of Israel, where he worked on roads. He left shortly thereafter to study in France. He settled in America in 1923 and he studied at the Tarbut teachers college, Columbia and New York University. (He also studied in Paris in 1932). He taught Hebrew at JTSA and Brooklyn College and achieved the rank of professor at the latter institution. Wallenrod published Hebrew essays, grammars, literary criticism and novels and short stories that "describe the life of immigrant Jews in the United States and their difficulty in adjusting to their new surroundings" (*EJ*). He also contributed to the Hebrew press and published books in English and French. Wallenrod died in 1966 in Silver Spring, MD.

תרבותנו was published as a journal for the 1924 graduating class of the Tarbut teachers college in New York. It was edited by Wallenrod, Wisen and Weiss, members of the class. It contains contributions (including poetry) by David Avrech, Deborah Eden, Naphtali Einbinder, Dr. Simon Ginzburg, Zevi Hofman, Simah K., Jacob Levin, Isaac Nesel, Daniel Persky, Dr. Rab, M. Rabiner, S. Z. Reis, Moses Reuveni, Tziporah Shapira, M. Shlosh, Abraham Sho'er (teacher), "Tel-Lavan" (P. Weiss, according to ms. note in YGC), Wallenrod, Moses Weinryb, Pinehas Weissberg, Wisen and Zevi Zazulah. On the Tarbut school, see Pelli (1997), index.

Other works (Wallenrod): see Kressel.
References (Wallenrod): *AJYB* 68 (1967), 534; *BHB1*; *CDAJB*, 2:667; *EJ*; Epstein (1943), 91-105; Epstein (1952), 2:370-90; Kressel, 1:692; Mikliszanski, 145-9; *NYT* (28 Dec. 1966), p. 43:2; Pelli (1997), 302, 313; Spicehandler (1993), 94; Waxman, 5:204-6.

936 עתידות ישראל
משא ציון השקפה כללית על מצב ארץ יהודה

Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[4], 107, [1] pp. + wrappers 12mo
Newark, [5651/1891]
Printer: Ephraim Deinard
Front wrapper: border; extended writing.
Title page (p. [1]): border; extended writing.
Includes: preface (pp. [2-4]); errata (p. [1]).
Berkowitz (1964), 156; *BHB1*; *JA* #4185; *KA* #657; Schapiro (1937) #13.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This Zionist tract contains "essays on the political status of Palestine and its future for the Jews" (Schapiro). On the background behind Deinard's proposal that representatives be dispatched to Washington to pressure government officials to intercede with the Ottomans on behalf of the Zionist movement, see Feinstein (1965), 145-6; Kabakoff (1978), 31. On Hovevei Zion and Deinard's own Shavei Zion, discussed on pp. 103-7, see Berkowitz (1964), 137*ff*; Feinstein (1965), index. On Deinard's anti-Montefiore polemics, see Berkowitz (1964), 132. This work cost fifty cents (f.w.; forty cents in


עתידות ישראל

משא ציון

השקפה כללית על מצב ארץ יהודה המדיני בכלל
ועתידותיה לישראל לימים יצרו.

עם-רב אתה וכח נדול לך (יהושע י"ז י"ז)

מאת הנוסע

אפרים דיינארד.

נואַרק.

בדפוס המחבר

אלף תתכ"ג לנלותנו.

מחירו 50 סענט.

הלאם 3.10 [4 Feb. 1904], p. 79 [#915] and #954, vols. 1-2, b.w.v.). The imprint date is 1,823 years to the exile. Deinard records the date as 5652 [1892] in *אור מאיר*, p. 82, no. 233 [#255], though this may refer to the second volume [#938]. Deinard wrote that this was the first book that he published in America (p. [2]); in fact, he had previously published a periodical (#899), edited the work of another author (#1064) and authored a number of works under pen names (#407, #408). For a critical review, see N. S. Libowitz, *טנא בקורים*, 7-25, rpt. and rev. in *idem*, *אפרים דיינארד וספריו באמעריקא*, 3-9 [#259].

For biography, other works, approbations granted and references: see #251.

937 מלחמה לד' בעמלק

Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
VIII, 64 pp. + wrappers 12mo
Newark, 5692 [1892]
Printer: E. Deinard, 180 Howard St.
Title page (p. I): border; extended writing.
Includes: adv. for citrons from the Land of Israel (b.w.).
Berkowitz (1964), 156; *BHB1*; *JA* #4317; *KA* #493; Schapiro (1937) #14.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Deinard published *מלחמה לד' בעמלק* as part of his campaign to convince the public to purchase *etrogim* (citrons for ritual use on Tabernacles) grown only in the Land of Israel and to boycott those from Greece (Corfu). It contains the writings of various rabbis (with signatures from more than two hundred) and newspaper articles on the matter. He sent it to all who requested it for twenty cents in "postage stamps" (b.w.). Deinard planned to publish a second volume with letters he would receive from rabbis after the first was put to press (pp. VIII, b.w.). *מלחמה לד' בעמלק* cost fifteen cents (*הלאם* 3.10 [4 Feb. 1904], p. 79 [#915]; #938, p. [1]; #954, b.w.v.). For a critical review, see N. S. Libowitz, *טנא בקודים*, 26-40 [#253], rpt. in *idem*, *אפרים דיינארד וספריו באמעריקא*, 9-15 [#259]. Deinard, the most vocal opponent of the Greek *etrogim*, had been interested in the matter as early as 1884. The issue assumed a sense of urgency following the outbreak of anti-Semitic activity in Corfu in 1891. Hovevei Zion groups in America and around the world campaigned that only Land of Israel *etrogim* be purchased in order to support Zionist pioneers and, at the same time, punish Corfu. Deinard established the Zion Etrogim Company with Bernard Drachman and Adam Rosenberg in 1892. Among those Deinard attacked for continuing to support the Corfu *etrog* farmers were A. L. Germansky, Kasriel Hirsch Sarasohn, George Selikovitsch and Zev Wolf Schur (*cf.* Feinstein [1965], 44-5, who counts the latter among the supporters of the boycott). See Berkowitz (1964), 142-3; Feinstein [1965], 42-5; Kabakoff (1975), 18-20, 28; Kabakoff (1978), 24-6; Kaganoff (1989-90), 56; *OZ*, 351; #954, vol. 2, pp. 55-6. On this matter, also see #738, vol. 3, p. 24; Joseph Elijah Fried, *ספר אלומת יוסף* (Jerusalem: Samuel Halevi Zuckerman, 5669 [1909]), ff. [2b], 53b - 55a.

For biography, other works, approbations granted and references: see #251.

938 עתידות ישראל

יפיץ אור לחשכת הקאלאניזאטיאן בארץ הקדושה הנתונה בידי איש אחד, ותוצאותיה לתקות ישראל וליעודנו הלאמי ... חלק שני

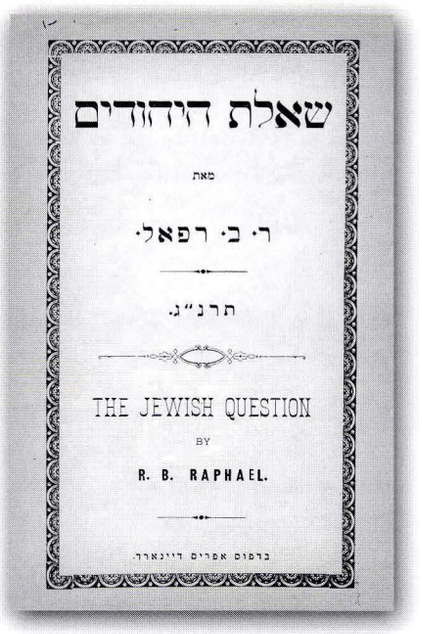
Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[3], 47, [1] pp. 12mo
Newark, [5652 {1892}?]
Printer: [Ephraim Deinard]
Title page (p. [1]): extended writing.
Includes: preface (pp. [2-3]); errata (p. [1]); adv. for Deinard's bookstore, including #407, #937, #408 (p. [1]).
Berkowitz (1964), 156; *BHB1*; *JA* #4185; *KA* #658; Schapiro (1937) #13.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This Zionist tract is vol. 2 of #936. The first section (pp. 1-32) originally appeared in Deinard's **הלאמי**, nos. 9-11, 15-8 [#899]. It contains an indictment of Baron Edmund Rothschild's policies regarding Jewish pioneers in the Land of Israel ("**למען ציון לא אחשה**"), the response of R. Zadoc Kahn of Paris and Deinard's counter-response. Though Rothschild had addressed Deinard's grievances, the latter considered it imperative to reprint the articles for the benefit of historical posterity (pp. [2-3]). The second part (pp. 37*ff*) contains new criticisms of Rothschild. On American Zionists, see p. 47. Deinard offered this work free of charge to all those who sent him fifty cents in "postage stamps" (p. [1]). Berkowitz (1964), *JA* and Schapiro (1937) record that vols. 1-2 were printed together in 1891; however, there is a reference in vol. 2, p. 33 to a work published in 5652 [1892] (Deinard himself records 5652 [1892] in **אור מאיר**, p. 82, no. 233 [#255], though it is not clear if he is referring to #936 or #938). Friedberg records 5653 [1893]. On Deinard's feud with Rothschild, see Berkowitz (1964), 6-7.

For biography, other works, approbations granted and references: see #251.

939 ... שאלת היהודים
The Jewish Question

Author: R[alph]. [Raphael] [Dov] B[ear]. Raphael [Visansky?] .ר[פאל] [דוב] ב[ער]. רפאל [ויסנסקי?]
Author's father: יחיאל
[1], 224, VIII pp. 8vo
[Newark], 5653 [1893]
Printer: Ephraim Deinard
Title page #1 (p. 1): border; English.
Title page #2 (p. 107): border; English; "נחלת אבות שאלת היהודים חלק שני ... The Jewish Question Tom II."
Includes: dedication to father (p. 3); addenda (pp. I-VIII); errata (Heshvan 1893) (p. VIII).
Graphics: illustration (p. [1]).
BHB1; *JA* #4578; *KA* #765.
Copies: HAR; HUC; JNUL; LUB; *YGC.


שאלת היהודים

מאת

ר· ב· רפאל·

תרנ"ג.

THE JEWISH QUESTION

BY

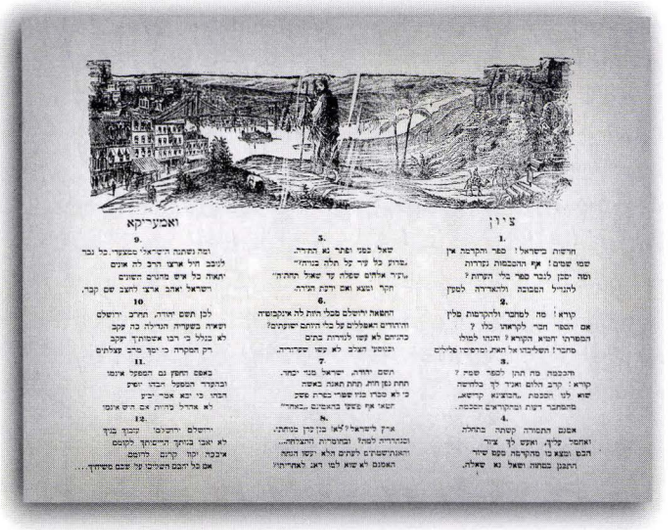
R. B. RAPHAEL.

ברמום אפרים דיינארד.

Raphael was born in Kalvarija, Lithuania, in 1856 and he studied in a Lithuanian yeshivah. He immigrated to Pittsburgh in 1871 and practiced the craft of producing fine jewelry from hair. He did not continue his formal studies in America, though, as an autodidact, he studied English, astronomy, the violin and musical composition. Raphael was an active member of Hovevei Zion and it was in his home that Pittsburgh's chapter was reactivated in 1893. The Daughters of Zion was also formed in his house by his daughter Rose and her friends. A supporter of agricultural labor, in 1894 Raphael purchased a farm in Baden (twenty-one miles outside of Pittsburgh). The foreclosure of his mortgage two year later (and ill-health?) forced him to return to Pittsburgh, where he a opened a men's clothing store. Raphael contributed to the American Hebrew press and he wrote on contemporary issues pertinent to the immigrant community. He attended the 1902 convention of the Federation of American Zionists and convinced the delegates to choose Pittsburgh as the site for the 1903 convention. Raphael died one month before it was convened. For verse in his honor, see #415 (stanza #48). (Feldman, 312n3 identifies his surname as Visansky.)

This "early Zionist tract, part polemic and part vision" posits that only in a reconstituted autonomous homeland in the Land of Israel could the Jews be safe from anti-Semitism and be free to develop their spiritual life. In his scheme, American Jews would purchase land for settlers (Karp). There are references to American conditions. *E.g.*, on social-exclusionary anti-Semitism and hotels, see p. 15; on Reform, see p. 19. The second part contains an anti-Reform polemic (*KA*). The folded

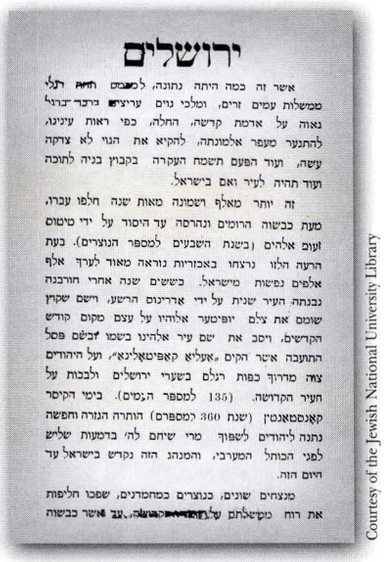
in frontispiece contains an indictment of American Jewry for forsaking Zion (p. [1]). In a poem in the frontispiece, Raphael asked, incorporating a quotation from the Yom Kippur *Ne'ilah* liturgy, why "is every city built on its hilltop while the City of God [Jerusalem] is degraded to the nethermost depth"? He furthermore complained that "Israel loves his land [only] for the purpose of digging graves." In the accompanying illustration the traditional immigrant (carrying a Torah scroll) is depicted as *en route* to America (the Brooklyn Bridge and Lower East Side tenements await him) and having turned his back on Zion. The artist was "Schwartz 14 Ann St. N.Y." The addenda/ errata were set in a different type than the main text and are dated later than the imprint date. The imprint place is recorded based on *KA*. Raphael's manuscript is at the Library of Congress. For selections in English translation, see Selevan (1977). See Kabakoff (1976), 224; Karp (1992-3), 199; Karp (1991), 299-300.



Other works: contributed to #900, #905.
References: Drachman, 87; Feldman, 216-7, 219; Karp (1991), 298-300; Selevan (1977); *USJ*, 4:646.

940 ירושלים

Author: [William E. Blackstone] [ויליאם ע. בלעקסטון]
22 pp. 16mo
[Oak Park, IL], [1896]
Publisher/printer: *s.n.*
Title page (p. 3): caption title.
Graphics: illustration; map (pp. 1-2).
JA #5133 (no copies).
Copies: *JNUL (lacks ill. and map).



Courtesy of the Jewish National University Library

Blackstone (1841-1935), a Chicago businessman, was a Christian missionary. Stemming from his involvement with the revival of premillennial theology, which posits that the Jews must be reconstituted in the Land of Israel prior to the Second Coming, Blackstone was involved on behalf of Zionist causes and argued that the Land of Israel belongs only to the Jews. He is particularly remembered for organizing pro-Zionist petitions that were sent to Presidents Harrison and Wilson supporting Zionist colonization. On his relationship with R. Abraham Jacob Gerson Lesser, see #943. Opposition to Blackstone was expressed by Zev Schur in #1067 (Feinstein [1965], 61; Kabakoff [1958], 435).

This Christian Zionist pamphlet was also published in English, Yiddish and Ladino. Blackstone distributed it free of charge (p. 22). On American Reform, see p. 10. Imprint information is recorded based on *JA*, who follows Stephen S. Wise, *A Zionist Bibliography* (New York, 1900). *BHB1* and *KA* record the imprint place as Chicago. *BHB1* records the imprint date as ca. 1894.

Other works: #1077.
Reference: Duker; *EJ*; Feinstein (1965), 5-77; Gutstein, 404-6; Lebenson, 164-70; Meites, index; Obenzinger; Yaakov, index.

941 היש משפט לשון לשפת יהודית?
תשובה ברורה לשוטני שפת יהודית המדברת

Author: [Alexander Harkavy] [הרכבי] אלכסנדר הארקאווי
Author's father: יוסף משה
24 pp. + wrappers 8vo
New York, 5656 [1896]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w., without border.
BHB1; *JA* #5006; *KA* #361; *הארקאוו'יס ביא–ביבליאגראפיע*, p. 9.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This defense of Yiddish as a proper language was originally serialized in *נר המערבי*, vol. 1, nos. 2, 3, 8, 9 [#908]. New type was set for some pages of the book form edition and the two texts have minor differences. *E.g.*: *נר המערבי* contains an extra thirteen words (no. 2, p. 18, lines 2-3) that are not in the pamphlet edition of *היש משפט*; there is a dropped letter (*vav*) in *היש משפט* (p. 6, third line from the bottom) that is not in *נר המערבי*; "Kא" in *נר המערבי* is corrected for "בא" in *היש משפט* (p. 6). Harkavy published a Yiddish translation of the work in Minikes's יאהרבוך (1906).

For biography, other works and references: see #237.

942 תשעה באב בירושלים
נעתק משפת רוסיא לשפת עבר ואנגלית

Author: [Judah Leib Lahovitzky] [יהודה לייב לאחוביצקי]
Author's father: דוד
Author: [Joseph {Josep} Magil {Magilnicki}] [מאגילניצקי] יוסף [יוזל]
Author's father: יהודה
20 pp. + wrappers 16mo
Philadelphia, 5657 [1897]
Printer: Joseph Magil, 708 South 5th St.
Front wrapper: border; extended writing.
Title page (p. 1): border; English; extended writing.
Includes: adv. for Magil's Bnai Zion School (f.w.v.); adv. for Magil and Bros. print shop (b.w.v.).
BHB1; *JA* #5040; *KA* #988.
Copies: *JNUL; LUB.


תשעה באב
בירושלים
נעתק משפת רוסיא
לשפת עבר ואנגלית
(נדפס בבתכתבי העתים: "Jewish Exponent" ו"העברי")
מאת
יוסף מאַגיל(ניצקי)
מורה שפה"עבר בבני ציון סקולי בפילאדעלפיא
ועתה נדפס מחדש
בדפוס של המעתיק
708 סויטה סאָטה סטרים, פילאדעלפיא, פא.
התרנ"ז · שאפ תחכ"ח לנצוחנו.

Courtesy of the Lubavitch Library

תשעה באב בירושלים contains Lahovitzky's observations on his visit to Jerusalem during the annual mourning period leading up to Tishah be-Av (Ninth of Ab) and on that fast day itself. He called on all Jews, including those in America, to make an annual pilgrimage to Jerusalem on Tishah be-Av (pp. 6-8). The author is recorded as Lahovitzky in *BHB1*. He originally authored *תשעה באב בירושלים* in Russian and Magil translated it into Hebrew. Magil published it in *Jewish Exponent* and *העברי* (p. 1) before issuing it in pamphlet form. He apologized: "Because I was rushing to publish this pamphlet in time for Tishah be-Av [Ninth of Ab], I was unable to edit it properly and, to my regret, some errors have remained" (p. 20).

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

943 ספר באחרית הימים

שיחה בין אב ובנו, ויסודתה בהררי קדש, כי קדש ישראל לה', ותקותם נאמנה.

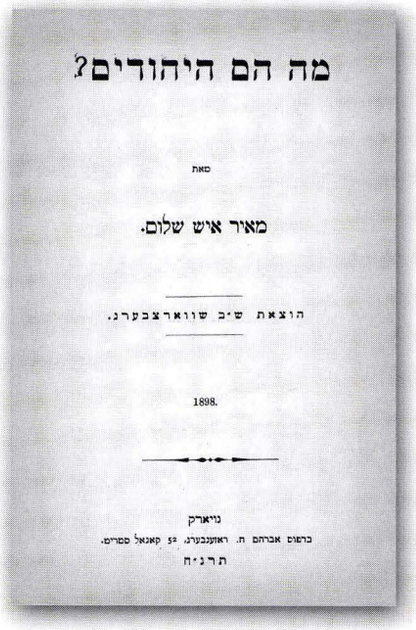
Author: [Abraham Jacob Gershon Lissa {Lesser}] [אברהם יעקב גרשון לעססער [לסר, ליססא]
Author's father: עזריאל מאיר
Author: H[ermann]. [Moses Hayyim] Eliassof [עליאשאף [עליאסאף [משה חיים] .ה[רמן]
Author's father: משה
9, 37 pp.; <[2], XIII, [3]-61 pp.> + wrappers 4to
Chicago, 5657/1897
Chronogram: קיבוץ גליות
Publisher: N. Gonsior & Co., Litho-Printers and Publishers, 303-305 Dearborn St.
Printer: N. Gonsior & Co., Litho-Printers and Publishers, 303-305 Dearborn St.
Front wrapper: border; extended writing.
Back wrapper: border; extended writing; "In the Last Days. A Dialogue between Father and Son, Concerning the Hope of Israel. Translated from Rabbi A.J.G. Lesser's Hebrew Original, by H. Eliassof."
Title page #1 (p. 1): identical to f.w., without border.
Title page #2 (p. <[1]>): "B'akharith Hayamim (In the Last Days.) A Dialogue Between Father and Son, Concerning Israel's hopes, in thirteen themes containing twelve hopes. Written upon the request of a prominent Christian minister."
Includes: preface (pp. 3-5); copyright, by Lesser, 1897 (p. <[2]>); preface (pp. <I-VI>).
Other languages: English (translation).
Rashi type.
BHB1; *JA* #5205; *KA* #71; Mishkin #23.
Copies: HUC; JNUL; LUB; *YGC.


ס פ ר
באחרית הימים
שיחה בין אב ובנו, ויסודתה בהררי קדש, כי קדש
ישראל לה', ותקותם נאמנה.
שלשה עשר מאמרות
ובהם שתים עשרה תקות
אברהם יעקב גרשון בן ר' עזריאל מאיר ז"ל לעססער
הגדול ובני יעקב, רפה משקאנא אי"ל. במדינת אמעריקא השמורת.
ה. עליאשאף נ"י. מפה מישקאנא.
קיבוץ גליות לפ"ק
נדפס בשנת
בדפוס ר' נפתלי גאנסיאר סוחרספא. בהרחוב דירבארין נומער 303.
בפה מישקאנא.

Lesser wrote this fictional dialogue between a father and his son at the behest of "one of the prominent Christian clergymen." Moved by Zionist pioneers he observed during a trip to the Land of Israel, the clergyman wished to present a pro-Zionist petition to the president of the United States and he hoped Lesser would write a Zionist treatise based on Jewish sources. At first hesitant to comply, Lesser later relented and composed *באחרית הימים* (pp. <III-V>). In addition to touching upon almost all facets of the ingathering of the exiles mentioned in traditional sources, the book also discusses whether the government of a reconstituted Jewish state would be a republic or a monarchy and it confronts the issue of dual loyalty. The unnamed "clergyman" was William F. Blackstone, who had returned from a trip to the Land of Israel in 1889 (*KA*; *USJ*, 3:574; Blackstone was a missionary, but not an ordained clergyman). Lesser wrote that he was first approached by the clergyman "about five years ago." Lesser composed this work not long after, *i.e.*, early in the decade, but it was not immediately published because the clergyman lost interest (p. <V>). The English translation was rendered by Eliassof and checked by Bernhard Felsenthal (p. <5>). See Ju. Isaacs, 353-5. On Blackstone, see #940. The printer is also listed as Naphtali Gonsior of Warsaw, 303 Dearborn St. (f.w., p. 1).

For biography, other works and approbations granted (Lesser): see #701.
For biography, other works and references (Eliassof): see #406.

944 מה הם היהודים?


מה הם היהודים?

מאת

מאיר איש שלום.

הוצאת ש. ב. שוואַרצבערג.

1898.

ניו־יארק

בדפוס אברהם ח. ראזענבערג, 52 קאנאל סטריט.

תר"נ"ח

Author: [Meir Ish-Shalom {Isch-Schalom, Friedmann}] מאיר איש שלום [פרידמאן]
Author's father: ירמיהו
[1], 15 pp. + wrappers 8vo
New York, 5658 [1898]
Publisher: S. B. Schwartzberg
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: plain.
Title page (p. [1]): identical to f.w.
BHB1; *JA* #5352; *KA* #434.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This essay on whether or not the Jews are a nation is an offprint from *נר המערבי* 2.3 (Sept. 1897), 121-8; 2.4 (Dec. 1897), 185-91 [#908]. Ish-Shalom originally wrote it in during July and August of 1897 (p. 15). The first printing in *נר המערבי* is Benedikt #120; the book form edition is not recorded in Benedict or Benedikt.

For biography, other works, approbations granted and references: see #585.

945 ספר רוח יעקב

יכלכל באורים במקרא ובאגדות חז"ל הסתומים, נפלאות במליצות החכמים וחדותם, רוח ממללא המדבר על כל נעלה ונשגב בישראל, על נפש העם ורוחו, מפלגותיו השונות, תחיתו הלאומית ותעודתו בחיים, תקותו ובטחונו לימים יצרו, על ציון ועל מקראיה באחרית הימים.

Author: [Jacob Hurwitz {Horowitz}] יעקב הורוויץ
Author's father: שלמה זלמן
[1], IV, 66, [2] pp. + wrappers 8vo
New York, 5658 [1898]
Printer: Joel Aronson, 139 E. Broadway
Front wrapper: border; extended writing.
Title page (p. [1]): extended writing.
Includes: preface (pp. I-IV); postscript (p. 66); subscribers (pp. [1-2]); errata (p. [2]).
BHB1; *JA* #5184; *KA* #749.
Copies: HAR; HUC; LUB; *YGC.

This "collection of [nine] addresses on Zionism originally delivered in Yiddish ... are written in a pure and expressive, almost classic, Hebrew, [and] display an excellent acquaintance with the Bible and Talmud, considerable ingenuity in applying obscure Biblical and Midrashic passages to modern conditions, and a warm and enthusiastic Jewish national and religious spirit, and have, no doubt, had considerable influence in stirring up enthusiasm for the cause of Zionism among Hebrew reading circles" (Drachman, 86). For a reference to Hurwitz's activities as a Zionist preacher in America, see p. III. He could not publish all of his manuscripts because of prohibitive printing costs (p. III) and he considered *ספר רוח יעקב* the first volume of a larger work (p. 66; see #972 for vol. 2). It was received well (see #972, p. 5). *ספר רוח יעקב* was reprinted,

together with #972, by Moinester Publishing Co. of New York in 5696 [1936]. For reviews, see #790, pp. III-IV (by W[olf]. Schur, Aaron Royz of Providence, Isaac Mirsky [?] and Bernard Drachman). *BHB1* records that some copies of Hurwitz's ספר ניצוצי אור contain 12 pp. of approbations for ספר רוח יעקב and #790, and that these pages also appear in ספר רוח יעקב. The *BHB1* and YGC copies of ספר רוח יעקב do not contain any approbations. See Kaganoff (1989-90), 51.

For biography, other works and references: see #790.

946 ספר ציון

הוא חלק שני מספר ברית יצחק כולל דרשות בענין ישוב ארץ ישראל, לכל מועדי השנה, בדבר חנוך הבנים, כבוד תלמידי חכמים, בדבר דרישת שלום הממשלה. גם יבאו בו שירים נעימים מעוררים לב בני הנעורים לאהבת ציון. כלם בשפת עבר קלה ואיזה דברים נחוצים בשפת אנגלית


ספר

ציון

הוא חלק שני

מספר ברית יצחק

כולל

דרשות בענין ישוב ארץ ישראל, לכל מועדי השנה, בדבר חנוך הבנים, כבוד תלמידי חכמים, בדבר דרישת שלום הממשלה. גם יבאו בו שירים נעימים מעוררים לב בני הנעורים לאהבת ציון. כלם בשפת עבר קלה ואיזה דברים נחוצים בשפת אנגלית

על ידי

יצחק יהודה ליב קאדושין המוהל

שוחיה מלפנים ראש ישיבה ומ"מ בעיר פינסק.

נדפס

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך (יש' נ"ב)

נויארק

1898

בדפוס א. ה. ראזענבערג, 52 קאנאל סטריט, נויארק.

Author: I. L. [Isaac Judah Leib] [Jacob Louis] Kadushin יצחק יהודה ליב קאדושין

[2], 43, B, [1] pp. 12mo

New York, 1898

Chronogram: מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אומר לציון מלך אלהיך

Printer (p. [1]): A. H. Rosenberg, 52 Canal Street

Printer (p. [2]): I. Goldmann, Steam Printer, Cor. New Chambers & William Sts.

Front board: border; extended writing.

Title page #1 (p. [1]): identical to f.b.

Title page #2 (p. [2]): English only; extended writing; "Zion. II. Part of Brith Itzhak Prayers and Speeches Designed for Holidays and All Other Occasions. Compiled by Rev. I.L. Kadushin."

Includes: a.a. (139 Division St.) (p. [2]); preface (pp. 1-3).

BHB1; *JA* #5189; *KA* #693; Wachs #542.

Copies: JNUL; LUB; *YGC (bound with #579).

Following the popular reception of his ספר ברית יצחק [#579], Kadushin obliged the wishes of readers and published a second volume as ספר ציון, containing additional sermons for various occasions. Many of the sermons were inspired by Herzl's ideas and "many ... also appear in English translation so that our children will be familiar with ... [Zionism] in order to strengthen of our holy religion" (p. 2; there is actually only one English sermon, on pp. A-B; for the Decalogue, Maimonides's 13 Principles and the "Night Prayer for Young Children," in English, see p. 40). For poems by Menahem Mendel Dolitzky ("שירי ציון", "אם אשכחך" and "על חרבות ציון"), see pp. 6-11, 13, 17-20. For "A Sermon to Pray on Behalf of the Government" (on the Spanish-American War and the "great and holy obligation to sacrifice our ... blood on the altar of the battlefield" against "our enemy"), see pp. 3-4 (not mentioned in the discussion of patriotic Hebrew literature on the Spanish-American War in Kabakoff [1978], 250-68). Kadushin homiletically explained that Revelation occurred in a desert wasteland, and not in a settled city, so that Americans would not argue that the commandments were only relevant for that particular city and not for them (p. 31). For a page to record the anniversary of a death, see p. [1]. See Kaganoff (1989-90), 51.

For biography, other works and references: see #579.

947 ספר ספרת ציון
יכלכל אספת מאמרים שונים, כתובים בידי סופרי ישראל באמעריקא

Author: [Ephraim Deinard] [{אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
VIII, 57, [3] pp. 8vo
New York, 5659 [1899]
Publisher: Mafitze Sifrat Zion
Printer: Joel Aronson, 139 East Broadway
Title page (p. I): extended writing.
Includes: acknowledgments (p. II); memorial to R. Samuel Mohilewer, Zevi (Herman) Shapira and R. Kalman Schulman (p. III); table of contents (p. 57); advs. for #510, #1067 (pp. 57, [2]); general advs. (pp. [1-2]); subscribers (p. [3]).
Other languages: English (p. 19, 47-9).
Berkowitz (1964), 157; Brody, 141; Brody-Zeldner, 121; *JA* #5474; *KA* #618.
Copies: HUC; JNUL; LUB; *YGC.

Among the articles in this journal published by the Mafitze Sifrat Zion Society are some on Zionism and Hebraic culture in America. For a list of Zionist societies in America, see pp. 4-11 (among the locales are Altona, PA, Key West, FL, Knoxville, TN, St. Joseph, ME, and Waco, TX). For letters that Deinard sent on behalf of Mafitze Sifrat Zion to President William McKinley, Benjamin Harrison and Grover Cleveland, see pp. 45-9. For a bio-bibliography of Bernhard Felsenthal, see pp. 55-7. For short reviews by Deinard of #417, #419, #1068, #1099, #1107, #1114 and #1110, see pp. 50-5. For poetry, see pp. 22-3. Deinard records, "on account of an error by the young typesetter my name does not appear on [the title page] of this work, the majority of which I authored" (*KA*, part 1, p. 55n; Berkowitz [1964], 157). However, only seven of the fifteen articles are signed by him (his essay on the Subbotniki was reprinted as #509). Other contributors included Julius [Joel] Aronson, A. B. Dobsewitch, Judah David Eisenstein, Max Nordau, Moses Hacohen Reicherson, Abraham Hayyim Rosenberg and R. Moses Weinberger. "In Ha-Pisgah, vol. 5, no. 40 (July 29, 1898), p. 7-8 [#900] an advertisement appeared announcing a much expanded table of contents than appeared a year later" (Berkowitz [1964], 139n56; for a censored article that was printed separately, see #963). Subscriptions to *ספר ספרת ציון* cost fifty cents. The printer later reported, "I received many subscriptions. Only a few paid the fifty cents in advance, the majority promised to pay once they received the book. After they received it they again promised [to pay], but their promise will forever remain unfulfilled. In the meantime I used my own money to pay the workers, and for this the [Mafitze Sifrat Zion] Society sold me the publication rights in perpetuity" (#963, p. VIII; advs. list the work for twenty-five cents and fifty cents in #963, p. IV; #510, p. [1]; *הפסגה* 6.45 [1 Sept. 1899], 8 [#900]). For reviews, see Libowitz, 23; *הפסגה* 6.41 (4 Aug. 1899), p. 7 and no. 42, p. 7 (Berkowitz [1964], 139n56). See Kabakoff (1978), 29-30.

Among the officers of the Mafitze Sifrat Zion Society (אגודת מפיצי ספרת ציון) were Rev. Julius Aronson (vice president) and Zevi Hirsch Wolfson (secretary) (p. II). "Our goal is to disseminate publicly matters of Torah and wisdom as it pertains to our literature. This first volume, which is before the reader, is only a sample. If our brothers of the house of Israel who reside in America will assist us, then we will not be restricted to short articles. For it is our desire to publish books, long and short, from the mss. in the hands of elderly authors whose names are already known ... [and] have been unable—due to the circumstances of the time and the place—to publish their works ... . [With your assistance] we will be able reach our goal, which will be an honor for the Jews who live in the New World" (p. VIII; no other volumes were published). On the history of the publisher, the Mafitze Sifrat Zion Society (אגודת מפיצי ספרת ציון), see pp. IV-VIII, 8; Berkowitz [1964], 138-40; #963, pp. V-VIII. Deinard refers to it in English as the Hebrew Literary Zion Society of the U.S. (p. 47). On its synagogue, see *הפסגה* 6.45 (1 Sept. 1899), 8 [#900].

For biography, other works, approbations granted and references: see #251.

948 דורש לציון

An Address Supposed to be Delivered at the Cooper Union Zionistic Mass-Meeting, on Sunday October 21, 1900.

Author: Nachman Heller [{הלירן} נחמן העללער]
Author's father: ישראל
8 pp. 16mo [E.p.]
New York, 1900
Printer: Judson & Turberg, 12 Suffolk St.
Title page (p. 1): English.
Other languages: English text.
JA #5755; *KA* #154.
Copies: HAR; *LOC.

This pamphlet contains a Zionist sermon, a poem in honor of Adolph Radin and Heller's Hebrew translation of a poem by Henry Pereira Mendes. Only proof texts are in Hebrew.

For biography, other works and references: see #30.

949 קבץ שירי–ציון ושירי–עם

מאת משוררים נודעים ... העברעאישע און אידישע ציון'ס און פאלק'ס–לידער ... צווייטע פערגעסערטע אויפלאגע.

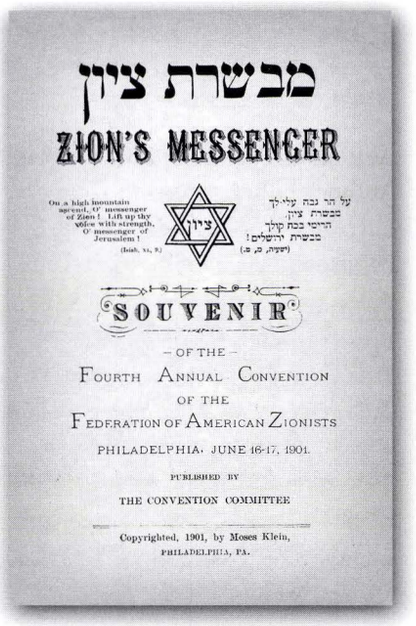
Author: [Joseph {Josep} Magil {Magilnicki}] [מאגיל] מאגילניצקי [יוזל] יוסף
Author's father: יהודה
[32], 19 pp. 18mo
[Philadelphia], [5661/1900]
Publisher: [Joseph Magil]
Printer: [Joseph Magil]
Title page (p. [2]): border; extended writing; Yiddish.
Includes: table of contents (p. [1]); a.a. (708 S. 5th St.) (p. [2]).
Other languages: Yiddish.
Pointed text.
Copies: HUC; *JNUL.

This is the second edition of *קבץ שירי–ציון*. Edited by Magil, it contains: Hebrew and Yiddish Zionist songs by M. Y. Braude, Menahem Mendel Dolitzky, I. Feld, Naphtali Hertz Imber, Ephraim Dov Lipshutz, M. Mane and Sh. Prug; a calendar for 5661/1901-1902 (p. [32]); and advertisements and approbations for Magil's publications. For the third edition, see *KA* #706 (5661 [1901]). For "no. 4 (with the license of the censor of Vilna)," see *KA* #707. For the sixth edition, see #951. For an advertisement for a later edition, see #444, b.w.r.

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

950 מבשרת ציון
Zion's Messenger

Souvenir of the Fourth Annual Convention of the Federation of American Zionists Philadelphia, June 16-17, 1901


מבשרת ציון
ZION'S MESSENGER
SOUVENIR
– OF THE –
FOURTH ANNUAL CONVENTION
OF THE
FEDERATION OF AMERICAN ZIONISTS
PHILADELPHIA, JUNE 16-17, 1901.
PUBLISHED BY
THE CONVENTION COMMITTEE
Copyrighted, 1901, by Moses Klein,
PHILADELPHIA, PA.

Author: [Moses Klein?] [משה קליין?]
48 pp. + wrappers 8vo [E.p.]
Philadelphia, [1901]
Publisher: Convention Committee [of the Federation of American Zionists]
Front wrapper: English; extended writing.
Title page (p. 1): identical to f.w.
Includes: copyright, by Moses Klein, 1901 (f.w.r.); table of contents (f.w.v.); members of the convention committee (f.w.v.); advs. (pp. 23-8, b.w.).
Graphics: illustration of "The Tower of David" (p. 2); portrait of Richard Gottheil (p. 15); photograph of colonists in Rehovot (p. 43); map of the Land of Israel, drawn by Grover and published by Karmel (p. 48).
Other languages: English, German and Yiddish.
Musical notation (pp. 31, 32).
KA #424.
Copies: LUB; *YGC.


Colonists of Rechoboth קאלאניסטען פון רחבות

This souvenir booklet from the fourth convention of the Federation of American Zionists (FAZ) contains articles on Zionism in America, pioneers in the Land of Israel, Richard Gottheil, etc. Matters pertaining to the convention and poetry are also included. Among the contributors were Charles Hoffman, Theodore Herzl, Dr. B[enjamin]. L[ee]. Gordon, David Amram, Rev. Dr. Joseph Krauskopf, Rev. Dr. H[enry]. Iliowizi, Rev. Julius Greenstone, Rev. B[ernard]. C[alonimus]. Ehrenreich, Rev. Dr. G[ustav]. Gottheil, M. Bukansky (Ben Poroth), Dr. M[oses]. Mintz, R. B[ernard]. L[ouis]. [Dov Aryeh Hacohen] Levinthal, A[bner]. Tannenbaum and Wolf Leven-Epstein [Lewin-Epstein]. Most of the contents are in English (for Hebrew contributions, see pp. 3, 4, 32, 41-7). For Hebrew poetry by Hillel Malachowsky, see p. 4. For Imber's Hatikvah, see p. 32. "The Tower of David" illustration (p. 2) originally appeared in #1096 (p. <V>) and the map of the Land of Israel also appears in #441, #959. Moses Klein was the chairman of the Committee on Press and Literature (f.w.v.). On the fourth FAZ convention, see Feinstein (1963), 240-2; Feinstein (1965), 199-201.

The FAZ, the first national Zionist organization in America, was incorporated in 1898 by Richard Gottheil. Initially an umbrella association of constituent societies, in 1915 it was opened to individual members. The FAZ was renamed the Zionist Organization of America in 1918. On the FAZ, see *EJ* (s.v. "Zionist Organization of America"); Feinstein (1963); Feinstein (1965), index; *JE*, 5:355; Sorin, index; #959.

For biography, other works and references: see #295.

951 קבץ שירי–ציון ושירי–עם

מאת משוררים נודעים ... העברעאישע און אידישע ציון'ס און פאלק'ס–לידער ... 6–טע פערגרעסערטע אויפלאגע.


קבץ
שירי־ציון ושירי־עם
— מאת —
משוררים נודעים
קבץ ועתיך
— על ידי —
יוסף בן יהודה מאגילניצקי
מורה הראשי ב„בית הספר לבני ציון"
העברעאישע און אידישע
ציון'ס און פאלק'ס־לידער
יוסף באגילניצקי
6—טע פערגרעסערטע אויפלאגע

Author: Joseph [Josep] Magil [Magilnicki] [מאגיל] מאגילניצקי [יוזל] יוסף
Author's father: יהודה
[21], 10-50, [20], 51-87, [3], 26, [1] pp. 18mo
[Philadelphia], [1903]
Publisher: Joseph Magil, 708 S. 5th St.
Printer: Joseph Magil, 708 S. 5th St.
Title page #1 (p. [1]): border; extended writing; Yiddish.
Title page #2 (p. [5]): English; Yiddish; "Catalogue of Joseph Magil's Publications קאטאלאג פון יוסף מאגלינצקי'ס."
Title page #3 (p. [1]): border; Yiddish only; "נאטען צו יוסף מאגילניצקי'ס קבץ שירי–ציון ושירי עם געשריבען און אראנזשירט פון ... רעוו. בצלאל ווייסבלום".
Includes: a.a. (708 S. 5th St.) (p. [1]); table of contents (pp. [2-3], [2]).
Musical arrangements.
Other languages: English; German; Yiddish.
Pointed text.
BHB2.
Copies: JNUL; LUB; *YGC.

This volume, edited by Magil, contains: a catalogue of Magil's publications (pp. [6-20]); an anthology of Zionist songs, edited by Magil (pp. 10-50, 51-87); musical arrangements (pp. [1-20]); and approbations for Magil's linear Bible translation [#20] (pp. [1-20]). The anthology of Zionist songs contains selections from Rev. M. Y. Brauda, Menahem Mendel Dolitzky, Goldfaden, Naphtali Herz Imber, Solomon ibn Gabirol, Gustav Gottheil, R. Mordekhai Halevi, H. Libushitzky, Y. L. Landau, Ephraim Dov Lipshitz, Hillel Malachowsky, Yehiel Michael Pines, Sh. Prug, N. Rosenbloom, A. K. Shapira, Sarah Shapira, Y. Yonathansohn, Eliakum Zunser, etc. English translations were rendered by Rebecca A. Altman, Henry Pereira Mendes and Frederic de Sola Mendes. Music was arranged by Brauda, Hyman Kohn, Henry Russotto, F. van der Stucker and Rev. Bezalel Weisblum. For "A Letter from Mother Zion to the Reform Jews in America," see 69-72. See pp. 4-26 for letters praising #20. T.p. #2 bears an imprint date of 1903 and t.p. #3 lists the publisher and printer as Magil. *BHB1* catalogues a different sixth edition. For other editions, see #949.

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

952 1. קללתי! (עם תרגום) 2. שירי ציון (עם תוי–מנגינה)

1. MY CURSE (with translation) 2. SONGS OF ZION (with Music)


1. קללתי!
(עם תרגום)
2. שירי ציון
(עם תוי־מנגינה)
מאת יחזקאל לעוויט
Proceeds for the Relief of the Survivors of the
... Kishineff Martyrs ...
Price 15 Cents.
1. MY CURSE
(with translation)
2. Songs of Zion
(with Music)
By Ezekiel Leavitt
New York.
May 1903.
Published by the
ZION
Educational League
61 Rivington St.
Barasch & Derschowitz Printers, 247 Eldridge St., New York.

Author: Ezekiel Leavitt [Levitt] [יהל"ל השני] [לוויט, לויט] יחזקאל לעוויט
Author's father: גרשון מרדכי הלוי
[6] pp. 8vo
New York, May 1903
Publisher: Zion Education League, 61 Rivington St.
Printer: Barasch & Derschowitz Printers, 247 Eldridge St.
Title page (p. [1]): English; extended writing.
Graphics: portrait of Leavitt (p. [1]).

Other languages: English (translation and transliteration).
Pointed text.
Musical arrangement.
KA #727.
Copies: HAR; *YGC.

"This Pamphlet has been printed gratis as their contribution to the Keshinieff [*sic*] Relief Fund by Barasch & Derschowitz Printers" (p. [5]). It contains two poems by Leavitt: "My Curse !קללתי" and "Songs of Zion שירי ציון." The first was translated into English by Adam Rosenberg and the second was set to music by H. Cohen (pp. 4-6). On the Kishinev pogrom of 6-7 April 1903, which outraged American Jewry, see *EJ*, 10:1064-6. On Rosenberg, an early American Zionist, see Feinstein (1965), index; Kabakoff [1966], index; Kabakoff [1978], index; Zausmer (1957), 132-44.

For biography, other works, approbations granted and references: see #314.

953 ספר זכרונות ציון
יכלכל מעשים וזכרונות, מתקופת הישוב החדש בארץ ישראל

Author: [David Panitz?] דוד פאניץ
73, [1] pp. + wrappers 8vo
Baltimore, [5664/1903]
Printer: M. Silberman, 922 E. Baltimore St.
Front wrapper: border; extended writing.
Includes: errata (p. [1]).
BHB1; *KA* #284.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
זכרונות ציון
יכלכל מעשים וזכרונות,
מתקופת הישוב החדש בארץ ישראל.
מאת דוד פאניץ.
ויאמר אלי בן אדם התחיינה העצמות האלה
(יחזקאל ל"ז.)
ונתתי רוחי בכם וחייתם והנחתי אתכם על
אדמתכם. (שם)
מחיר הספר - - - - 50 סענט.
דרוק פון ס. זילבערמאן, 922 א. באלטימארע סטריט,
באלטימארע, מד.

Panitz was born in Eastern Europe (the Russian Empire?) and he received a traditional *heder* education. Influenced by Moses Montefiore and *Daniel Deronda*, he came under the Zionist spell during the mid-1870s. Panitz was joyfully conscripted into the army ca. 1876. Immediately after his discharge in 1885, he established a Zionist society. He left for London in 1890 and was involved in the founding of Ahavat Zion, a local Zionist society. He immigrated to Baltimore in the summer of 1894 and was active in Hevrat Zion.

This chronicle of the activities of local Zionist societies in London and Baltimore includes the author's correspondence; among his American correspondents were Zev Schur and Herbert Bentwich. Panitz printed a poem by Naphtali Herz Wessely in place of a preface (p. 1). For a poem in his honor by "my friend the nationalist poet Abdon b. Hillel the Pirathonite," see p. 58. *זכרונות ציון* contains autobiographical information, though Panitz was deliberately vague with naming cities in Eastern Europe. On a Zionist society for American soldiers in Manila, see p. 59. "The *degeshim* and the *hataf patah* are missing ... because there was not enough Hebrew type with vowels. For this very reason I also omitted the vowels from the poem [on p. 58]" (p. [1]). Pp. 1-13 were originally serialized in *העברי*, vol. 9, nos. 22, 23, 26, 27, 29, 30 [#903]. There is no imprint date, but Panitz wrote that "when the book was already in press," he was informed of the sum of money that a local Zionist society had collected as of New Year's Day 5664 [1903] (p. 63; *BHB1* records the imprint date as [5664/1904] and *KA* as 5663 [1903]). *זכרונות ציון* cost fifty cents (p. [1]).

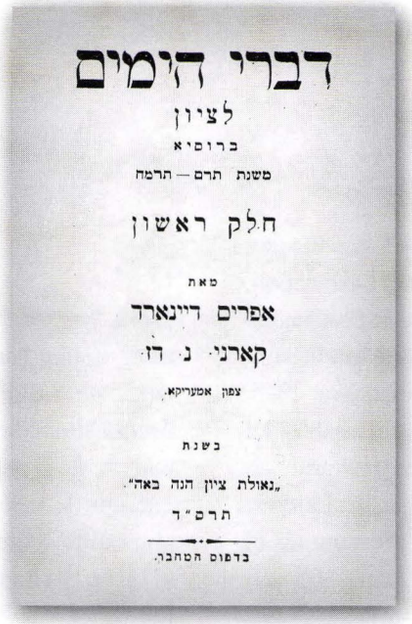
954 דברי הימים לציון ברוסיא
משנת תרם–תרמח

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
Kearny, NJ, 5664 [1904]
Chronogram: גאולת ציון הנה באה
Printer: Ephraim Deinard
Berkowitz (1964), 158; *BHB1*; *KA* #136; Schapiro (1937) #22.
Copies: HAR; HUC; JNUL; LUB; *YGC.

VOL. 1
12, 155 pp. + wrappers 12mo
Front wrapper: plain; "דברי הימים לציון ברוסיא משנת תרם–תרמח חלק ראשון".
Title page (p. 1): identical to f.w.
Includes: "למנוחתך ישראל!", a poem by M. M. Dolitzky (pp. 3-5); preface (p. 6-10); table of contents to vols. 1-2 (pp. 11-12); errata (p. 12); price-list for other works authored or published by Deinard (b.w.v.).

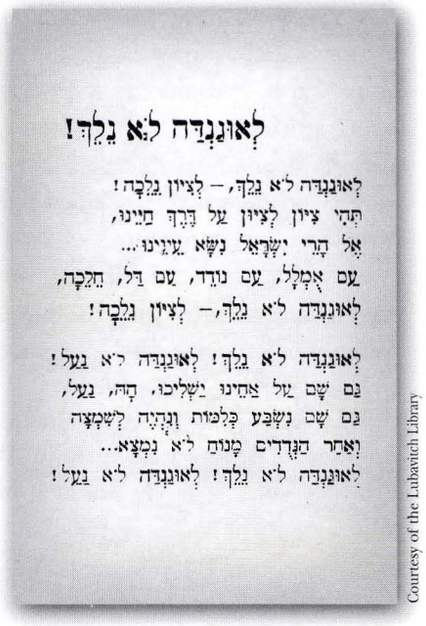
VOL. 2
20, 64 pp. + wrappers 12mo
Front wrapper: plain; "דברי הימים לציון ברוסיא משנת תרם–תרמח חלק שני".
Title page: identical to f.w.
Includes: preface (Elul 1904) (pp. 7-20); endnotes for vols. 1-2 (pp. 63-4); a.a. (86 Windsor Street) (b.w.v); adv. for works written or printed by Deinard (b.w.v.); price-list for other works authored or published by Deinard (b.w.v.).

דברי הימים "deals with the growth of Zionism and colonization [from 1880 to 1888] especially centering on activities in Odessa" (Schapiro). The work contains Deinard's reminiscences. For a chapter on his experiences during his immigration to America, see vol. 1, pp. 57-62. Deinard accused Moses Montefiore of misappropriating funds that he was to have distributed in the Land of Israel as an executor of the estate of Judah Touro of New Orleans (vol. 1, pp. 117*ff*). The elegy for Herzl, written on 10 July 1904 (vol. 2, pp. 3-5), was also printed separately as a broadside (JTSA Karp Collection). *BHB1* does not record the wrappers. Part (?) of *דברי הימים* originally appeared serially in *הפסגה* 6.4 (11 Nov. 1898), *et seq.* under the title דברי הימים לתנועת הלאומית בישראל יושב רוסיא, משנת תר"ם–תרמ"ח. The book form edition cost seventy-five cents, or ninety cents bound (see #1184, p. 30; adv. in Deinard's *היעד באין דוב* [St. Louis: Moinester Printing Co., 5689 {1929}]).


דברי הימים
לציון
ברוסיא
משנת תרם — תרמח
חלק ראשון
מאת
אפרים דיינארד
קארני נ. ז.
צפון אמעריקא.
בשנת
„גאולת ציון הנה באה".
תרס"ד
בדפוס המחבר.

For biography, other works, approbations and references: see #251.

955 לאוגנדה לא נלך!


לְאוּגַנְדָה לֹא נֵלֵךְ!

לְאוּגַנְדָה לֹא נֵלֵךְ, – לְצִיּוֹן נֵלֵכָה!
תְּהִי צִיּוֹן לְצִיּוֹן עַל דֶּרֶךְ חַיֵּינוּ,
אֶל הֶרֶי יִשְׂרָאֵל נַשָּׂא עֵינֵינוּ...
עִם אֶמְלָל, עִם נוֹדֵד, עִם דַּל, חֻכָּכָה,
לְאוּגַנְדָה לֹא נֵלֵךְ, – לְצִיּוֹן נֵלֵכָה!

לְאוּגַנְדָה לֹא נֵלֵךְ! לְאוּגַנְדָה לֹא נַעַל!
גַּם שָׁם עַל אַחֵינוּ יַשְׁלִיכוּ, הָהּ, נַעַל,
גַּם שָׁם נִשְׁבַּע פְּלֹמוֹת וְנִהְיֶה לְשִׁטְמָצָה
וְאַחַר הַנִּדָּחִים עָנוּחַ לֹא נִמְצָא...
לְאוּגַנְדָה לֹא נֵלֵךְ! לְאוּגַנְדָה לֹא נַעַל!

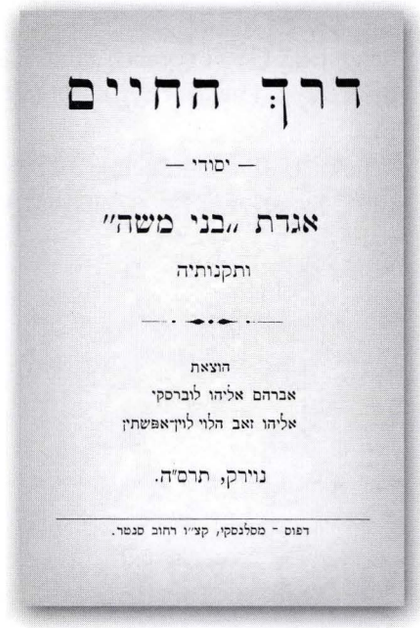
Courtesy of the Lubavitch Library

Author: [Ezekiel Levitt {Leavitt}] [יחזקאל לעוויט {לוויט, לוי} {יהל"ל השני}]
Author's father: גרשון מרדכי הלוי
[New York], [5665/1904]
Printer: [A. H. Rosenberg]
[4] pp. + wrappers 16mo
Title page (p. 1): caption title.
Includes: a.a. (42 Broome St.) (b.w.).
Pointed text.
KA #388.
Copies: HAR; LUB; *YIVO.

This poem rails against the "Uganda Scheme." The printer is recorded based on *KA*; the imprint date is based on p. [4]. On the "Uganda Scheme," see *EJ*.

For biography, other works, approbations granted and references: see #314.

956 דרך החיים
יסודי אגדת "בני משה" ותקנותיה


דרך החיים

— יסודי —

אגדת „בני משה"

ותקנותיה

הוצאת
אברהם אליהו לובארסקי
אליהו זאב הלוי לוין-אפשתין

נויורק, תרס"ה.

דפוס - מסלנסקי, קצ"ו רחוב סנטר.

Author: [Ahad Ha'am {Asher Zevi Ginzberg}] [אחד העם {אשר צבי גינצברג}]
Author's father: ישעיהו
5, [1], 31 pp. 16mo
New York, 5665 [1905]
Publisher: Abraham Elijah Lubarsky and Elias Ze'ev [Wolf] Lewin-Epstein
Printer: Masliansky, 196 Center St.
Title page #1 (p. 1): plain.
Title page #2 (p. [1]): "ס.כ.ה. כמשנ"ב ירושלם שנת תרנ"א לפ"ק".
Includes: publishers' preface (14 Mar. 1905) (pp. 3-5).
BHB1; *KA* #184.
Copies: HUC; JNUL; JTSA; LUB; *YGC.

Ahad Ha'am (1856-1927), the "father of ... spiritual Zionism," lived in Europe and in the Land of Israel. In 1889, Joshua Barzilai (Eisenstadt) founded Benei Moshe, a Russian secret society dedicated to the Zionist program of Ahad Ha'am. Benei Moshe soon came under the formal leadership of Ahad Ha'am, who thereafter published *דרך החיים* (1889). In it he defined the purpose and need for Zionist resettlement of the Land of Israel and the importance of establishing societies to further this goal. Ahad Ha'am stepped down as the leader of Benei Moshe in 1891 and the group was dissolved in 1897. American Hebraists planned to publish a festschrift (*ממערב למזרח*) in Ahad Ha'am's honor, though there is no indication it ever appeared (adv. in #927, no. 2, p. 36; #980, p. [2]; #924, vol. 4, no. 1, p. 16).

Abraham Elijah Lubarsky was born in 1856 in Balta, Ukraine. He became acquainted with leading Yiddish and Hebrew writers during his business travels. An early member of Hovevei Zion and Benei Moshe, he was a close associate of Ahad Ha'am. He immigrated to

New York in 1903 and was an agent for the Wissotzky tea company (adv. in #445, p. [14]; Ahad Ha'am was employed by Wissotzky as well). Lubarsky contributed many articles to *המליץ* and other European Hebrew periodicals and he played a leading role in the revival of Hebrew in America. He helped found the Histadruth Ivrith and was the treasurer of the Hatoren Publishing Association, which published *התורן* [#924]. Lubarsky was also chosen as the first East European director of the Educational Alliance. He immigrated to Rehovot, Land of Israel, and he died in 1920.

Elias Ze'ev [Wolf] Lewin-Epstein, scion of a distinguished family, was born in Vilkaviskis, Suwalki Province, in 1863. He studied in the yeshivah of Volozhin and in Berlin, and was later the director of the most important Hebrew publishing house of Europe, Lewin-Epstein of Warsaw. He joined Hovevei Zion after the Warsaw pogrom of 1881 and was a founder of that city's Benei Moshe chapter. He immigrated to the Land of Israel in 5650 [1890]. He helped establish the settlement of Rehovot and was involved in education. A founder of the Carmel Society, which supported the wine industry of the Land of Israel, Lewin-Epstein visited America as its representative in 1901. While in America he served as a director of the United Hias Service and the treasurer of the Federation of American Zionists and the Provisional Zionist Committee. He also contributed to הדרור [#923] and was involved with the introduction of secular studies into the RIETS curriculum. Lewin-Epstein visited America a number of other times (for a reference to him in 1907 as a Carmel merchant in New York, see the advertisement in #445, p. [14]) and he died in Berlin in 1932. His son-in-law was R. Abraham M. Hershman of Detroit.

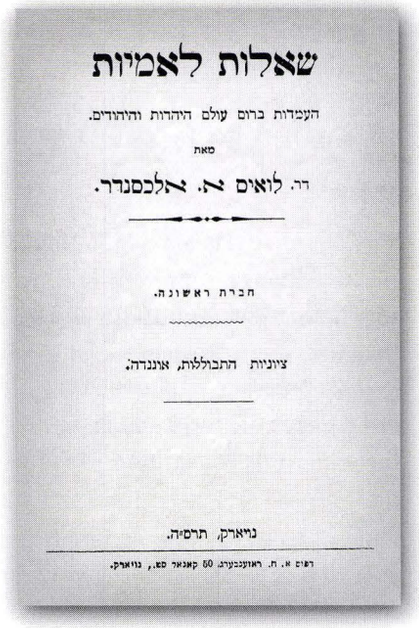
Lubarsky and Lewin-Epstein reprinted the Jerusalem, 5651 [1891] edition of *דרך החיים* (p. [1]) in America in 1905. They hoped that American Jews, who lived securely in a free country, would use it as a guide to help establish a Jewish homeland (p. 5). For the constitution of Benei Moshe and its procedures for admitting new members, see pp. 3, 15-31.

References (Ahad Ha'am): Avineri, 83-7, 112-24; *EJ* (s.vv. "Ahad Ha'am" and "Benei Moshe"); Simon; Spiegel, index.
References (Lubarsky): *AJYB* 23 (1921-2), 132; *CDAJB*, 2:404; *DA1*, 194-7; *EJ*; *HA*, 15 (portrait); *NYT* (20 Oct. 20), p. 15:4.
References (Lewin-Epstein): *AJYB* 6 (1904-5), 141; *AJYB* 35 (1933-4), 126; *CDAJB*, 2:384; *DA1*, 209-11; *EJ*; Klaperman, 106-7; Kressel, 2:207-8; *OZ*, 103-4; *PAJHS* 36 (1943), 69, 72.

957 שאלות לאמיות

העמדות ברום עולם היהדות ויהודים ... חברת ראשונה, ציוניות התבוללות, אוגנדה.

Author: [Louis A. {Eliezer} Alexander] לואיס א[ליעזר?]. אלכסנדר
Author's father: אברהם
18 pp. 8vo
New York, 5665 [1905]
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. 1): extended writing.
Includes: memorial to parents (p. 3); preface (p. 5).
BHB1; *KA* #766.
Copies: HAR; HUC; JNUL; LUB; *YGC.


שאלות לאמיות

העמדות ברום עולם היהדות והיהודים.

מאת

ד"ר לואים א. אלכסנדר.

חברת ראשונה.

ציוניות התבוללות, אוגנדה.

נויארק, תרס"ה.

AJYB and *CDAJB* record a Louis A. Alexander who served as a rabbi in Dorchester and died in 1913 at the age of sixty. An undated broadside (in YGC) issued by Dr. Louis A. Alexander, the rabbi of Congregation Emmanuel of Harlem (80 E. 116th St.) and the superintendent of its Bonai Zion Hebrew High School, announced that he was opening The Alexander Hebrew High School for Boys and Girls and Institute of Languages in Brownsville. *JCR* records a Louis Alexander who worked at the Hawthorne School of the Jewish Protectory and Aid Society, the first reformatory school established for Jewish children, in 1917.

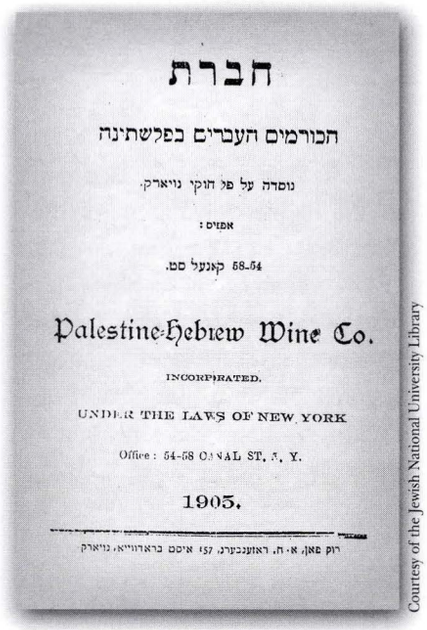
This Zionist pamphlet is a polemic against assimilationists and proponents of the Uganda Scheme. "My soul will not rest until I have succeeded in destroying the thorns in the Zionist field. As my strong love for my nation and my land burns in my heart with a blazing fire that can't be extinguished, so too my wrath is kindled against the assimilationists and the Uganidists. Therefore I have girded up my loins like a warrior to go to the battlefield against those who rebel against their people and betray their land" (p. 5). On the Uganda Scheme, a proposal to establish a Jewish autonomous homeland in British East Africa, see *EJ*, 15:1500-1. For a related work, to which Alexander refers (p. 10n), see #955.

Approbations granted: #511.
References: *AJYB* 16 (1914-5), 161; *CDAJB*, 1:13; *JCR*, 1143.

958 חברת הכורמים העברים בפלשתינה נוסדה על פי חוקי ישראל.

PALESTINE=HEBREW WINE CO. Incorporated Under the Laws of New York

Author: [Dov Leibowitz] דוב לייבאוויץ
Author: [Solomon Zuckerman] שלמה צוקערמאן
[1], 8 pp. 8vo
New York, 1905
Printer: A. H. Rosenberg, 157 East Broadway
Title page (p. [1]): English; extended writing.
Other languages: Yiddish-only text.
KA #296.
Copies: *JNUL.


חברת

הכורמים העברים בפלשתינה

נוסדה על פי חוקי נויארק.

אפזים:

קאנעל סט. 54-58

Palestine-Hebrew Wine Co.

INCORPORATED.

UNDER THE LAWS OF NEW YORK

Office: 54-58 CANAL ST., N. Y.

1905.

רוק שאן, א. ח. ראזענבערג, 157 איסט בראדוויי, נויארק

Courtesy of the Jewish National University Library

Both Leibowitz and Zuckerman lived in the Gederah colony in the Land of Israel.

In this pamphlet, the authors complained that the Jewish Colonization Association (ICA), which purchased all the grapes cultivated in the colonies of the Land of Israel and marketed the wine produced from them, was depressing the prices of grapes. (Indeed, Rothschild's subsidies, which artificially inflated profits for the colonists, were discontinued by the ICA when he transferred his control of the colonies to it; see *EJ* [s.vv. "Israel, State of: Economic Affairs," "Jewish Colonization Association" and "Rothschild, Baron Edmond James de"]). Leibowitz and Zuckerman therefore decided to incorporate the Palestine Hebrew Wine Co. (54-58 Canal St.) to bypass the ICA and directly market wine from the Land of Israel. They urged the Jews of America to support the economy of the Land of Israel by purchasing shares in their company ($5 each). They planned to open a warehouse and a store in New York and hoped to be open for retail and wholesale business within three months. On Gederah's independence from Rothschild in general, see *EJ* (s.v. "Gederah"). On wine from the Land of Israel in America, see *OZ*, 103-4. For an advertisement for the Palestine Hebrew Wine Co., see הלאם 1.10 (12 Feb. 1907), [5] [#915]. *KA* records a Hebrew introduction.

959 מבשרת ציון
ZION'S MESSENGER Souvenir of the Eighth Annual Convention of the Federation of American Zionists Philadelphia, June 16-20, 1905


מבשרת ציון
ZION'S MESSENGER
On a high mountain ascend, O messenger of Zion! Lift up thy voice with strength, O messenger of Jerusalem! (Isaiah xl., 9.)
ציון
על הר גבה עלי-לך מבשרת ציון; הרימי בכח קולך מבשרת ירושלים! (ישעיה, מ, ט.)
SOUVENIR
OF THE
EIGHTH ANNUAL CONVENTION
OF THE
FEDERATION OF AMERICAN ZIONISTS
PHILADELPHIA, JUNE 16—20, 1905.
PUBLISHED BY
THE CONVENTION COMMITTEE
Copyrighted, 1901, by Moses Klein, PHILADELPHIA, PA.

Author: [Moses Klein?] [משה קליין?]
[48] pp. 8vo [E.p.]
Philadelphia, [1905]
Publisher: Convention Committee [Federation of American Zionists]
Title page (p. [1]): English; extended writing.
Includes: copyright, by Moses Klein, 1901; advs., including for books published by *התחיה* and Magil (*e.g.*, #315, #949, #951) (pp. 26-31, 36-9).
Other languages: English and Yiddish.
Graphics: portraits of Herzl (p. [4]), Dr. Harry Friedenwald (p. [8]) and Zionists (p. [21]); portraits of Kalonymus Ze'ev Wissotzky, M. Pomerantz (photographer), M. Gerson [Garson?] (a Philadelphia tailor), Samuel Robinson (an artist and photographer) appear in the advs.; map of the Land of Israel, drawn by Grover and published by Karmel (p. [25]).
Musical notation (pp. [24, 33, 35]).
Copies: *YGC.

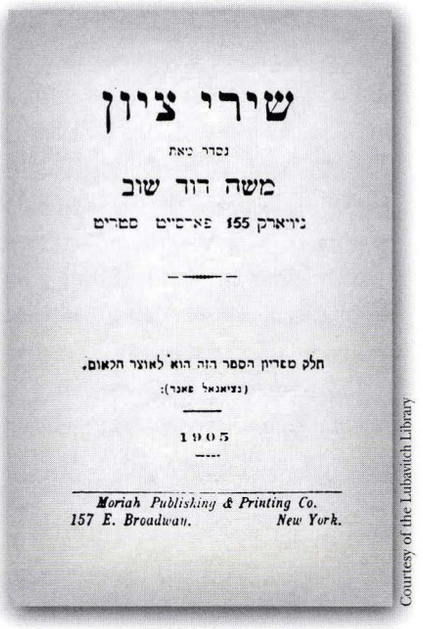
This souvenir companion to the eighth convention of the Federation of American Zionists (FAZ) contains a biography of Dr. Harry Friedenwald, poetry, Zionist essays and information on the convention. Most of the text is in English. Among the contributors were David Ber Tierkel, John J. Backerman, Herzl, Israel Zangwill, J[acob]. De Haas, Harry Friedenwald and Gustav Gottheil. For "Theodore Herzl," by Zangwill (in verse), see p. [2]. For the "Zionist League Song," see p. [24] (translated into English from Gustav Gottheil's German original


וויסאצקי'ס מזהעג
155 א'סט בראדווי
אנגעמען פיר פילאדעלפיא אינד אומגעגענד
ס' פייער עט קאמפ
342 סויטה סטריט

by F. De Sola Mendes; music arranged by F. Van der Stucker). For poetry by Imber ("Hatikvah," "Mishmar ha-Yarden" and "Kadimah"), with musical arrangements by James Sherbow, see pp. [33-5]. The title page is identical to the title page of #950, except for the date of the convention; even the 1901 copyright date from #950 remains. The map of the Land of Israel also appears in #441 and #950. Moses Klein was the chairman of the Committee on Press and Literature (f.w.v.). On the FAZ, see #950.

For biography, other works and references: see #295.

960 שירי ציון
נסדר מאת משה דוד שוב


שירי ציון

נסדר מאת

משה דוד שוב

ניויארק 155 פאר־סיט סטריט

חלק מסדרון הספר הזה הוא לאוצר הכאום.
(צציאנאל פאנד):

1905

Moriah Publishing & Printing Co.
157 E. Broadwau. New York.

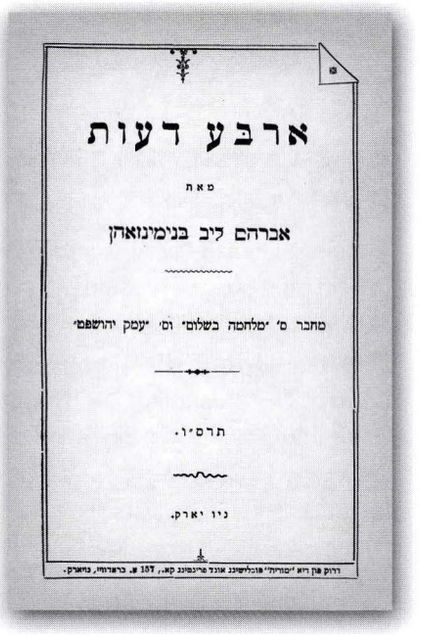
Courtesy of the Lubavitch Library

Author: [Moses David Shoub] משה דוד שוב
Author's father: יעקב דוד
3-10 pp. + wrappers 18mo
New York, 1905
Printer: Moriah Publishing & Printing Co., 157 E. Broadway
Front wrapper: English.
Includes: adv. for Moses David Shoub (b.w.v.).
Copies: *LUB.

Shoub was a cantor, wedding officiator, preacher and an "expert certified *mohel* (antiseptic)." He lived on New York's Lower East Side (155 Forsythe St.) in 1905 (adv. on b.w.v.). Shoub should not be confused with Moses David Shub, a founder of Rosh Pinnah.

This pamphlet of poetry, edited by Moses David Shoub, contains: "שיר הגאולה. מזרחה", by Jacob David Shoub (pp. 3-4); "השבועה", translated by Moses David Shoub (pp. 5-6); "דיא שבועה" (Yiddish) (pp. 7-8); and "התקוה", by Naphtali Hertz Imber (pp. 9-10). Part of the proceeds from the sale of this work were donated to the Jewish National Fund (f.w.r.).

961 ארבע דעות


ארבע דעות

מאת

אברהם ליב בנימינזאהן

מחבר מ' ימלחמה בשלום' ום' יעמק יהושפט'

תרס"ו.

ניו יארק.

Author: Abraham L[oeb]. Benjaminson [Benjaminsohn] אברהם ליב בנימינזאהן [בנימינזאן, בנימינזון]
Author's father: משה
99, [1] pp. + wrappers (bordered text) 8vo
New York, 5666/1906
Printer (f.w.): A. H. Rosenberg, 157 E. Broadway
Printer (p. 1): Moriah Publishing and Printing Co., 157 E. Broadway
Front wrapper: border; English; extended writing; "ארבע דעות Four Opinions About the Future of the Jewish Nation A Dialogue Between a Nationalist, Reformer, Pessimist and an Optimist."
Title page (p. 1): border.
Includes: a.a. (104 2nd St.) (f.w.); preface (pp. 5-6); appendix (pp. 66-99); errata (p. [1]); footnotes.
Rashi type (footnotes and appendix).
BHB1; *KA* #64.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Born in Lyakhovichi, Minsk, in 5604 [1844] (not 1884, as in *CDAJB*), Benjaminson studied in the yeshivot of Slonim and Volozhin before becoming a tutor in the household of R. Simha Wolfson of Pinsk. Together with Wolfson he studied the classical texts of Jewish philosophy. He later taught in Kiev before immigrating to New York in 5652 [1892]. (Kressel records that he immigrated together with R. Abraham Dov Dobsewitch, his brother-in-law, but Dobsewitch immigrated in 1891 [#908].) In New York he was ordained by R. Jacob Joseph and he earned a living as a *mohel* and a *mesader kiddushin* (wedding officiator) (see his adv. in *העברי* 3.23 [18 June 1893], p. 8). Benjaminson contributed to the periodical press and left some works in manuscript when he died in 5675 [1915].

This fictional debate on the future of the Jews in light of Russian anti-Semitism is arranged as a poem with 155 stanzas. "Each line of this work contains just six words [and each stanza six lines], and this is something novel" (p. 6). The four characters in the dialogue are a Zionist, a Reformer, a pessimist and a "Warter-Maessiger" (an optimist who feels nothing should be done and that Jews, even though the eternal people, are destined to suffer in the exile; the "Warter-Maessiger" most likely represents the Orthodox position). Benjaminson admitted that he personally favored the Zionist cause, but he asserted that his work merely presents the four opinions without attempting to prove his own or to refute the others. The appendix expands and explains the text of the poem and contains references to all Talmudic, Midrashic and Rabbinic sources. *ארבע דעות* contains many references to American themes (*e.g.*, on the inflation of Rabbinic titles, see p. 87n). Though the front wrapper and title page list two different printers, they may really have been the same one since both have the same address and no other works printed by Moriah of New York are recorded. *BHB1* and *KA* probably did not see copies with wrappers since they record only Moriah and not Rosenberg. For a review, see *אספקלריא*, no. 1 (Jan. 1907), p. 33 [#918]. For an earlier edition, see *המתבונן, או ארבע דעות* (Berdichev, 5648/1888); it was reviewed in *עדות לישראל* 2 (n.s.).3 (Ab 1890), 83-7 [#1063].

Other works: #1068; *עמק יהושפט, או החלי-רע* (Zhitomir: Y. M. Baksht, 5632/1872).
References: *AJYB* 6 (1904-5), 60-1; *ASAB*, 54; *CDAJB*, 1:43; *HYBA*, 19; Kressel, 1:301; Shalom Aleichem, 14-23 (portrait?).

962 הספרות העברית החדשה ועתידותיה

Author: [Ben-Avigdor] [Abraham Leib Shalkovich] [{בן-אביגדור [אברהם ליב שלקוביץ {שאלקאוויטש}
[1], 30 pp. + wrappers 12mo
New York, 5668 [1908]
Publisher: Mafitze Sefat Ever ve-Sifruteha
Printer: Resnick and Kaplan, 168 Henry St.
Front wrapper: border; extended writing.
Title page (p. 1): plain.
Includes: preface, by publisher (14 Dec. 1907) (p. 3).
Graphics: portrait of author (p. [1]).
BHB1; *KA* #616.
Copies: HAR; HUC; JNUL; LUB; *YGC.

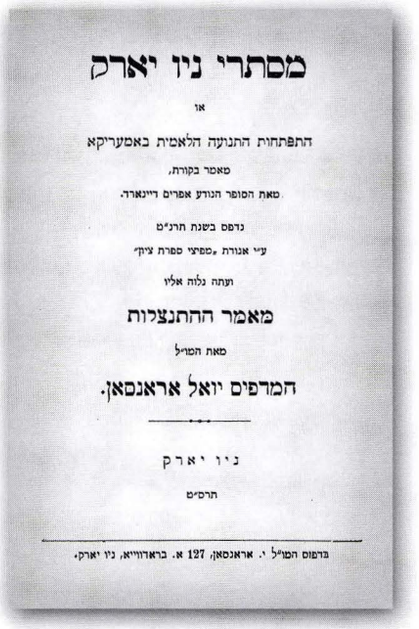
Ben-Avigdor was born in Zheludok, Byelorussia, in 1866 (1862 according to Waxman; 1867 according to *EJ*) and he moved with his family to Dyatlovo. He received a traditional education, though he also read non-traditional literature from the age of eight. He composed poetry from the age of thirteen. Ben-Avigdor left for Kovno at the age of nineteen to study languages and science to prepare for university study. He moved to Vilna two years later, and he relocated to Warsaw shortly thereafter to become the secretary of the Benei Mosheh society. Ben Avigdor was responsible for "widen[ing] the boundaries of Hebrew literature and impart[ing] to it a more general character." Through his publishing houses (Ahiasaf and Tushiyah), he became the "outstanding entrepreneur in the field of Hebrew literature. He published hundreds of books of various kinds, had numerous works translated from other languages, and ... realized the program he set for himself, that of widening the scope of the literature of the day. Much of its remarkable progress in the first two decades of the present century may be credited to his indefatigable energy." Ben-Avigdor also expanded the scope of Hebrew literature through his own writing. His fiction was novel in that it was dedicated "primarily to depicting the life of the masses, his characters being, on the whole, drawn from the poorer stratum of the Jewish masses" (Waxman, 4:80-2). He was also the first to focus on the individual. Ben-Avigdor came to America in 1908 and visited many cities to market books published by Tushiyah. He also established an office in New York. He again visited America in 1913 and 1921 (see #230). He died in 1921 while attending the Twelfth Zionist Congress in Carlsbad and a great memorial service was held in New York. His remains were brought to Tel Aviv in 1964. Ben-Avigdor was the brother of Solomon Zevi Goldman and the brother-in-law of Yehoash and Samuel Leib Gordon.

Ben-Avigdor delivered this lecture on the future of Hebrew literature at a celebration in honor of the publisher on 14 Dec. 1907. For an indictment of American Hebraism and recommendations, see pp. 29-30. For a biography of the author, see pp. 5-8. *הספרות העברית החדשה ועתידותיה* cost ten cents (adv. in #967, p. [4]).

Other works: see *BHB1*; Kressel; *LFDNYL*.
References: *BHB1*; *EJ*, 14:1268-9 (portrait); Fichmann; Kabakoff (1966), 15; Kressel, 1:258-60; *LFDNYL*, 1:335-6; *OZ*, 114-5; Rejzen (1926), 4:446-8; Waxman, 4:80-4.

963 מסתרי ניו יארק
או התפתחות התנועה הלאומית באמעריקא ...
נלוה אליו מאמר ההתנצלות

Author: [Ephraim Deinard] אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
VIII, 10 pp. 8vo
New York, 5669 [1909]
Publisher: Joel Aronson, 127 East Broadway
Printer: J. Aronson, 127 East Broadway
Title page (p. I): extended writing.
Includes: adv. for Aronson's print shop and book store (p. III); adv. for books published by Aronson (including #524, 618) (p. IV); preface, by Aronson (pp. V-VIII).
Berkowitz (1964), 158; *BHB1*; *KA* #516; Schapiro (1937) #29.
Copies: HAR; HUC; JNUL; LUB; *YGC.


מסתרי ניו יארק

או

התפתחות התנועה הלאמית באמעריקא

מאסר בקורת,

מאת הסופר הנודע אפרים דיינארד.

נדפס בשנת תרנ"ט

ע"י אגודת „מפיצי ספרת ציון"

ועתה נלוה אליו

מאמר ההתנצלות

מאת המו"ל

המדפיס יואל אראנסאן.

ניו יארק

תרס"ט

נדפס המו"ל י. אראנסאן, 127 א. בראדוויא, ניו יארק.

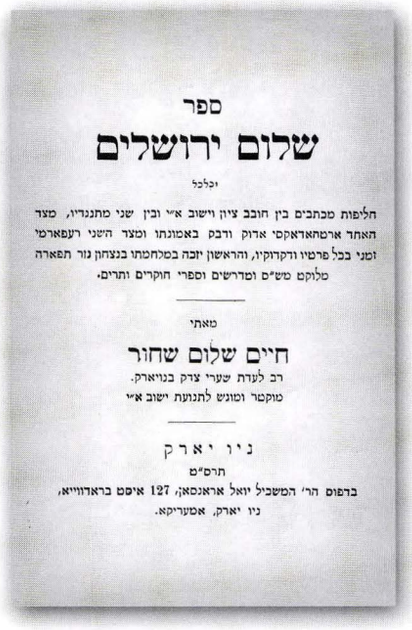
This essay on the Zionist movement in America was originally printed in 5659 [1899] for inclusion in *ספרת ציון* [#947]. Shocked by the extent of its polemical tone (particularly its references to Kasriel Sarasohn and Joseph Isaac Bluestone), Aronson convinced the publishers to suppress *מסתרי ניו יארק* and it was not bound with the rest of the contents of *ספרת ציון*. Readers, however, who saw a reference to it in a footnote in a different article by J. D. Eisenstein (*ספרת ציון*, p. 12), complained that it was not included and Aronson promised to print it in the future. "And now, God made it happen that a merchant came to me. He expressed a desire to purchase all the copies of *ספרת ציון* that remained in my possession, but on the condition that I ... [print] the above mentioned article as a separate pamphlet to be appended to the book to complete it. This is what compelled me, at this point, after a passage of ten years, to publish it. With this I hope to accomplish two things—to fulfill my promise and perhaps also I will be repaid by its sale for what I lost when I printed it" (Aronson's preface, p. VIII; also see Libowitz, 23). In reaction, Deinard recorded, "this work is incomplete, in manuscript as well as in print. For I regretted at that time that I wrote it and I did not wish to finish it. And then, upon my return from the lands of the east (Sept. 1909), I found that Aronson had printed it without my knowledge and without my consent. And the name 'The Mysteries of New York' is not appropriate for this short, incomplete essay" (*KA*). On Reform, see p. 8. *מסתרי ניו יארק* cost fifteen cents (p. IV).

For biography, other works, approbations granted and references: see #251.

964 ספר שלום ירושלים

יכלכל חליפות מכתבים בין חובב ציון וישוב א"י ובין שני מתנגדיו, מצד האחד ארטהאדאקסי אדוק ודבק באמונתו ומצד השני רעפארמי זמני בכל פרטיו ודקדוקיו, והראשון יזכה במלחמתו בנצחון נזר תפארה מלוקט מש"ס ומדרשים וספרי חוקרים ותרים.

Author: [Hayyim Shalom Shachor?] חיים שלום שחור
26, [1] pp. 18mo
New York, 5669 [1909]
Printer: Joel Aronson, 127 East Broadway
Title page (p. 1): extended writing.
Includes: errata (p. [1]).
KA #810.
Copies: HUC; LUB; *YGC.


ספר
שלום ירושלים
יכלכל
חליפות מכתבים בין חובב ציון וישוב א״י ובין שני מתנגדיו, מצד האחד ארטהאדאקסי אדוק ודבק באמונתו ומצד השני רעפארמי זמני בכל פרטיו ודקדוקיו, והראשון יזכה במלחמתו בנצחון נזר תפארה מלוקט מש״ס ומדרשים וספרי חוקרים ותרים.
מאתי
חיים שלום שחור
רב לעדת שערי צדק בנויארק.
מוקטר ומונש לתנועת ישוב א״י
ניו יארק
תרס״ם
בדפוס הר׳ המשכיל יואל אראנסאן, 127 איסט בראדוויא,
ניו יארק, אמעריקא.

Shachor was born on 8 Shevat (year unknown) in טשאבישאק [Tchabishok?], near Vilna. From the age of nine he studied in Kovno in the yeshivah of R. Moses Aaron. He was later a student in the yeshivah of R. Gershon Tanhum in Minsk and he was ordained by R. Isaac Elhanan Spektor of Kovno. He served as a *shohet* and a preacher in אייזדקונן [Eidkunen?] and as a rabbi in דוסס [Duss?], Prussia, where he learned German. Shachor immigrated to New York in 5646 [1886] and preached in various synagogues. He served as a rabbi in Boston from ca. 1895 to 1902 (see his approbations). He occupied a pulpit in Harlem by 5663 [1903] (*HYBA*) and he was the rabbi of Harlem's Shaarey Zedek in 5669 [1909] (p. 1).

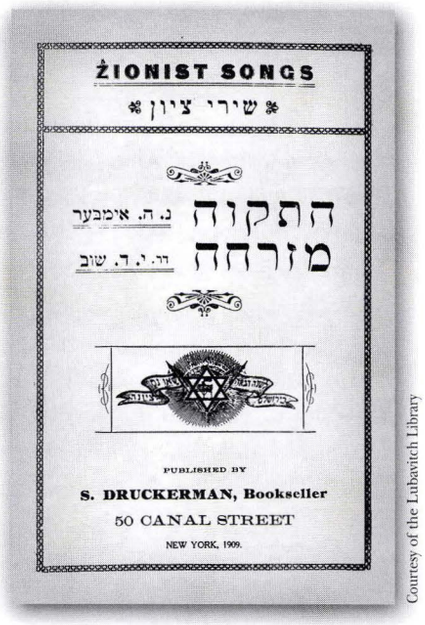
ספר שלום ירושלים contains a fictional correspondence between a Zionist activist in New York, a Reform rabbi in Cincinnati and an Orthodox rabbi in Chicago.

Approbations granted: #511, #1107; Elijah Reich, *ספר משאת בנימין*, vol. 5 (Waitzen: Moses Elijah Kahn, 5674 [1914]).
References: Caplan (2002), 227, 227n145; *HYBA*, 104.

965 Zionist Songs
שירי ציון

התקוה נ.ה. אימבער מזרחה דר. י.ד. שוב

Author: [Naphtali Herz Imber] נ[פתלי]. ה[ערץ]. אימבער [אימבר]
Author's father: שמואל יעקב
Author: [Jacob David Shoub] י[עקב]. ד[וד]. שוב
[4] pp. 8vo
New York, 1909
Publisher: S. Druckerman, Bookseller, 50 Canal St.
Title page (p. [1]): border; English.
Includes: musical notation (p. [2]).
Other languages: English (p. [3]).
Pointed text.
Copies: *LUB.


ŻIONIST SONGS
שירי ציון
התקוה
נ. ה. אימבער
מזרחה
דר. י. ד. שוב
PUBLISHED BY
S. DRUCKERMAN, Bookseller
50 CANAL STREET
NEW YORK, 1909.
Courtesy of the Lubavitch Library

Shoub's son, Moses David, was a religious functionary in New York (see #960)

This folded broadside contains Imber's "התקוה", with an English translation by H.S., and Shoub's "מזרחה". It was printed on cardboard. LUB also has a copy with a 1910 imprint date.

For biography, other works and references (Imber): see #431.

966 בשרה

Author: Samuel J[oshua]. Abramowitz יהושע שמואל אברמוביטץ
Author: Abraham Friedland אברהם פריעדלאנד
Author: Abraham H[illel]. Silver אברהם הלל סילוועד
17, [3], 21-29, [3] pp. + wrappers 4to
New York, Tabernacles, 5670/1909
Publisher: Dr. Herzl Zion Club
Printer: Grayzel, Freger and Co., 65-7 Suffolk St.
Front wrapper: art.
Back wrapper: English only; "The Hebrew Herald."
Includes: advs. (pp. [1-3], b.w.r.).
Graphics: portraits of Herzl and Nordau (pp. [1-2]).
Other languages: English (pp. 21-29).
BHB1; Brody, 146; Brody-Zeldner, 221; *KA* #107.
Copies: *JNUL; LUB.



Courtesy of the Lubavitch Library

Silver studied in New York's Yeshivat Volozhin. While there he helped found the Dr. Herzl Zion Club (p. 1; #515, p. 74).

This journal was published by the Herzl Zion Club and edited by Abramowitz, Friedland and Silver. The publication committee consisted of Israel S. Chipkin, Solomon Cohen and Bertha Friedberg (p. 29). Hebrew articles were contributed by Azriel Sh. Z. [Israel S.?] Chipkin, Shalom Cohen, Bat Sheva [Bertha?] Friedberg, Abraham Friedland, Esther Friedland, Barukh Friedman, Sarah Friedman, Moses Aaron Goldstein, M. Kenig, Jacob Masel, Zevi Hirsch Masliansky and Moses Silver. English articles were contributed by Samuel J. Abramowitz, Barnett Brickner, Fannie Friedman, Ida Gubar, Benjamin Jaffe, Joseph Jasin, Annie Nickelberg, David Schneeberg and Abraham H. Silver. The Herzl Club, a Zionist society for teenagers, was originally established in 1904 by the students of Yeshivat Volozhin in New York, though it was forced to disband by the yeshivah's administration. Shortly thereafter it was reestablished in Silver's home, and this time it was decided not to limit membership to the students of the yeshivah. The Herzl Club founded additional branches, including one in New Jersey and one for girls. It was the first youth society to dispatch a representative to the World Zionist Congress. For information on the society, its branches and its activities, see pp. 1-4; #967, pp. 74-6; Friesel, 173. This number of בשרה cost five cents (t.p.); no more appeared. Brody-Zeldner misspells the title as "בשורה". For another journal the society published, הצפריר, see Brody, 147.

References (Silver): #967, p. 74.

967 תחית לשון

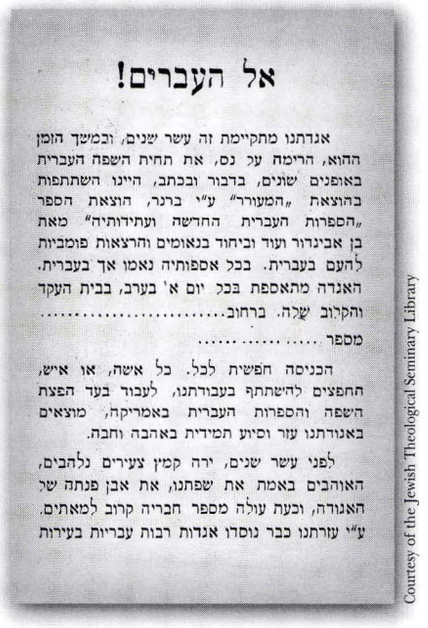
Author: [Meyer Waxman] [וכסמן] וואקסמאן .[מ[איר
Author's father: מרדכי
106, [7] pp. + wrappers 8vo
New York, 5673 [1913]
Publisher (b.w.v.): Mefizei Sfath Eber, 201 E. Broadway
Front wrapper: border.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-4); table of contents (p. [1]); advs. for American and European Hebrew books (including #962, #1154) (pp. [2-6]).
BHB2; Brody, 149; Brody-Zeldner, 122; *KA* #883.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Waxman was born in 1887 in Slutsk and he studied in the yeshivot of Mir and Slutsk. He immigrated to America in 1905 and continued his education at New York University, Columbia (Ph.D.) and JTSA (ordination). He served as a rabbi in Sioux City, IA, and Albany before founding the Mizrahi Teachers Institute. He became a professor at Chicago's Hebrew Theological College in 1925. He retired three decades later and moved to New York. Waxman was a prolific author and he wrote many works on Bible, Jewish literature and philosophy. His five-volume *A History of Jewish Literature* was lauded by Cecil Roth as "without doubt one of the greatest single-handed enterprises in the history of Anglo-Jewish letters" (qtd. in *UJE*). Waxman was also an active Zionist and he served as the secretary of American Mizrahi from 1920 to 1924. He died in 1969. His father, Mordekhai, was a rabbi in Brooklyn.

This journal, published for the tenth anniversary of the founding of the Mefizei Sfath Eber Society, contains much information on Hebrew clubs in America (including Mefizei Sfath Eber). The contributors were M. Epstein, Aaron [Hirsch] Frankel, Z[evi]. H[irsch]. Ginzler, Ab[raham]. Goldberg, A. S. [Abraham Solomon?] Orlansky and Waxman. This work initially cost fifty cents (b.w.v.) and it was later advertised for twenty-five cents (#930, vol. 1, p. 34). For a brochure that was printed to notify the public of a celebration in honor of the tenth anniversary of Mefizei Sfath Eber, see #968. See Persky (1927), 330.

Other works: "The Mizrahi," *JCR*, 1350-6. Contributed to #926, #930 (vol. 2). Also see Kressel; *EJ*; *UJE*.
References: *AJYB* 24 (1922-3), 212; *AJYB* 71 (1970), 610; *CDAJB*, 2:671; *EJ*; Gurock (1988), index; Klaperman, 143, 144, 145; Kressel, 1:685-6; Landesman, 254, 255; Mikliszanski, 333-4; *NYT* (8 Mar. 1969), p. 29:1; *UJE*, 10:478 (portrait); *WWIAJ* (1926), 634; *WWIAJ* (1928), 732; *WWIAJ* (1938), 1107-8.

968 אל העברים


אל העברים!

אגדתנו מתקיימת זה עשר שנים, ובמשך הזמן
ההוא, הרימה על נס, את תחית השפה העברית
באופנים שונים, בדבור ובכתב, היינו השתתפות
בהוצאת „המעורר" ע"י ברנר, הוצאת הספר
„הספרות העברית החדשה ועתידותיה" מאת
בן אבינדור ועוד וביחוד בנאומים והרצאות פומביות
להעם בעברית. בכל אספותיה נאמו אך בעברית.
האגדה מתאספת בכל יום א' בערב, בבית העקד
והקרוב שלה. ברחוב.....
מספר ....
הכניסה חפשית לכל. כל אשה, או איש,
החפצים להשתתף בעבודתנו, לעבוד בעד הפצת
השפה והספרות העברית באמריקה, מוצאים
באגודתנו עזר וסיוע תמידית באהבה וחבה.
לפני עשר שנים, ירה קמץ צעירים נלהבים,
האוהבים באמת את שפתנו, את אבן פנתה של
האגודה, ובעת עולה מספר חבריה קרוב למאתים.
ע"י עזרתנו בבר נוסדו אגדות רבות עבריות בעירות

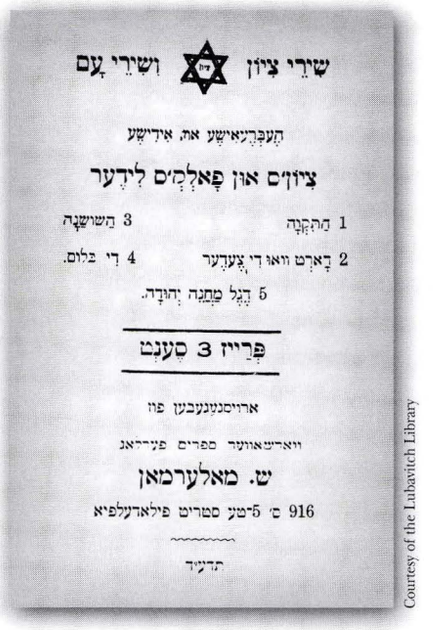
Courtesy of the Jewish Theological Seminary Library

Author: S. Seligson ש. זליגסון
[4] pp. 18mo
[New York], [1913]
Publisher/printer: *s.n.*
Title page: none.
Copies: *JTSA.

This brochure was issued to publicize the activities of Mefizei Sfath Eber (**מפיצי שפת עבר**), a Hebrew society, and to announce that it was planning a gala celebration in honor of the its tenth anniversary. For a schedule of lectures that it was sponsoring from November to May 1913, see pp. [3-4]. Inserted into the JTSA copy is a leaf listing the lecture schedule for May to June 1912. On Mefizei Sfath Eber, see ***אספקלריא***, no. 4, pp. 95-8 [#918]. On its library, see the fundraising circulars (1904) in Hebrew and English in YGC; ***היום*** 1.79 (24 Oct. 1909) [#920]. For a journal that was published on the tenth anniversary of the founding of Mefizei Sfath Eber, see #967.

For biography, other works and references: see #929.

969 שירי ציון ושירי עם
העברעאישע און אידישע ציון'ס און פאלק'ס לידער


שירי ציון ושירי עם

העברעאישע און אידישע

ציון'ס און פאלק'ס לידער

1 התקוה 3 השושנה

2 דאס וואו די ערדער 4 די בלום.

5 הגל מחנה יהודה.

פריז 3 סענט

אריינגענעבן פון

ווארשאווער ספרים פארלאג

ש. מאלערמאן

916 ס' 5-טע סטריט פילאדעלפיא

תדגיד

Courtesy of the Lubavitch Library

Author: [S. Malerman] ש. מאלערמאן
[1], 10 pp. + wrappers 12mo
Philadelphia, 5674 [1914]
Publisher: Warsaw Book Publisher, S. Malerman, 916 S. 5th St.
Front wrapper: extended writing; Yiddish.
Title page (p. [1]): identical to f.w.
Includes: adv. (b.w.)
Other languages: Yiddish.
Pointed text.
KA #803.
Copies: HAR; LUB; *YIVO.

Malerman was a bookseller in Philadelphia (f.w., b.w.).

This anthology of Zionist and folk songs, collected by Malerman, contains "התקוה" by Naphtali Herz Imber; "דארט וואו די צעדער" (Yiddish), edited by Rev. M. Y. Braude; "שושנה", by Eliakum Zunser; "די בלום" (Yiddish), by Zunser; and "דגל מחנה יהודה", by Braude (Yiddish).

970 ספר משא אהרן


ס פ ר

משא אהרן

הוא אספת דרושים שדרשתי בעתים וזמנים שונים
לפני קבוץ אנשים בדבר ציון ישוב
ארץ ישראל ושיבת ציון.

מ א ת י

אהרן שלמה בלאיא מורי הרב ד' אברהם יצחק זיל
המכונה אבראמאוויץ.

ציון

נ ו י א ר ק.

בשנת ראשון לציון הנה הנם ולירושלים מבשר אתן לפיק

בדפוס א. ח. ראזענבערג 131 הענרי סט. נוויורק.

Author: [Aaron Solomon Abramowitz] אהרן שלמה אבראמאוויץ [אברמוביץ, אבראמאוויטץ]
Author's father: אברהם יצחק
36 pp. 8vo
New York, 5675 [1915]
Chronogram: ראשון לציון הנה הנם ולירושלים מבשר אתן
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): extended writing.
Includes: preface (p. 3).
Approbations (p. 4): R. Meir Berlin [Bar-Ilan].
Other languages: Yiddish (pp. 31-6).
BHB1; *KA* #547.
Copies: HAR; JNUL; LUB; *YGC.

Abramowitz was born ca. 1851. While attending synagogue services on the Fast of the Ninth of Av (Tishah be-Av) in Braila, Rumania, in 1881, he experienced an epiphany: the only solution to anti-Semitism was to settle the Land of Israel. (He wrote that this occurred in 5640 [1880], but he obviously meant 1881, since he referred to Alexander III and the pogroms). Concerned that Hovevei Zion "talked but did nothing," he founded a society to encourage the development of agricultural colonies in the Land of Israel. The society collected a quarter of a million francs, established the colony of Zikhron Ya'akov (Zammarin) and sent 120 families to settle Zikhron Ya'akov and Rosh Pinnah (Gei Oni). Abramowitz continued to engage in activities to support the colonists while living in Bucharest. Following the rise of Herzlian Zionism, he preached on behalf of the cause in synagogues, train stations, cafes, etc. and raised funds for the Jewish Colonial Bank. Herzl personally dispatched Abramowitz to America as a Zionist emissary ca. 1900. Despite a lack of adequate remuneration, he traveled around the Northeast region preaching in various Jewish communities, small and large. His sermons were so popular that, even at the age of sixty-seven, he continued to preach as often as three times a night. Abramowitz was also active in Mizrahi and he urged Orthodox Jews who complained that the Zionists were irreligious to join that organization. He wished to move to the Land of Israel by 1915, but he was still unable to do so as late as 1919 (#998, pp. 4-5, 21-9; #1043, pp. 3-4; on the Rumanian origins of Zikhron Ya'akov and Rosh Pinnah, see *EJ* [s.vv. "Zikhron Ya'akov" and "Rosh Pinnah"]).

ספר משא אהרן contains Zionist sermons that Abramowitz delivered in his younger years. One is in Yiddish (pp. 31-6).

Other works: #998, #1043.

971 ספר משא בנימין

על מלחמות גוג ומגוג ועל המדינות בו יאמר ונלוה אליו מכתב תנחומין נפלא, עי' בקשת המ'מן על מפלת וואַרשא אל הצר הצורר, מלך רוסיה מאת המחבר בנימין מרגליות

Author: [Benjamin Margulies] בנימין מרגליות
Author's father: יצחק יהושיע
16 pp. + wrappers 16mo
New York, 5675 [1915]
Chronogram: ותחזנה עיננו בשובך לציון
Publisher/printer: *s.n.*
Front wrapper: border; extended writing; Yiddish.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 2-4); a.a. (183 E. 2nd St., 1st Floor, Room 2) (p. 3); advs. (b.w.v.).
Other languages: Yiddish-only text.
BHB1.
Copies: HUC; JNUL; LUB; *YGC.


ס פ ר
משא בנימין
על מלחמות גוג ומגוג
ועל המדינות בו יאמר
ונלוה אליו
מכתב תנחומין נפלא, עי' בקשת המ'מן
על מפלת
וואַרשא
אל הצר הצורר, מלך רוסיה מאת המחבר
בנימין מרגליות
מוקדר מוגש לפל מפלגות הציונים
דער נאנג פאן דער יעצטיגער מלחמה אויך דער קונסט מדריסס ברויגה צום צאר, איבער-זעצט אין שפּהנגן פראזען אין ז ש א ר נ א ן
אויך צוגעגעבן דאס שפּהנסטע פלחמה ליעד "דער סוף פון דער מלחמה"
צו זינגען מיט דער פאאלקערסטע מעלאדיע, פון דעם פערפאסערס ברודער אליהו מרגליות
נאכדרוק פערבאטען
בשנת ותחזנה עיננו בשובך לציון
לפק' נויארק

Margulies was born in Galicia. He later lived in Romania and, by ca. 1915, on New York's Lower East Side. He was planning to settle in the Land of Israel in 1932 (Elijah Margulies, *ספר אמתחת בנימין* [New York: New York Linotyping Co., 1932], 11). On Margulies's brother Elijah, who was a secretary at Yeshivah R. Hayyim Berlin of Brownsville, see *LFDNYL*, 7:95; Rejzen (1926), 2:476; autobiography in *ספר אמתחת בנימין*; articles on his paranormal powers in the Yiddish, English and Hebrew press reprinted in *א גייסטער וואונדער!* (folded leaf, ca. 1916, in YGC); and letters attesting to his abilities in his *ספר תעודת אליהו*, 3rd ed. (Bacau: Progresul, 1896) (with portrait) [YGC].

"With all my heart I thank God, who brought me here to America, land of free press and free speech. During the days of this terrible war, which many are calling the war of Gog and Magog, many of our wandering brothers have asked me what good could come to them from the conference of kings that will take place after the war (called the World Congress) as had been promised to us. And what is the benefit of the terrible hardships and the blood that had been spilled like water. Many of them hope and expect that after the war God will remember his nation and improve the situation of Israel. Their eyes are raised to return and inherit the holy land ... Therefore, learned individuals have arisen who preach on the end of days and on references to our redemption and the redemption of our souls. Therefore I strengthened myself and aimed my inkstand to shoot arrows of hope into the hearts of our brethren ... I answered with charming allusions to the redemption in Gen. 1:1-4 that I remember I had seen in an old manuscript from a kabbalistic book. I dared to interpret the letters with a *notarikon* that shows the development of the war in these days [p. 5] ... this small book, which is of small size but of great value, is presented to the Zionist parties" (pp. 2-3). It was completed on 24 Aug. 1915. For "מכתב תנחומין על מפלת מצודת וואַרשא אל צר הצורר ראש מצר לישראל, מלך רוסיה צרניקאלייא ימ"ש. ע"י בקשת הממ"ן", see pp. 9-10. For "דער סוף פון דער מלחמה", a song by Elijah Margulies, see pp. 15-6. The *notarikon* is reprinted in *ספר אמתחת בנימין*, p. 81.

Approbations granted: Elijah Margulies, *ספר אמתחת בנימין* (New York: New York Linotyping Co., 1932).

972 פרקים אחדים מספר רוח יעקב חלק שני
אדות ישוב ארץ ישראל ברוח התורה והמצוה

Author: Jacob Hurwitz [Horowitz] יעקב הורוויץ
Author's father: שלמה זלמן
39, [1] pp. + wrappers 8vo
New York, 5675 [1915]
Publisher: Mizrahi of New York
Printer: A. H. Rosenberg, 130 [131] Henry Street
Front wrapper: English; extended writing.
Title page (p. 1): border; extended writing.
Includes: a.a. 270 Grand St. (f.w.); preface (pp. 4-7); postscript (p. 39); errata (p. [1]).
Approbation (p. 3): R. Meir Berlin (13 Aug. 1915).
BHB1; *KA* #684.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"When thinking about preparing another book, I did not plan for it to be dedicated to Zionism as with the first volume [#945] ... [I have thus only included] those speeches that were left out of the first volume. The rest [of the articles] deal with the love of Judaism in general ... [and] demonstrate the light of Judaism ... Aside from Zionist propaganda literature, Mizrahi must fulfill its great literary obligation in another genre, which is very pressing for one who wishes to join the Zionist sentiment and religion together; just as Mizrahi endeavors to instill the Zionist sentiment in our coreligionists, so too must it instill in the nationalists a religious sentiment ... Mizrahi has taken upon itself the obligation to print this work and all proceeds are for its benefit alone ... I am happy to say that I have many works of this nature, and, should I merit to hear that this pamphlet was received enthusiastically, then I will not refuse to distribute my writings on [Judaism]" (pp. 6, 39). The printer's address is listed on the front wrapper as 130 Henry St. and on the title page as 131 Henry St. *KA* misrecords the imprint date as 5678 [1918]. *פרקים אחדים* was republished with #945 as *ספר רוח יעקב הוצאה שניה* (New York: Moinester Publishing Co., 5696 [1936]).

For biography, other works and references: see #790.

973 דברים אחדים
אדות התחכמני שבעיה"ק יפו מאת הרב יהודה ליב הכהן פישמן

Author: [Judah Leib Hacohen Fishman {Maimon}] [פישמאן, מימון] יהודה ליב הכהן פישמן
Author's father: אברהם אלימלך הכהן
11, [1] pp. 8vo
New York, 5676 [1916]
Publisher: Lishkat Hamizrahi
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. 1): plain.
Includes: advs. (p. [1]).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Born in 1875 in Marculesti, Bessarabia, Fishman studied in Lithuanian yeshivot and was ordained by R. Yehiel Mikhel Epstein and R. Hillel David Triwosch. He served as a preacher in his native town and as a rabbi in Ungeny (1905-1913). He then settled in the Land of Israel. Expelled by the Turks at the outbreak of World War I, he spent the war years in America, returning only after the conclusion of hostilities. The author of numerous scholarly articles and books on Bible studies, rabbinic biographies, Jewish law, *aggadah* and Maimonides, Fishman also published many works on behalf of Mizrahi. One of his propaganda pamphlets "was destined to become the ideological program of the Mizrahi World Organization. Here Fishman went beyond the bounds of religious Zionist thinking in his insistence that Jewish identity was primarily national rather than religious" (Salmon, 171). Fishman served in high positions in the Zionist General Council and in Mizrahi. He owned an extensive library of more than forty thousand volumes, including incunabula, first editions and rare manuscripts. He established Mossad Harav Kook, an important Hebrew publishing house, in Jerusalem in 1936. He died in Tel Aviv in 1962.

This description (and justification) of the educational philosophy of the Tahkemoni in Jaffa concludes with an appeal for funds (pp. 10-11). A Yiddish translation was also available. The Yiddish and Hebrew editions were advertised for five cents each (#976, b.w.; adv. in העברי 1.2 [14 Jan. 1916], b.w.r. [#928]; #998, p. [3]). The Tahkemoni of Jaffa was the first high school founded by the Mizrahi (religious Zionist) movement; its curriculum combined secular and traditional subjects. For another fundraising effort, see Tachkemoni Department #977.

Other works: #976, #983, #997, #999; *קרן ארץ ישראל* (New York: Mizrahi, [?]) (see adv. in #997, p. [3]). Contributed to #928, #930 (vol. 2), #975. For bibliographies of his extensive publications, see *BHB1*; Kressel; Rephael.
Approbations: #775.
References: *BHB1*; *DRS*, 6:56; *EJ*; Kressel, 2:354-5; *OZ*, 145; Rephael, 3:431-494 (portrait); Salmon, 168, 170-1.

974 מהות היהדות וכוח אקדימי

Author: David Neumark [נימרק, נייארק] דוד נייארק
Author's father: שלמה
Author: [Samuel Max {Moses/Mordekhai} Melamed] מלמד .[שה/מרדכי] מ .[מואל] ש
22 pp. + wrappers 8vo
New York, 5676 [1916]
Publisher: Histadrut Ahiever
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: plain.
Includes: errata (p. 22).
BHB1; *KA* #436.
Copies: HAR; HUC; JNUL; LUB;; *YGC.

Neumark was born in Lemberg in 1866. He began Hebrew studies at the age of two and he studied in a *heder*. He graduated from a gymnasium in 1892 and he received a Ph.D. from the University of Berlin in 1896. He was ordained by the Berlin Hochschule the following year. Neumark then served as a rabbi in Rakovnik, Bohemia, until 1904, when he was invited to become the chief rabbi of Rome and head the city's Collegio Rabbinico. He declined the positions and, in 1907, he immigrated to America to teach philosophy at

HUC. Neumark authored a number of works on Jewish philosophy and founded the precursor to *Hebrew Union College Annual*. He also wrote many essays in Hebrew and contributed to Hebrew periodicals. Though a proponent of Reform theology, Neumark was a vocal supporter of Zionism. He died in 1924. His daughter's father in-law was Reuben Brainin.

This pamphlet contains a critique of secular Zionism by Neumark and a defense of it by Melamed.

Other works (Neumark): #1042, #1047; *תולדות העיקרים בישראל* (Odessa: Moriah, 5673/1912-5679/1919); *מגלת זכרון ליובל של ראובן ברייניז* (New York: Safrut, [5683/1923]). Contributed to #930 (vol. 2), #932. Also see *BHB1*; Kressel; *UJE*; Schwab, 346-7.
Approbations granted (Neumark): #231, #539 (vol. 1).
References (Neumark): *AJYB* 24 (1922-3), 186; *CDAJB*, 2:463; *DA1*, 247-8; *EJ*; *HUCA* 2 (1925), [3]; Kressel, 2:456-7; *NYT* (17 Dec. 1924), p. 21:3; Olitzky, *et al.*, 153-4; Orlinsky (1955), 389; *OZ*, 162; Rejzen (1926), 2:566-9; *UJE*, 8:161-2 (portrait); Waxman, 4:927-33; #926, nos. 9-11 (portrait); #530, #930, vol. 1 (portrait).
For biography, other works and references (Melamed): see #924.

975 פרקים מספר "שיבת ציון"

מכתבים ומאמרים מאת גדולי ישראל ע"ד ישוב ארץ ישראל ... חוברת ראשונה

Author: [Abraham Jacob Slucki] אברהם יעקב סלוצקי
32 pp. 8vo
New York, 5676 [1916]
Publisher: Daniel Rosenthal, 234 Ellery St. (Brooklyn)
Printer: Aryeh L. Bodenstein, 189 Forsythe St. (New York)
Title page (p. 1): extended writing.
Includes: memorial to Rosenthal's wife (p. 2); contents (p. 3).
BHB1; *KA* #683.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Slucki was born in Novgorod Severskiy, Ukraine, in 1861. He studied in various yeshivot, including that of R. Ben-Zion Dubnow, and he later engaged in secular study as well. He contributed articles to *Hameliz* as early as 1884 and he served as its assistant editor under Judah Leib Gordon in 1887 and 1888. His articles introduced a Zionist flair to that journal and he "was particularly instrumental in disseminating the ideas of Hibbat Zion among the Orthodox ... He was among the initiators of the idea of Mizrachi ... [he] helped to establish the movement; he even gave it its name" (*EJ*). Slucki, who had been planning to move to the Land of Israel, was murdered during a pogrom in his native town in 1918.

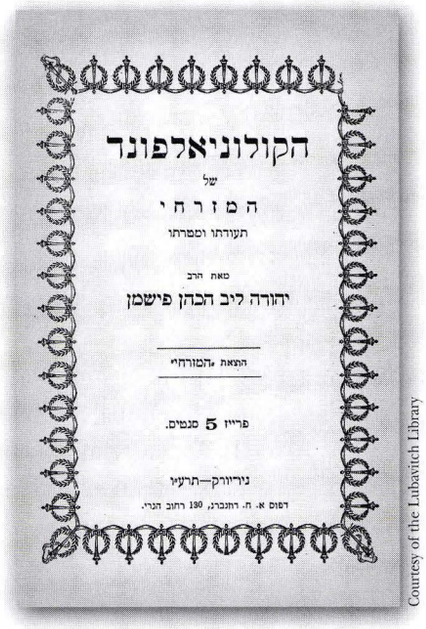
Rosenthal lived in Brooklyn (234 Ellery St.). A bookstore at 2 Pike St. in Manhattan (p. 3) may have been his.

"*פרקים מספר "שיבת ציון*" contains thirteen letters that Rosenthal published from Slucki's *שיבת ציון קבץ מאמרי גאוני הדור בשבח ישוב ארץ ישראל*, 2 vols. (Warsaw: Schuldberg Brothers, 5652/1891), an anthology of the writings of leading contemporary rabbis who supported Jewish nationalism. It "represented an attempt to prove that traditional religion and Zionism could coexist peacefully ... The late date of the American publication reflects the tardy evolution of religious Zionism in America ... At the Second Mizrachi Conference in new York (May 1916), it was agreed that Daniel Rosenthal publish an America edition [*i.e.*, the third edition] of *Shivat Zion*. In his introduction, Rosenthal explained that the original edition was out of print, and that Slucki himself had transferred the publication rights to the

Mizrachi organization in 1913. In its republished version it was undoubtedly designed to serve as propaganda for the Mizrachi organization ... The Mizrachi leadership elected at the New York conference of May 1915 authorized Rosenthal to republish *Shivat Zion* as a series of pamphlets [see p. 30]. However, because of a lack of funds, the intention to print all of the letters [that] appeared in the original anthology never materialized" (Salmon, 161, 170). Among the rabbis whose writings appear in the American edition are R. Zevi Hirsch Kalischer, R. Meir Leibush Malbim, R. Naphtali Zevi Judah Berlin [Netziv] and R. Isaac Elhanan Spektor. Each letter is accompanied by a biography of the author written by R. Judah Leib Hacohen Fishman [Maimon] (p. 2). Appended is Fishman's "הראיתם את הארץ" (originally published in העברי), as well as three resolutions adopted at the third annual convention of Mizrahi in Chicago in 1916. "The American edition ... became the official manifesto of the Mizrachi movement in the United States and may be held responsible, at least in part, for the impressive increase in Mizrachi membership during and after the First World War" (Salmon, 172). This work cost ten cents (p. 1; it was later advertised for five cents in #997, p. [3]). The union trademark identifies the printer as a Sabbath-observing establishment (p. 1). Kressel misrecords the imprint date as 5677 [1917]. For another American edition, see #978. See Salmon, 161, 169-72.

Other works: #978.
Approbations granted: Simhah Hacohen Kahana, *ספר מגן התלמוד* (Warsaw: Ephraim Baumritter, 5662/1901).
References: *EJ*, 14:1681-2; Kressel, 2:507-8; Salmon.

976 הקולוניאלפונד של המזרחי
תעודתו ומטרתו


הקולוניאלפונד
של
ה מ ז ר ח י
תעודתו וספרתו
מאת הרב
יהודה ליב הכהן פישמן
הוצאת "המזרחי"
פריין 5 סנטים.
ניו־יורק—תרע"ו
דפוס א. ח. רתנברג, 130 רחוב הנרי.

Courtesy of the Lubavitch Library

Author: [Judah Leib Hacohen Fishman {Maimon}] יהודה ליב הכהן פישמן [פישמאן, מימון]
Author's father: אברהם אלימלך הכהן
15, [1] pp. + wrappers 8vo
New York, 5676 [1916]
Publisher: Mizrahi
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: border.
Title page (p. 1): plain.
Includes: adv. for #928 and Colonial Fund publications (p. [2]).
Graphics: illustration (p. [1]).
BHB1; *KA* #718.
Copies: HAR; HUC; *JNUL; LUB.

This propaganda pamphlet for the Colonial Fund of Mizrahi cost five cents (f.w.r.; adv. in העברי 1.2 [14 Jan. 1916], b.w.r. [#928]). A Yiddish version appeared as *דער קאלאניאל פאנד פון דעם מזרחי זיין בעשטימונג און זיין צוועק* (New York: Mizrahi, 5676 [1916]). The Hebrew and Yiddish editions each cost five cents (adv. in #997, p. [3]). The Colonial Fund Department (121 Canal St.) planned to publish an album of portraits of Zionist rabbis and a Yiddish biography of R. Isaac Jacob Reines (b.w.; it was advertised for one dollar in #997, p. [3]).

For biography, other works, approbations granted and references: see #973.

977 ספר התקנות של אגודת "תחכמני"

בשביל עבודת החנוך בארץ ישראל (מיוסד ע"י המזרחי, ומתנהגת תחת השגחתו) תקנות פון "תחכמוני" פעראיין וועגען ערציהונגס ארבייט אין ארץ ישראל (געגרינדעט און געפיהרט פון "מזרחי")


ספר התקנות

— של —

אגודת „תחכמני"

בשביל עבודת החנוך בארץ ישראל

(מיוסד ע"י המזרחי, ומתנהגת תחת השגחתו)

תקנות

— פון —

„תחכמוני" פעראיין

וועגען ערציהונגס-ארבייט אין ארץ ישראל

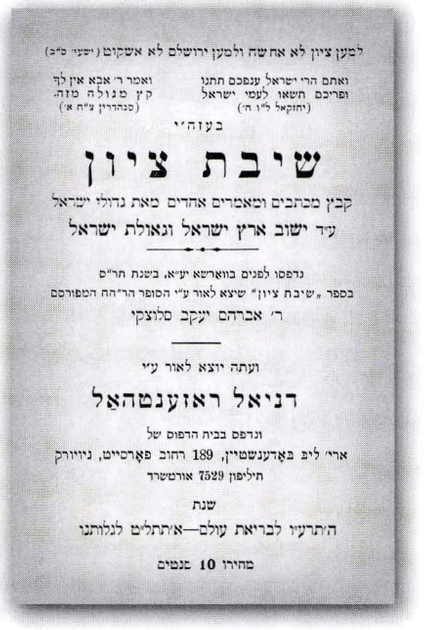
(געגרינדעט און געפיהרט פון „מזרחי")

[4] pp. 12mo
New York, [ca. 5676 {1916}?]
Printer (p. [4]): L. Bodenstein, 189 Forsythe St. (Tel. Orchard 7529).
Title page (p. [1]): border; Yiddish.
Other languages: Yiddish.
Copies: *YGC.

This broadside contains the constitution, in Hebrew and Yiddish, of the Tachkemoni Department of Mizrahi. The Tachkemoni Department was an association that raised funds for schools in the Land of Israel, such as Jaffa's Tahkemoni and Jerusalem's Heder Torah. The address of the association was "Tachkemoni Dep't Mizrahi Bureau 121 Canal Street New York" (p. [4]). For another fundraising effort for Jaffa's Tahkemoni, see #973. The title page is *s.a.* and the imprint date is recorded as ca. 5676 [1916] because Bodenstein was known to be active at 189 Forsythe St. in that year. The broadside can not be dated prior to 5669 [1909], when Heder Torah was established.

978 שיבת ציון

קבץ מכתבים ומאמרים אחדים מאת גדולי ישראל ע"ד ישוב ארץ ישראל וגאולת ישראל


לבען ציון לא אחשה ולמען ירושלם לא אשקוט (ישעי' ס"ב)

ואתם הרי ישראל ענפכם תתנו ופריכם תשאו לעמי ישראל (יחזקאל ל"ו ח')

ואמר ר' אבא אין לך קין מגולה מזה. (סנהדרין צ"ח א')

בעזה"י

שיבת ציון

קבץ מכתבים ומאמרים אחדים מאת גדולי ישראל

ע"ד ישוב ארץ ישראל וגאולת ישראל

נדפסו לפנים בווארשא יע"א, בשנת תר"ם

בספר „שיבת ציון" שיצא לאור ע"י הסופר הר"ח הספורם

ר' אברהם יעקב סלוצקי

ועתה יוצא לאור ע"י

דניאל ראזענטהאל

ונדפס בבית הדפוס של

ארי' ליב באדענשטיין, 189 רחוב פאָרסיית, ניויורק

תליפון 7529 אורטשרד

שנת

הי'תדציו לבריאת עולם—א'תתלי'ט לגלותנו

מחירו 10 סנטים

Author: [Abraham Jacob Slucki] אברהם יעקב סלוצקי
[1], 31 pp. 8vo
New York, 5676 [1916]
Publisher: Daniel Rosenthal, 234 Ellery St. (Brooklyn)
Printer: Aryeh L. Bodenstein, 189 Forsythe St. (New York)
Title page (p. [1]): extended writing.
Includes: memorial to Rosenthal's wife (p. 1); contents (p. 2).
Copies: HUC; *YGC.

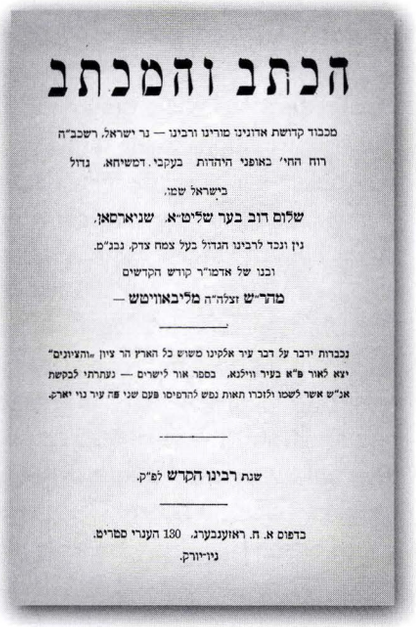
The main text of this work is identical to #975, though the layout is a little different. This edition contains additional notes on pp. 9, 10, 18, 29 and lacks the resolutions adopted at the 1916 convention of Mizrahi in Chicago. This edition cost ten cents (p. [1]). For a list of locations where it could be purchased, see p. 3.

For biography, other works and references: see #975.

979 הכתב והמכתב

מכבוד קדושת אדונינו מורינו ורבינו–נר ישראל, רשכב"ה רוח החי' באופני היהדות בעקבי דמשיחא, גדול בישראל שמו, שלום דוב בער שליט"א, שניארסאן, ... נכבדות ידבר על דבר עיר אלקינו משוש כל הארץ הר ציון "והציונים" יצא לאור פ"א בעיר ווילנא, בספר אור לישרים–נעתרתי לבקשת אנ"ש אשר לשמו ולזכרו תאות נפש להדפיסו פעם שני פה עיר נוי יארק.

Author: [Shalom Dov Baer Schneersohn] שלום דוב בער שניארסאן [שניאורסון]
Author's father: שמואל
32 pp. 8vo
New York, 5677 [1917]
Chronogram: רבינו הקדש
Publisher (p. 5): David b. Eliezer Shifrin
Printer: A. H. Rosenberg, 130 Henry St.
Title page (p. 1): extended writing.
Includes: publisher's preface (pp. 3-6).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.


הכתב והמכתב

מכבוד קדושת אדונינו מורינו ורבינו — נר ישראל, רשכב"ה

רוח החי' באופני היהדות בעקבי דמשיחא, גדול

בישראל שמו,

שלום דוב בער שליט"א, שניארסאן,

נין ונכד לרבינו הגדול בעל צמח צדק, נבנ"ם,

ובנו של אדמו"ר קודש הקדשים

מהר"ש זצלה"ה מליבאוויטש —

נכבדות ידבר על דבר עיר אלקינו משוש כל הארץ הר ציון "והציונים"

יצא לאור פ"א בעיר ווילנא, בספר אור לישרים — נעתרתי לבקשת

אנ"ש אשר לשמו ולזכרו תאות נפש להדפיסו פעם שני פה עיר נוי יארק.

שנת רבינו הקדש לפ"ק.

בדפוס א. ה. ראזענבערג, 130 הנרי סטריט,

ניו-יורק.

Schneersohn (1866-1920) was the fifth Lubavitcher *rebbe.*

הכתב והמכתב contains a letter condemning Zionism (pp. 7-21) and a letter concerning education (pp. 21-8). Pp. 7-12 originally appeared in Solomon Zalman Landau, ed., *ספר אור ישרים* (Warsaw: Halter, 1900), 57-61 (*BHB1*). Shifrin, the publisher, "consented to the request of our friends ... to print this work a second time here in New York City" (p. 1). Pp. 12-20, which Schneersohn wrote to Solomon Aaron Aronson, was reprinted, with changes, in *קונטרס ומעין מבית ד'* (Brooklyn, 5703 [1943]), 45-53 (*BHB1*). For letters from Schneersohn to Moscow and to his son, R. Joseph Isaac Schneersohn, see pp. 29-32.

Approbation granted: #873.
References: *EJ.*

980 הספרות העברית ועתידותיה מאת ראובן ברייניז
המבטא בלשון העברית מאת א. בן יהודה

Author: [Reuben Brainin] ראובן ברייניז
Author's father: מרדכי
Author: [Eliezer {Isaac} Ben-Yehuda {Perelman}] [פרלמן] בן–יהודה [יצחק]. [א]ליעזר
Author's father: יהודה ליב
14, [2] pp. + wrappers 16mo
New York, 5677 [1917]
Publisher: Histadruth Ivrith of America
Printer: [Alpha Press?]
Front wrapper: border.
Includes: advs. for #924, #928 (pp. [1-2]).
BHB1; *KA* #617; *SHI* #75.
Copies: HAR; JNUL; LUB; *YGC.

Ben-Yehuda was born into a Habad family in 1858 in Luzhky, Lithuania. At the age of thirteen he left to study in the yeshivah of Plock, where he was introduced to the Haskalah. He immigrated to the Land of Israel in 1881. Ben-Yehuda was a "Hebrew writer and lexicographer, generally considered the father of modern Hebrew, and one of the first active Zionist leaders ... [His] household ... was the first Hebrew speaking home established in Palestine, and his first son ... [was] the first modern Hebrew-speaking child" (*EJ*). Among his many contributions to the diffusion of modern Hebrew as a spoken language are his seventeen-volume Hebrew dictionary and his establishment of the forerunner of the Academy of the Hebrew Language. Fearful that the Ottomans suspected him of sedition because of his Jewish nationalism, he fled to New York in 1915. He spent most of his time in America engaged in research for his dictionary. He also contributed to local periodicals. American Hebraists published a *festschrift* [#547] in honor of his sixtieth birthday. They presented it to him, together with a gift of $10,000, at a special farewell party hosted by the Histadruth when he returned to the Land of Israel in 1919 (on the party, the gift and a list of donors, see *התרן* 5.48 [21 Feb. 1919], p. 16; *התרן* 5.49 [28 Feb. 1919], pp. [1-2]; *התרן* 5.50 [7 Mar. 1919], pp. 16-[1] [#924]; *העברי* 9.10 [7 Mar. 1919], p. 15 [#903]; for an essay that Brainin wrote for the occasion, see *התרן* 4.43 [11 Jan. 1918], pp. 2-5; also see *שחרות* 2.10 [Jan. 1918], pp. 14-6 [#357]). Ben-Yehuda died in Jerusalem in 1922. His second wife, Hemdah, contributed to #927, #928, #929.

הספרות העברית ועתידותיה contains two essays. The first, delivered by Brainin at the first conference of the Histadruth Ivrith, discusses the future of Hebrew literature. The second, by Ben-Yehuda, proves that the Sephardic pronunciation of Hebrew is more accurate than the Ashkenazic one. (In general, he believed that modern Hebrew should be spoken with a Sephardic pronunciation.) This pamphlet cost three cents (#984, b.w.r.). The printer may have been Alpha (#988 and #990, also published by Histadruth Ivrith at this time, contain the same type; the Histadruth, however, did use other printers).

Other works (Ben-Yehuda): #996, #988. Contributed to #914, #928, #930 (vol. 1). Also see *BHB1*; Kressel.
References (Ben-Yehuda): Avineri, 83-7; Brisman (2000), index; *CDAJB*, 1:43; *EJ*, 4:564-9 (portrait); Kressel, 1:275-9; Spiegel, index; Zausmer (1957), 194; #926, no. 7, pp. 12-4; #930, vol. 1 (portrait); #925.
For biography, other works, approbations granted and references (Brainin): see #546.

981 פחדו בציון חטאים

סודות מן החדר על דבר הציונית הטהורה, העצורה בבית כלא באשמנים, בידים לא מטהרות.

PACHDU B'ZION CHATOIM The Glorious Zionism in Unclean Hands

Author: Ephraim Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[3], 128 pp. + wrappers 8vo
Arlington, NJ, 5677 [1917]
Chronogram: רגזו ואל תחטאו
Printer: [Moinester, St. Louis]
Front wrapper: English; extended writing.
Title page (p. [1]): identical to f.w.
Includes: table of contents (p. [3]); preface (pp. 3-6); footnotes.
Berkowitz (1964), 159; *BHB1*; *KA* #662; Schapiro (1937) #36.
Copies: HAR; HUC; JNUL; LUB; *YGC.

פחדו בציון חטאים contains a "criticism of the activities of Zionist leaders in Palestine" (Schapiro). "The volume also includes the author's notes from his visit to the land in 5669 [1909]" (*BHB1*). On Zionism in America, see pp. 96-105, 109-23. *פחדו בציון חטאים* cost sixty cents, or seventy-five cents bound (#1184, p. 30; adv. in *היער באין דוב* [St. Louis: Moinester Printing Co., 1929]). The title page lists the imprint place as Arlington, NJ, though the adv. in *היער באין דוב* lists it as Newark; *BHB1* records Newark. The printer is recorded based on a comparison with other Moinester prints (*e.g.*, #833) and because Deinard printed all his books by Moinester during this period. Deinard considered #989 to be the second volume of *פחדו בציון חטאים* (see *KA* #694). For a review, see #459, pp. 81-3.

For biography, other works, approbations granted and references: see #251.

982 השפה והתחיה מאת י. בן צבי
העברית בארצנו מאת ד"ר בן ציון מוסינזון

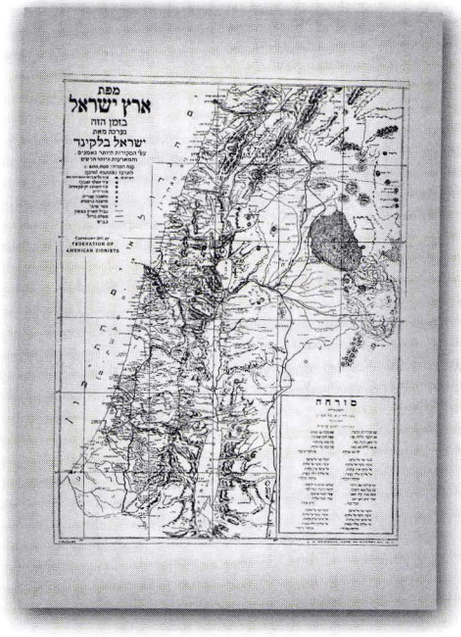
Author: [Ben-Zion Mossensohn {Mossinsohn}] [מוסנזון] בן ציון מוסינזון
Author's father: צבי דוד
Author: [Izhak {Isaac} Ben-Zvi] יצחק בן–צבי
Author's father: צבי
16 pp. + wrappers 12mo
New York, 5677 [1917]
Publisher: Histadruth Ivrith of America
Printer: [Alpha Press?]
Front wrapper: border.
SHI #81.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Ben-Zvi, born in 1884 in Poltava, Ukraine, "was a founder and leader of Zionist Socialism, of the pioneering Zionist labor movement, and of Jewish self-defense, both in Russia and in Erez Israel. He also made important contributions to the historiography of Erez Israel and of ancient and remote Jewish communities" (*EJ*, 4:577). Ben-Zvi had visited the Land of Israel before settling there in 1907. In 1915 he was exiled by the Turks and he came, together with David Ben-Gurion, to New York. There they established the Hehalutz movement. Ben-Zvi returned to the Land of Israel in 1918 as a soldier in the Jewish Legion. He was active in the Mapai party and he served as the second president of the State of Israel. He died in 1963.

This pamphlet contains two essays that stress the importance of the Hebrew language, "השפה והתיחה," by Mossensohn, and "העברית בארצנו," by Ben-Zvi. It cost three cents (#984, b.w.r.). The printer may have been Alpha Press since the type is similar to that in other pamphlets published at this time by the Histadruth on Alpha's press.

Other works (Ben-Zvi): contributed to #923, #930 (vol. 1). Also see *BHB1*; Kressel.
References (Ben-Zvi): *BHB1*; *EJ*, 4:577-81 (portrait); Kressel, 2:290-2.
For biography, other works and references (Mossensohn): see #214.

983 ארצנו
טבעה ויושביה בצרוף רשימה ביבליוגרפית ומפת הארץ גבולותיה

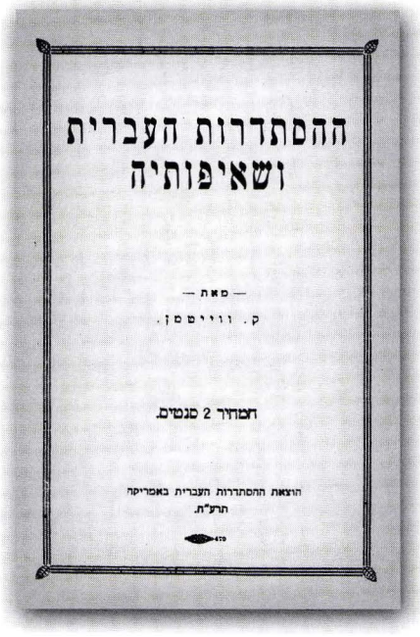


Author: [Judah Leib Hacohen Fishman (Maimon)] יהודה ליב הכהן פישמן [פישמאן, מימון]
Author's father: אברהם אלימלך הכהן
64 pp. + tip-in 12mo
New York, 5678 [1918]
Publisher: Central Bureau of Mizrahi
Title page (p. 1): plain.
Includes: dedication to the fifth congress of Mizrahi in America (p. 3); table of contents (p. 5); bibliography (pp. 43-64).
Graphics: illustration (by Ephraim Moses Lilien?) (p. 42).
BHB2; *KA* #68.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This geography of the Land of Israel contains an extensive bibliography that includes "all works that were printed in Hebrew concerning the sanctity of the land and its worth, its borders and origins, regions and laws and concerning the Zionist movement and the settlement of the Land of Israel." In all, 244 works are listed, many of which were consulted by the author when writing this book (p. 45). Tipped onto the *verso* of the last leaf is a folded map of the Land of Israel showing modern Jewish settlements, roads and railway lines. It was "arranged by Israel Belkind based on the most authoritative sources and the most recent events," drawn by J. Keller, copyrighted in 1917 by the Federation of American Zionists and published by F. C Bridgman, Maps, 66 Warren St., New York. "מזרחה", the anthem of Mizrahi, appears on the map. ארצנו cost twenty-five cents (adv. in #997, p. [1]).

For biography, other works, approbations granted and references: see #973.

984 ההסתדרות העברית ושאיפותיה



Author: [Kalman Whiteman] ק[למן]. ווייטמן [ווייטמאן, ויטמן]
12, [4] pp. + wrappers 12mo
[New York], 5678 [1918]
Publisher: Histadruth Ivrith of America
Front wrapper: border.
Includes: adv. and prices for books published by the Histadruth Ivrith and Kadimah (including #903, #924, #980, #982) (p. [4]; wrappers).
BHB1; *KA* #253; *SHI* #267.
Copies: HAR; JNUL; LUB; *YGC.

Whiteman was born in Radomysl, Kiev Province, in 5642 [1882] (or 5645 [1885]) and he received a traditional and Russian education. At the age of eighteen he left for Odessa, after which he worked as a Hebrew teacher in Kiev. Following military service, he worked in a modern *heder* in Odessa. He immigrated to America in 5666 [1906] and worked in the factories of Philadelphia and New York before becoming a teacher in the latter city in 1909. Whiteman, a pioneer of modern and secular Hebrew education, helped found the Histadruth Ivrith of America and was a member of Agudath Hamorim (Hebrew Teachers Union) and Hebrew societies. He authored a number of Hebrew textbooks and Yiddish books and contributed to the Hebrew and Yiddish press. Whiteman was affiliated with various Zionist factions during different stages of his life. He died in 1946.

This history of the Histadruth Ivrith of America includes its constitution (pp. [2-3]). On the Kadimah publishing house, see p. [1]. This pamphlet cost two cents.

Other works: *טל אביב ספר למוד לשנה ראשונה. חלק ראשונה* (New York: Nehemiah, 1925); *טל אביב ספר למוד לשנה ראשונה. חלק ראשונה. בר מצוה נאומי בר מצוה מיוסדים על הסדרות וההפטרות של כל השבתות בצרוף דיני תפילין ... והוראות מועילות למורים* (New York: Hebrew Publishing Co., 1926); *טל אביב ספר למוד לשנה ראשונה לקטנים* (New York: Hebrew Publishing Co., 1929); *עברית לבוגרים ספר למוד ומקרא, שנה ראשונה* (New York: Publishing Co., 1929); *שעורי הכנה לספר "דעת" המחבר על ידי י. קנובץ* (New York: Hebrew Publishing Co., 5696/1936); *ספר היובל ... למר אברהם גולדברג* (New York, 5694/1934); *ספר היובל של אגודת המורים העבריים בניו–יורק וסביבותיה*, ed. Zevi Scharfstein (New York: Modern Linotype Co., 5704/1944). Edited *בן הדור שבועון לבני הנעורים* (New York: Histadruth Ivrith of America, 5687 [1927]); *ספר שרפשטיין לשנת הששים לשניו* (New York: Sheviley Hinukh, 5704 [1944]). Also see Drachler. References: *AJYB* 49 (1947), 620; *BHB1*; *CDAJB*, 2:686; Drachler, 311; Goelman, 76; Halevi, 91-4; *Herzl Yearbook* 5 (1963), 83-111; *JCR*, 459; Kabakoff (1978), 308; Kressel, 1:650; *LFDNYL*, 3:337-8; Mikliszanski, 219-21; *NYT* (25 Sept. 1946), p. 28:2; Waxman, 4:1079-80; K. Whiteman; Zausmer (1957), 218.

985 מחאת סופרים

נגד המרחיבים בעלי "מהלך החדש", "הסגנון החדש", "והעברי החדש", אשר החרימו את שפת קדשנו ויהפכוה לזארגאן מגואל, בתקותם להשכיח תורה ושפת הנביאים מישראל

Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
16 pp. + wrappers 8vo
St. Louis, 5678 [1918]
Chronogram: נלעגי לשון אין בינה
Printer: Moinester, 1318 Carr St.
Front wrapper: extended writing.
Title page (p. 1): extended writing.
Includes: preface (p. 3); a.a. (Arlington, NJ) (p. 3).
Berkowitz (1964), 159; *BHB1*; *KA* #459; Schapiro (1937) #38.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Deinard published this work to attack the contemporary trend to enlarge the Hebrew lexicon with words from European languages. He was also critical of those who altered the orthography of Hebrew proper nouns by eliminating the letters *aleph* and *ayin* when used as vowels. "This pamphlet is being sent to all authors and scholars who are faithful to the covenant of Israel, so that they will make their own views heard ... I ask of them to send me their responses. When they arrive, I will rush to print [the responses in] a separate book ... I know that the majority are wretched paupers who would be unable to publish such a book (its printing costs will never be recouped). I have therefore decided to print it at my own expense and to send it at no cost to all those writers whose responses I print, as well as to all scholars who request it. I will begin the labor [of printing it] when I have fifty responses" (p. 3; it never appeared). *מחאת סופרים* is an offprint of #989, pp. 154-65. It cost ten cents (see #1184, p. 30; adv. in Deinard's *היער באין דוב* [St. Louis: Moinester Printing Co., 1929]).

For biography, other works, approbations granted and references: see #251.

986 ספר משמיע שלום
אודות חיזוק רעיון הציוניות בין כל מפלגות ישראל

Author: [Baruch Cohen] ברוך הכהן [קאהן, כהן]
Author's father: מאיר שלום
78, [2] pp. 8vo
New York, 5678 [1918]
Printer: Rosenberg Printing Co., 217 Center St.
Title page (p. 1): border; extended writing.
Includes: preface (pp. 5-6); memorial to wife (p. [1]); dedication to his congregation (p. [2]).
BHB2; *KA* #558.
Copies: HAR; HUC; JNUL; LUB (incomplete); *YGC.


ספר
משמיע שלום
אודות
חיזוק רעיון הציוניות בין כל מפלגות ישראל בין
ההרדים האוהבים את ציון מפאת הרגש
הרוחני ובין הנושאים דגל ציון מפאת
הרוח הלאומי ואהבת הארץ. כלם
ישובו ציונה כלם יבואו בשלום
וציון תשמח בבניה.
ספר זה נוסד עפ"י מקורי דברי הנביאים והתלמוד
והמדרש
וכסופו
יבואו חד"ת אשר חדשתי בימי נעורי
מאתי
ברוך הכהן (קאהן) טבריינסק
בהגאון מו"ה מאיר שלום הכהן זי"ע
פה נויארק
שנת תרע"ח.
ברסום ראזענבערג פרינטינג קא., אינק. 217 סענטער סטריט.

This Zionist tract is grounded in traditional sources. Cohen's genealogy is recorded on p. 6. Novellae are appended on pp. 55-74. For an excerpt from Cohen's manuscript on Jewish liturgy, see pp. 75-7 (see #552, p. 27 for more on this ms.). For an advertisement, see *יגדיל תורה* 2.8-9, b.w.v. [#619]. An errata slip is pasted onto the rear paste-down endpaper of the YGC copy.

For biography, other works, approbations granted and references: see #552.

987 נאומים קונגרסיים

Author: [Theodore {Benjamin Ze'ev} Herzl] תיאודור [בנימין זאב] הרצל
Author's father: יעקב
Author: [Simon Ginzburg] שמעון גינצבורג
Author's father: אריה הלל
30 pp. 8vo

New York, 5678 [1918]
Publisher: Federation of American Zionists
Title page (p. 1): plain.
Includes: translator's preface (Tishri 1917) (p. 3).
BHB1; *KA* #565.
Copies: HAR; HUC; *JNUL; LUB.

Herzl (1860-1904) is remembered as the "father of political Zionism" (*EJ*). Though raised in an assimilated home, while a journalist covering the Dreyfus trial in Paris he became convinced of the need for a Jewish national homeland. He published *Der Judenstaat* in 1895 and established the World Zionist Congress in 1897. He was never in America.

נאומים קונגרסיים contains Ginzburg's Hebrew translation of the addresses that Herzl delivered at the first six World Zionist Congresses (*KA* misrecords five). It was published in honor of the twentieth anniversary of the first World Zionist Congress and it cost fifteen cents (p. 1). For a reference to Zionist societies in America, see p. 24. On the publisher, see #950. The type is identical to that used by Grayzel and Yehezkel Lifshitz.

Other works (Herzl): *EJ*.
Approbation granted (Herzl): #30.
References (Herzl): *EJ* (portrait).
For biography, other works and references (Ginzburg): see #924.

988 עברית ולעזים

Author: [Eliezer {Isaac} Ben-Yehuda {Perelman}] [פרלמן] בן-יהודה [יצחק] .[א]ליעזר
Author's father: יהודה ליב
28, [3] pp. + wrappers 12mo
New York, 5678 [1918]
Publisher: Histadruth Ivrith of America
Printer (f.w.): Alpha Press, 266 Grand St.
Front wrapper: border.
Title page (p. 1): plain.
Includes: preface (p. 3); advs. for #547 and Sifriyah Amamit (pp. [2-3]).
BHB1; *KA* #626; *SHI* #146.
Copies: HAR; HUC; JNUL; *YGC.

This linguistic history of the Jews "was written as per the request of the Histadruth Ivrith, and is intended for a lay audience that seeks a general overview and not a scientific study" (p. 3). On Yiddish in America, see pp. 20-1. This pamphlet cost fifteen cents (f.w.; Kadimah sold it for five cents [#931, no. 4, b.w.r.]). It was published by 13 Sept. 1918 (#924, vol. 5, no. 26, p. 16.) and it probably appeared after #984. *עברית ולעזים* is not listed among the Histadruth's publications advertised in #984, b.w.r.

For biography, other works and references: see #980.

989 ציון בעד מי? בעד באלשעוויקים או יהודים?
Zion for Who? For Bolsheviki or Jews

Author: Ephraim Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[3], 10, 190 pp. + wrappers 8vo
Arlington, NJ, 5678 [1918]
Printer: Moinester Printing Co., 1318 Carr St. (St. Louis)
Front wrapper (f.w.): English.
Title page (p. [1]): English.
Includes: table of contents (p. [2]).
Pointed text (p. [3]).
Berkowitz (1964), 159; *BHB1*; *KA* #694; Schapiro (1937) #37.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Deinard considered this volume of polemical essays on the Zionist leadership the second volume of #981 (*KA*). There are many references to America. For a critique of #547, see pp. 150-3. On modern Hebrew literature, see pp. 154*ff.* #985 is an offprint of pp. 154-65. This work cost seventy-five cents, or ninety cents bound (#1184, p. 30; adv. in Deinard's *היעד באין דוב* [St. Louis: Moinester Printing Co., 1929]). The imprint information is on the front wrapper, which *BHB1* did not see.

For biography, other works, approbations granted and references: see #251.

990 שפתנו
(לשאלת השפה העברית והשפות המדוברות בעמנו)

Author: [M{enahem}. Sheinkin] [שינקין] מ[נחם]. שיינקין
24 pp. + wrappers 12mo
New York, 5678 [1918]
Publisher: Histadruth Ivrith of America
Printer (b.w.v.): Alpha Press, 266 Grand St.
Front wrapper: border.
Includes: fleuron (p. 24).
BHB1; *KA* #830; *SHI* #173.
Copies: HAR; HUC; JNUL; *YGC.

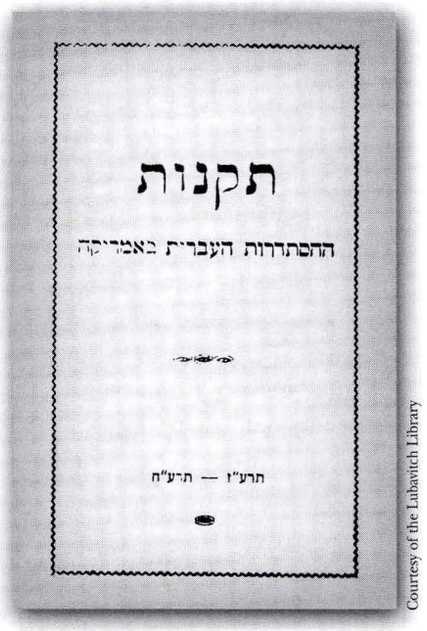
Sheinkin was born in 1871 in Ulla (near Vitebsk), Byelorussia, into a hasidic rabbinical family. He was attracted to the Haskalah and in 1901 he was appointed the government rabbi of Balta, Podolia. Following his refusal to cease Zionist activities, he was forced to resign his position and in 1906 he immigrated to the Land of Israel. Sheinkin was exiled by the Turks during World War I and he spent the war years in America. There he was one of the founders of the Zion Commonwealth Company. Sheinkin returned to the Land of Israel in 1919. He visited Chicago on behalf of Zion Commonwealth in 1924 and was killed in a car accident. He was buried in Tel Aviv and a main avenue in the city was named in his memory.

This essay on the importance of the Hebrew language contains anti-Yiddish polemics. It was pub-

lished by 13 Sept. 1918 (#924, vol. 5, no. 26, p. 16) and cost five cents (b.w.v.). It was sold by Kadimah in 1920 (adv. in #931, no. 4, b.w.r.). It was reprinted in *כתבי מנחם שיינקין*, ed. A. Hermoni (Tel Aviv: Miriam Sheinkin, 5695 [1935]).

Other works: contributed to #547, #930 (vol. 2). Also see *BHB1.*
References: *EJ,* 14:1344-5 (portrait); Kressel, 2:923.

991 תקנות ההסתדרות העברית באמריקה
תרע"ז–תרע"ח



Courtesy of the Lubavitch Library

7 pp. + wrappers 18mo
[New York], [5678 {1918}]
Printer (b.w.v.): Alpha Press, 266 Grand St.
Front wrapper: border.
SHI #177.
Copies: *JTSA; *LUB.

This pamphlet contains the constitution of the Histadruth Ivrith of America. "The purpose of the Histadruth is the renaissance of the Hebrew language and culture among the Jews in America" (p. 1).

992 ספר הזכרון
של המזרחי באמריקה

63 pp. + wrappers 8vo
S.l., [1918?]
Publisher/printer: *s.n.*
Front wrapper: "ספר הזכרון להועידה החמישית השנתית של המזרחי באמריקה (בימי כ"א, כ"ג, כ"ד, כ"ה אייר התרע"ח—פילדלפיה, פא.)".
Title page (p. 1): plain; "ספר הזכרון של הסתדרות המזרחי באמריקה רשימות האגודות, מספר חבריהן ושקליהן, "חברים–עוזרים", חברי ביה"מ למורים ותרומות שונות. (מימי הועידה כ"ד–כ"ח אייר תרע"ז, עד הועידה החמישית כ"א–כ"ה אייר תרע"ח).
Includes: table of contents (p. 2).
Other languages: Yiddish (pp. 3-4).
Copies: *LUB.

This volume contains lists of Mizrahi societies, the members of each society and how many *shekalim* each society contributed. Among the cities represented are Augusta (GA), Bel Air (OH), Chattanooga (TN), Elmira (New York), Little Rock (AR), Omaha (NE), Sioux City (IA) and Spokane (WA), as well as Port Arthur, Kingston and Ottawa in Canada. For "חברים עוזרים", see pp. 56-9. For a list of contributions to the Mizrahi Teachers Institute, see pp. 60-2.

993 עיקר–הלאומים

Author: [Israel Zangwill] [זנגביל] ישראל זנגוויל
Author: [Abraham Solomon {Sholem} Orlans] אורלאנס [שלום] .ש[למה] .א[ברהם]
90 pp. 12mo
New York, 1918
Publisher: Kadimah
Printer: [Lifshitz]
Front board: half title; border.
Title page (p. 1): plain.
Includes: translator's preface (13 June 1918) (pp. 3-4); preface, by M.P. Percy Alden (pp. 5-10); Hebrew-English glossary (pp. 87-90); footnotes.
BHB1; *KA* #637; *SHI* #148.
Copies: HAR; HUC; JNUL; *YGC.

Orlans was born in Kossovo, Slonim Province (Poland), in 1893 and he immigrated to America before 1907. He graduated from Cooper Union with a degree in civil engineering and was the auditor for the Ampal-Am. Israel Corp. He was drafted into the American army in 1918 (#924, vol. 5, no. 23, p. 16). He immigrated to the Land of Israel in 1932, but returned to America in 1937. Orlans became very involved with Hebrew and English (Jewish) periodicals in 1913. He served as the secretary of the Hatoren Publishing Association [#924], was active on behalf of הדאר [#934] and was the president of Ahiever. He died in Brooklyn in 1959.

Orlans prepared this Hebrew translation of Zangwill's *The Principle of Nationalities* (New York: Macmillan, 1917) at the request of the publishers of התרן [#924]. It appeared serially in התרן, vol. 5 [1918], nos. 1-7, 10. Orlans made a number of changes in the book form edition and added the introductory speech of M.P. Percy Alden (pp. 3-4). *The Principle of Nationalities* was originally delivered as a lecture in memory of Dr. Moncure Daniel Conway on 8 Mar. 1917 in London's South Place Institute. The printer is recorded as Lifshitz based on a comparison with the type, format and boards of #994, and that fact that both were published by Kadimah. *עיקר–הלאומים* was published by 21 June 1918 and cost fifty cents (adv. in #924, vol. 5, no. 15 b.w.v.; #924, vol. 5 no. 23, p. 16; vol. 5, no. 26, p. 16; #931, no. 4, b.w.r.). On the possibility that it was part of Sifriyah Amamit (second series), see #468. *עיקר–הלאומים* was reprinted in *משדה צופים*.

Other works (Orlans): *משדה צופים* (5723 [1963]). Translated Israel Zangwill, *הדרך לעצמאות* (Tel Aviv: Medinit, 1938).
References (Orlans): *AJYB* 62 (1961), 451; *CDAJB*, 2:475; Kressel, 1:53-4; *NYT* (2 Nov. 1959), p. 31:3.
For biography, other works and references (Zangwill): see #487.

994 מחיי הארץ

Author: [Mordekhai Bernstein] [ברנשטיין] ברנשטיין .מ[רדכי]
Author's father: צבי זאב
VIII, 112 pp. 12mo
New York, 5679 [1919]
Publisher: Kadimah
Printer (p. II): Lifshitz Printing Co., 217 East Broadway
Title page (p. I): border.

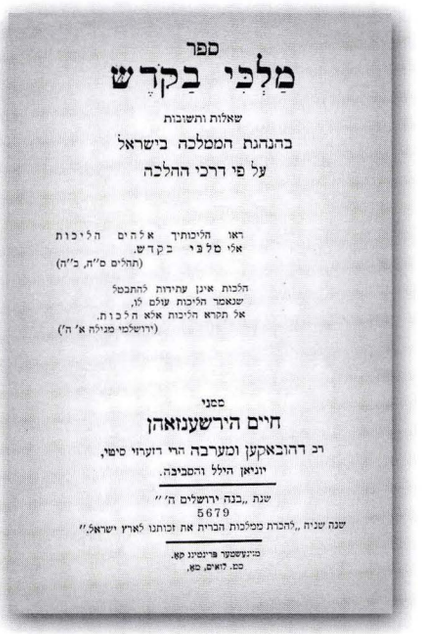
Includes: copyright, by publisher, 1918 (p. II); dedication to N. S. [Nehemiah Samuel Libowitz?] (p. II); preface, by Reuben Brainin (31 Aug. 1918) (pp. III-VIII).
BHB1; *KA* #473; *SHI* #106.
Copies: HUC; JNUL; LUB; *YGC.

Bernstein was born in Romny, Ukraine, in 1893. He immigrated to the Land of Israel in 1912 and studied at the Herzliah gymnasium. He later attended Columbia University and served in the Jewish Legion. He became the secretary of the Herzliah gymnasium in 1920 and the director of the Dvir publishing house in 1925.

This collection contains Bernstein's short stories and plays about life in the Land of Israel. It was his first Hebrew publication (p. iii). Brainin wrote in his preface that whenever Hebrew culture declined in one region, it enjoyed a renaissance in another. Thus, while Hebrew culture in Europe suffered because of World War I, Bernstein was evidence that Hebrew culture was resurfacing in America. *מחיי הארץ* was issued as no. 22 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.). On Sifriyah Amamit, see #468.

Other works: see *BHB1*; Kressel.
References: *BHB1*; Kressel, 1:373.

995 ספר מלכי בקדש


ספר
מלכי בקדש
שאלות ותשובות
בהנהגת הממלכה בישראל
על פי דרכי ההלכה
ראו הליכותיך אלהים הליכות
אלי מלכי בקדש.
(תהלים ס"ח, כ"ה)
הלכות אינן עתידות להתבטל
שנאמר הליכות עולם לו,
אל תקרא הליכות אלא הלכות.
(ירושלמי סנהדרין א' ה')
מסני
חיים הירשענזאהן
רב דהובאקען וכערבה הרי דוערוי סיטי,
יוניאן היל וה סביבה.
שנת „בנה ירושלים ה' "
5679
שנה שניה „להכרת כמלכות הברית את זכותנו לארץ ישראל."
מוניעשטער פרינטינג קא.
כם. לואים, מא.

Author: Chayim [Chajim] [Hayyim] Hirschensohn [Hirschen] חיים הירשענזאהן [הירשנסון, הירשנזון]
Author's father: יעקב מרדכי
St. Louis, 5679 [1919]-5681 [1921]
BHB1; *KA* #501.
Copies: HAR; HUC; JNUL; LUB; *YGC.

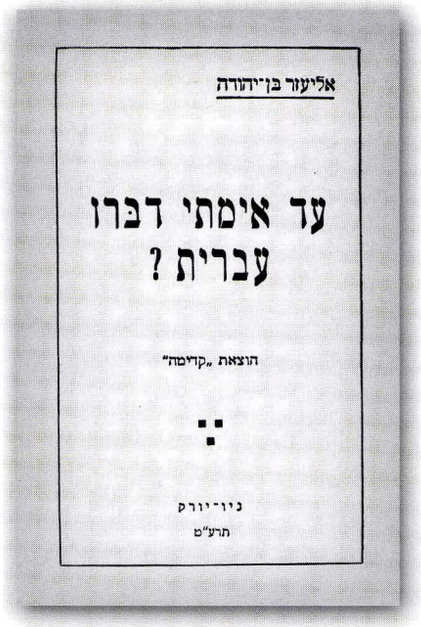
VOL. 1
[2], 139, <IX> pp. 8vo
St. Louis, 5679 [1919]
Chronogram: בנה ירושלים ה'
Printer: Moinester Printing Co.
Title page #1 (p. [1]): extended writing; "ספר מלכי בקדש שאלות ותשובות בהנהגת הממלכה בישראל על פי דרכי ההלכה".
Title page #2 (p. <IX>): English only; extended writing; "Malki Bakodesh A Discussion of Questions Regarding the Conduct of a Jewish Government in Palestine from the Standpoint of the Halacha."
Includes: table of contents (p. 1); errata (p. 2); dedication to Benjamin Kaczer and memorial to Ethel Frieda Kaczer (p. 4); preface (pp. 5-6, <II>); preface (p. <III>).
Other languages: English (pp. <I-IX>).

Pointed text (pp. 137-9).
VOL. 2
12, 250, [2] pp. 8vo
St. Louis, 5681 [1921]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. 1): English; extended writing; "ספר (הלכות אלי) מלכי בקדש חלק שני שאלות ותשובות בהנהגת המדינית בארץ ישראל".
Includes: dedication to mother (p. 2); table of contents (pp. 3-4); preface (5680 [1920]) (pp. 5-12); errata (pp. [1-2]).

Vols. 1-2 of *ספר מלכי בקדש* contain responsa dealing with practical issues pertaining to the revival of a Jewish state and government. "If the Jewish future in Palestine is to be a true continuation of the ancient Jewish tradition which has kept the Jewish people alive until this day, that life must be guided by the Halacha and its principles ... The questions treated in this book are outlined in abstract form [in English] ... for the benefit of the English reader" (vol. 1, p. <III>; the abstracts are in vol. 1, pp. III-IX). Among of the subjects of the responsa are the reconstitution of the Sanhedrin, the obligation to appoint a king, women's suffrage, non-observant members in Mizrahi and the study of Biblical criticism. On the Jewish Legion, see p. 14. Vol. 1, pp. 125-35 contains an autobiographical statement, and not his last will and testament as recorded in D. Wachstein #49. Vol. 1 is also dated "in the Second Year of the Balfour Declaration" and vol. 2 is also dated "in the first year of the Kingdom of Jerusalem and the Jewish Commissioner in the Land of Israel [Herbert Samuel]" (t.p.'s). On R. Shalom Elhanan Jaffe, see vol. 1, p. 90. For poetry, see vol. 1, pp. 131, 137-9; vol. 2, p. 250. For vols. 3-4, see #1007. Vol. 5, containing essays on the Diaspora, and vol. 6, containing letters from rabbis on the first four volumes and Hirschensohn's responses, were published in Sejny in 5688 [1928]. For reviews, see Solomon David Posner, *ספר אשד הנהר* (New York: Pardes, 5692 [1932]) and Joseph Zweig, *ספר פודת יוסף* (Bilgoraj: Sz. Sikora i I. Miller, 5693/1933). See A. Ackerman; *OZ*, 330-1; Kaganoff (1990-1), 78; Terner (1999), 39, 40-3, 49, 51-3.

For biography, other works, approbations granted and references: see #208.

996 עד אימתי דברו עברית



Author: [Eliezer {Isaac} Ben-Yehuda {Perelman}] א[ליעזר]. [יצחק] בן–יהודה [פרלמן]
Author's father: יהודה ליב
132 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); preface (Jan. 1919) (pp. 5-6); footnotes.
BHB1; *KA* #627; *SHI* #147.
Copies: HAR; HUC; JNUL; *YGC.

This volume on Hebrew as a spoken language during the post-Biblical and Talmudic periods "is one of the chapters from my long introduction to my 'Dictionary of Old and New Hebrew.' ... However, in these pages, which are intended more for a general audience and not as a scientific study for scholars, I have been forced to be brief in many places. Specifically, I omitted a large part of the text dealing with the research on the subject by scholars who preceded me. [All omissions] have been set aside until my introduction is published, wherein which everything will appear in its entirety" (pp. 5-6). This edition was issued as nos. 13-14 in Sifriyah Amamit (second series). It should not be confused with #988, another work from the same author and publisher, on the same subject and for the same audience. The title was originally advertised as "תולדות השפה העברית. תמצית ההקדמה למלונו הגדול שלא נדפסה עדיין" (see the tentative list of proposed second series titles in #478). Though the imprint date is 5679 [1919], an advertisement from Feb. 1920 announced that it was then in press (#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 that fact that both works are part of the Sifriyah Amamit (second series). On Sifriyah Amamit, see #468.

For biography, other works and references: see #980.

997 תעודת המזרחי
מאת הרב יהודה ליב הכהן פישמן

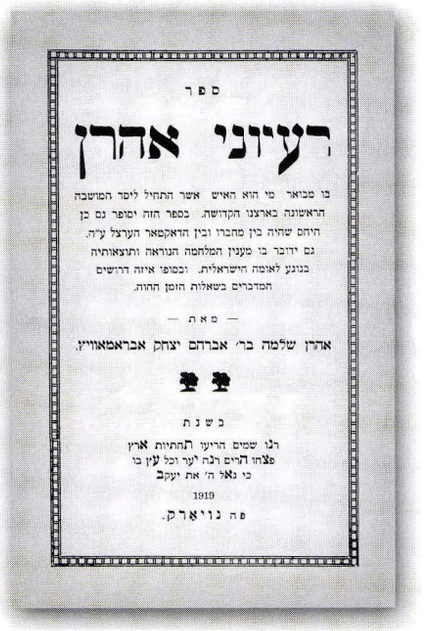
Author: [Judah Leib Hacohen Fishman {Maimon}] [יהודה ליב הכהן פישמן [פישמאן, מימון]
Author's father: אברהם אלימלך הכהן
43, [3] pp. + wrappers 8vo
New York, 5679 [1919]
Publisher (t.p., b.w.v.): Mizrahi Bureau, 86 Orchard St.
Printer (b.w.v.): Rosenberg Printing Co., 176 Park Row
Front wrapper: plain.
Title page (p. 1): identical to f.w.
Includes: advs. for Mizrahi publications (pp. [1-3]).
Graphics: illustration [by Ephraim Moses Lilien] (p. 43).
Rashi type (p. 7).
BHB1.
Copies: HAR; JNUL; *LUB.

This pamphlet contains what "was destined to become the ideological program of the Mizrahi World Organization. Here Fishman went beyond the bounds of religious Zionist thinking in his insistence that Jewish identity was primarily national rather than religious" (Salmon, 171, 175n43). *תעודת המזרחי* cost fifteen cents (p. 1). For a second edition of *תעודת המזרחי* that Mizrahi published the same year, see #998. A Yiddish edition appeared as *Was iz der Mizrachi?* (New York, 1919).

For biography, other works, approbations granted and references: see #973.

998 ספר רעיוני אהרן

בו מבואר מי הוא האיש אשר התחיל ליסד המושבה הראשונה בארצנו הקדושה. בספר הזה יסופר גם כן היחס בין מחברו ובין הדאקטאר הערצעל ע"ה. גם ידובר בו מענין המלחמה הנוראה ותוצאותיה בנוגע לאומה הישראלית. ובסופו איזה דרושים המדברים בשאלות הזמן ההוה.


ספר

רעיוני אהרן

בו מבואר מי הוא האיש אשר התחיל ליסד המושבה הראשונה בארצנו הקדושה. בספר הזה יסופר גם כן היחס שהיה בין מחברו ובין הדאקטאר הערצל ע"ה. גם ידובר בו מענין המלחמה הנוראה ותוצאותיה בנוגע לאומה הישראלית. ובסופו איזה דרושים המדברים בשאלות הזמן ההוה.

— מאת —

אהרן שלמה בר' אברהם יצחק אבראמאוויץ.

בשנת

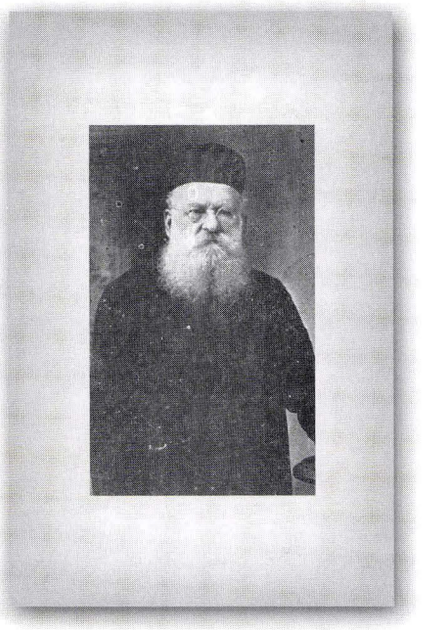
רנו שמים הריעו תחתיות ארץ פצחו הרים רנה וכל עץ בו כי גאל ה' את יעקב

1919

פה נויארק.

Author: [Aaron Solomon Abramowitz] אהרן שלמה אבראמאוויץ [אברמוביץ]
Author's father: אברהם יצחק
[1], 51 pp. 8vo
New York, 5679/1919
Chronogram: רנו שמים הריעו תחתיות ארץ פצחו הרים רנה וכל עץ בו כי גאל ה' את יעקב
Printer: [A. H. Rosenberg?]
Title page (p. 1): border; extended writing.
Includes: preface (pp. 4-5); a.a. (296 Grand St.) (p. 5); dedications, in verse, to Jacob Schiff, Louis Brandeis, Judge [Julian William] Mack, Louis Marshall, Nathan Straus, Jacob De Haas, Henry Ya'ar Shalom, Harry Kotler, Joseph Barondess, Louis Lipsky, Hayyim Weizman, Nahum Sokolow and Henry Eiser (pp. 6-18, 50-1).
Approbations (p. 3): R. Meir Berlin [Bar-Ilan].
Graphics: portrait of author (p. [1]).
Other languages: Yiddish (pp. 45-50).
BHB1; *KA* #754.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Abramowitz published this history of the founding of Zikhron Yaakov, in which he played a major role, to refute the claim that the members of Bilu were the earliest settlers in the Land of Israel and that Rishon Lezion was the first settlement established by Zionist pioneers. ספר רעיוני אהרן also contains information about Abramowitz's other activities on behalf of the Zionist movement, particularly as an emissary in America (pp. 28-9). Owing to the lack of any other biographical references to Abramowitz, this work is thus an important source on his life. ספר רעיוני אהרן also includes sermons and writings of Zionist interest. Abramowitz planned to use proceeds from the sale of this work to return to the Land of Israel. He implored readers, "don't follow the normal custom, not to reward a person during his lifetime—as was done to Columbus and many others" (p. 5). The approbation is from #970. Friedberg miscollates 12, 51 pp., probably because *KA* notes that ספר רעיוני אהרן contains twelve pages of dedications and then collates 51 pp.



For biography, other works and references: see #970.

999 תעודת המזרחי
מאת הרב יהודה ליב הכהן פישמן מהדורא שניה

Author: [Judah Leib Hacohen Fishman {Maimon}] יהודה ליב הכהן פישמן [פישמאן, מימון]
Author's father: אברהם אלימלך הכהן
30 pp. 8vo
New York, 5679 [1919]
Publisher: Hamizrahi
Title page (p. 1): border.
BHB1.
Copies: HUC; JNUL; LUB (lacks t.p.); *YGC.

For the first edition of *תעודת המזרחי*, see #997. The type was completely reset for the second edition, resulting in a different layout. Both editions, however, contain the same text, with minor changes (*i.e.*, "ובתוך" in the first edition, p. 9, line 20 appears as "ומתוך" in the second edition). The Rashi type on p. 7 of the first edition was replaced with square type in the second edition. The second edition lacks Lilien's illustration.

For biography, other works, approbations granted and references: see #973.

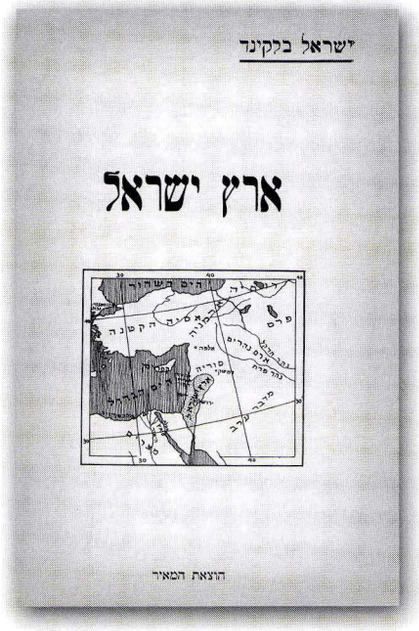
1000 בימי המעבר
(קבץ מאמרים)

Author: S[hemariah {Shmarya, Shemaryahu, Shemarya} Halevi] Levin שמריהו הלוי לוין [לווין, לעווין]
Author's father: חיים שמואל
[1], XXI, 280 pp. 8vo
New York, 5679/1919
Publisher: Asaph
Publisher: Zionist Center in Chicago
Printer (p. II): Rosenberg Prtg. Co., 176 Park Row
Title page (p. I): plain.
Includes: copyright, by author, 1919 (p. II); dedication to Yehiel b. Ze'ev Chlenov (p. III); introduction, by Reuben Brainin (Kislev 1918) (pp. V-XXI); table of contents (p. 1).
Graphics: portrait of author (p. [1]).
BHB1; *KA* #79.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This volume contains essays on various Zionist topics. It was sent to press in 5677 [1917] and was originally advertised under the title "השקפות" (adv. in #1042, b.w). The publisher—The Zionist Center of Chicago (המרכז הציוני בשיקגו)—can not be identified (see Bregstone on Levin's trip to Chicago).

For biography, other works and references: see #924.

1001 ארץ ישראל

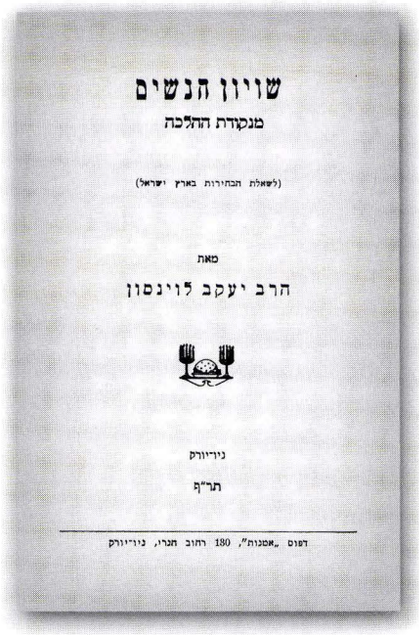


Author: Israel Belkind [בעלקינד] ישראל בלקינד
Author's father: מאיר
[1], 111, [1], 112-127, [1], 128-52, [2] pp. 8vo
New York, [1919]
Publisher: Hammeir
Title page (p. 1): art.
Includes: copyright, by author, 1919 (p. 2); dedication to daughter (p. 3); table of contents (p. 5); endnotes (pp. 139-52); adv. for publisher (pp. [1-2]).
Graphics: maps and photographs (*passim*).
Pointed text.
Copies: HUC; JNUL; LUB; *YGC.

The publication of this geography of the Land of Israel was first announced in 1918 (#375, p. [1]). It cost one dollar, or $1.65 with deluxe paper and cloth boards (p. [1]). It was republished in Tel Aviv in 1927 (*BHB1*). The publisher, Hammeir, was dedicated "to spreading among Hebrew readers in America knowledge of the Land of Israel, its history and, in specific, the history of the new settlements"; it was represented by Dr. H. Guelman, 245 E. 24th Sr., Cor. 2nd Ave. (p. [1]).

For biography, other works and references: see #375.

1002 שויון הנשים
מנקודת ההלכה (לשאלת הבחירות בארץ ישראל)



Author: Jacob Levinson [לעווינזאהן, לווינזון, לעווינזאן] יעקב לוינסון
Author's father: יהודה
32 pp. 8vo
New York, 5680 [1920]
Printer: Omanut, 130 Henry St.
Title page (p. 1): art.
Includes: preface (p. 3).
BHB1; *KA* #780.
Copies: HAR; HUC; JNUL; LUB; *YGC.

In this essay on the political equality of the sexes, Levinson ruled that *halakhah* permits women to vote and run for political office. It was published during the vociferous debate in the Land of Israel over whether or not women should be enfranchised and participate in the 1920 elections (see *EJ* [s.v. "Woman"]). *BHB1* misrecords the imprint date as 5690 [1930]. This work was reprinted in Levinson's *התורה והמדע* (New York: Oriom, 5692 [1932]) (*BHB1*).

For biography, other works, approbations granted and references: see #771.

1003 ארכת בת–אמי
ההכנות לקאנגרעס הרבנים בדבר יסוד הסנהדרין בציון

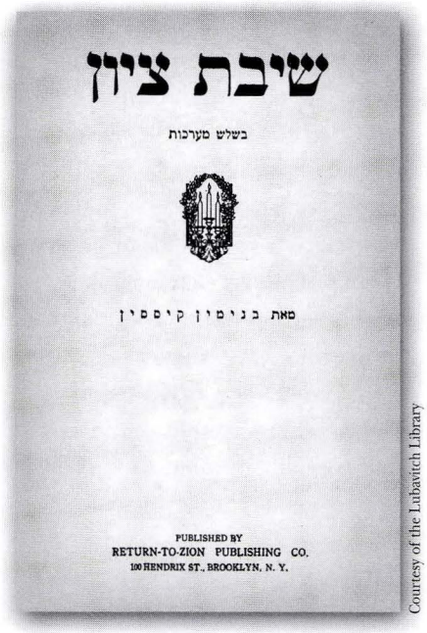
Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
100 pp. + wrappers + insert 8vo
St. Louis, [1920]
Printer: Moinester Printing Co., 1318 Carr St.
Front wrapper: English; extended writing.
Title page (p. 1): identical to f.w.
Includes: a.a. (85 Arlington Ave., Arlington, NJ) (p. 1); dedication to Herbert Samuel, High Commissioner of Great Britain in Palestine (Hebrew and English) (insert, [4] pp.); preface (p. 3); postscript (pp. 98-100); note to readers (b.w.); footnotes.
Berkowitz (1964), 159; *BHB1*; *KA* #67; Schapiro (1937) #41.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Critical of a recent rabbinic conference in Cracow, Deinard published this work calling for the establishment of a Sanhedrin (high court) (pp. 3, 5). The contents provide details on the powers that would be vested in a central authority such as a Sanhedrin and the benefits deriving there from for world Jewry. Appended is "To the People in Zion," an anti-Socialist polemic attacking Ahdut ha-Avodah, the Zionist Socialist Labor Party (pp. 80-98). There are numerous references to American Jewish life (*e.g.*, on the inflation of rabbinic titles, see pp. 40-1; on new rabbinical seminaries as factories, see p. 47; also see pp. 32-3, 45). *ארכת בת–אמי* was distributed to interested parties at no charge (p. 1). If there were a significant response to Deinard's proposal, whether in favor or in opposition, he promised to publish all letters sent to him in a separate volume (p. 3, b.w.). It never appeared, though a positive appraisal appears in David Menahem Mendel Deinard, *קול גדול ולא יסף* (Jerusalem: Zuckerman, [1920]), 10-12 (*BHB1*). *ארכת בת–אמי* bears no imprint date. It is recorded as 5680 [1920] in *KA*; #1184, p. 30; and the advertisement in Deinard's *היער באין דוב* (St. Louis: Moinester Printing Co., 5689 [1929]). Also, Herbert Samuel is identified in the dedication as the High Commissioner of Great Britain for the Palestine Mandate, and he did not assume this position until 1920. *ארכת בת–אמי* cost thirty-five cents, or fifty cents bound (#1184, p. 30; adv. in Deinard's *היער באין דוב*). See Berkowitz (1964), 135-6.

For biography, references, approbations granted and biography: see #251.

1004 שיבת ציון
בשלש מערכות

Author: [Benjamin Kissin] בנימין קיססין
[14] pp. + wrappers 8vo
Brooklyn, [ca. 1920s?]
Publisher: Return-To-Zion Publishing Co., 100 Hendrix St.
Front wrapper: art; border; English.
Title page (p. [1]): identical to f.w., without border.
Includes: dedication to sister (p. [2]); preface (p. [4]).
KA #785; Yaari (1956) #1084.
Copies: HAR; *LUB.


שיבת ציון
בשלש מערכות
מאת בנימין קיססין
PUBLISHED BY
RETURN-TO-ZION PUBLISHING CO.
100 HENDRIX ST., BROOKLYN, N. Y.
Courtesy of the Lubavitch Library

This Biblical drama is set during the period when the Jews returned to the Land of Israel under the leadership of Zerubabel. Kissin published it to demonstrate parallels between the apathy of most Jews at that time with the apathy of his own generation to the Jewish national movement (p. [4]).

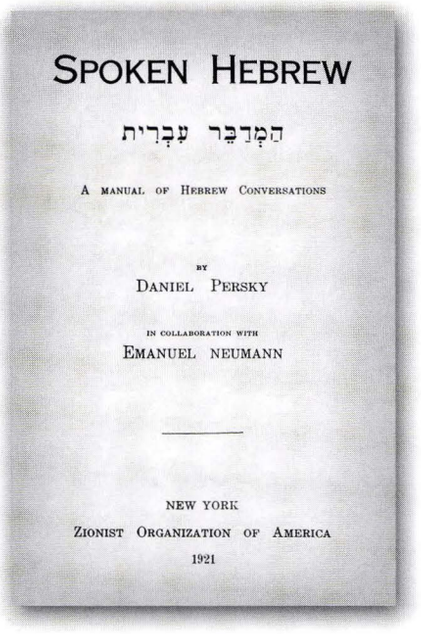
1005 המדבר עברית

Author: Daniel Persky [פערסקי] דניאל פרסקי
Author's father: יצחק הלוי
New York, 5681 [1921]-1921
Publisher: Zionist Organization of America
BHB1; *KA* #432 (?).
Copies: HAR; HUC (vol. 1); JNUL; LUB; *YGC.

VOL. 1
xxxvi, 183 pp. 16mo
New York, 5681 [1921]
Printer (b.b.): Cambridge Press.
Title page (p. i): extended writing; Yiddish; "המדבר עברית ספר–שמוש לשיחה עברית בתרגום ליהודית–אשכנזית עם קצור דקדוק א האנט–בוך פאר'ן העברעאשין געשפראך איבערזעצט אין אידיש מיט א קורצער גראמאטיק".
Includes: copyright, by publisher, 1920 (p. ii); table of contents (pp. iii-iv); preface (pp. v-vi).
Other languages: Yiddish.

VOL. 2
[4], 201 pp. 16mo [E.p.]
New York, 1921
Printer: [Cambridge Press?]
Title page (p [1]): English.
Includes: copyright, by publisher, 1921 (p. [2]); table of contents (p. [3]); preface, by Emanuel Neumann (1921) (p. [4]).
Pointed text.
Other languages: English.

Persky arranged this conversational dictionary topically for different settings or subjects. "This little volume is intended for the use of persons desirous of acquiring some degree of facility in the use of Hebrew as a **spoken language**. It is not intended as a text-book for beginners, but rather as a help to those who have already gained some knowledge of elementary Hebrew. The publishers have had specially in mind the needs of persons intending to settle in Palestine or to go there as tourists. This is, as far as we know, the first serious effort in this direction" (vol. 2, p. [4]). The two volumes contain the identical Hebrew text, but vol. 1 contains Yiddish translations by Y. [Israel Jacob?] Schwartz and the second English translations by Emanuel Neumann (vol. 1, p. vi; vol. 2, p. [2]). Vol. 1 includes a Hebrew grammar (in Yiddish) (pp. vii-xxxvi). The front board of vol. 1 is titled "המדבר עברית"; the front board of vol. 2 is titled "Spoken Hebrew המדבר עברית A Manual of Hebrew Conversation." The printer for vol. 2 is recorded as Cambridge since the Hebrew text in both volumes is identical.


SPOKEN HEBREW

הַמְדַבֵּר עִבְרִית

A MANUAL OF HEBREW CONVERSATIONS

BY
DANIEL PERSKY

IN COLLABORATION WITH
EMANUEL NEUMANN

NEW YORK
ZIONIST ORGANIZATION OF AMERICA
1921

For biography, other works and references: see #396.

1006 ספר טל תחיה
מדבר בו בשאלות נכבדות לעמנו, העומדת ברומו של עולמו ועולם היהדות

Author: I[saac]. [Izik] Friedman [Ish Shalom] [פרידמאן] יצחק אייזיק איש שלום
Author's father: יוסף
64, 59, [1] pp. + wrappers 8vo
St. Louis, 5682/1922
Publisher (p. 1): R. A. [Isaac Isaac] Braude of Denver
Printer (f.w.): Moinester Printing Co., 807 N. 8th St.
Front wrapper: border; English; extended writing.
Title page (p. 1): border; English; extended writing.
Include: a.a. ("miasto Kurseanoi, Siawlin Apskr. Litwia, Lithania") (p. 2); preface (p. 3); table of contents (pp. 4, 59-64); imprint information (p. [1]).
BHB1; *KA* #337.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Friedman was born in 5634 [1874] and was ordained in 5665 [1905]. He served as a rabbi in Lithuania and he was living in the Land of Israel by 1937 (see t.p. to *ספר תורת ישראל וארצו*).

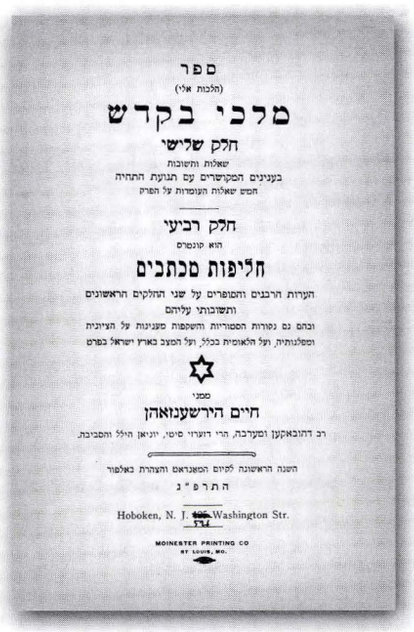
ספר טל תחיה contains short homiletic essays on the people of Israel, particularly on their contemporary problems and their national destiny. For the Gregorian imprint date, see p. [1]. This work cost seventy-five kopecks in the Russian Empire (Gottlieb). *BHB1* also records a copy that lacks the author's address. Braude, the publisher of *ספר טל תחיה*, was the rabbi of a small Orthodox synagogue (Zera Israel) in Denver (*UJE*, 3:538); he contributed to *יגדיל תורה* [#619].

Other works: *ספר תורת ישראל וארצו* (New York: Pardes, 5698/1937). Also see *BHB1*.
References: Gottlieb, 33.

1007 ספר (הלכות אלי) מלכי בקדש חלק שלישי
שאלות ותשובות בענינים המקושרים עם תנועת התחיה חמש

שאלות העומדות על הפרק. חלק רביעי הוא קונטרס חליפות מכתבים הערות הרבנים והסופרים על שני החלקים הראשונים ותשובותי עליהם ובהם גם נקודות הסטוריות והשקפות מענינות על הציונית ומפלגותיה ועל הלאומית בכלל ועל המצב בארץ ישראל בפרט ממני חיים הירשענזאהן רב דהובאקען ומערבה הרי דזערזי סיטי יוניאן הילל והסביבה

Author: [Chajim {Chayim, Hayyim} Hirschensohn {Hirschen}] חיים הירשענזאהן [הירשנסון, הירשנזון]
Author's father: יעקב מרדכי
176, 272 pp. 8vo
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Title page #1 (p. 1): English; extended


ספר
(הלכות אלי)
מלכי בקדש
חלק שלישי
שאלות ותשובות
בענינים המקושרים עם תנועת התחיה
חמש שאלות העומדות על הפרק
חלק רביעי
הוא קונטרס
חליפות מכתבים
הערות הרבנים והסופרים על שני החלקים הראשונים
ותשובותי עליהם
ובהם גם נקודות הסטוריות והשקפות מענינות על הציונית
ומפלגותיה, ועל הלאומית בכלל, ועל המצב בארץ ישראל בפרט
ממני
חיים הירשענזאהן
רב דהובאקען ומערבה, הרי דזערזי סיטי, יוניאן הילל והסביבה.
השנה הראשונה לקיום המפעלאם והוצאתה באלפער
ה תר פ"ג
Hoboken, N. J. ~~105~~ 511 Washington Str.
MOINESTER PRINTING CO
ST. LOUIS, MO.

writing.
Title page #2 (p. 1): English; extended writing; "ספר מלכי בקדש חלק רביעי הוא קונטרס חליפות מכתבים הערות הרבנים והסופרים על שני חלקי הראשונים ספרי 'מלכי בקדש' ותשובותי אליהם ובהם גם נקודות הסטוריות והשקפות מענינות על המצב בארץ ישראל ועל הציונית ומפלגותיה, והלאומית בכלל".
Includes: a.a. (125 Washington St.) (p. 1); memorials (p. 2); preface (p. 3); contributors, with amounts (p. 4); contents (pp. 5-12); errata (pp. 13-15); preface (pp. 2-4); contents (pp. 270-2).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

Vol. 3 of *ספר מלכי בקדש* deals with halakhic issues pertaining to the modern Jewish nationalist movement. Vol. 4 contains letters from rabbis concerning vols. 1-2 [#995] and Hirschensohn's responses. T.p. #1 is also dated "the first year of the establishment of the mandate and the Balfour Declaration." For glosses on this work, see Joseph Zweig, *ספר פורת יוסף* (Bilgoraj, 5693/1933). For a review, see Solomon David Posner, *ספר אשד הנהר* (New York: Pardes, 5692 [1932]) (*BHB1*). See Terner (1999), 32, 36, 44, 45, 46, 50.

For biography, other works, approbations granted and references: see #208.

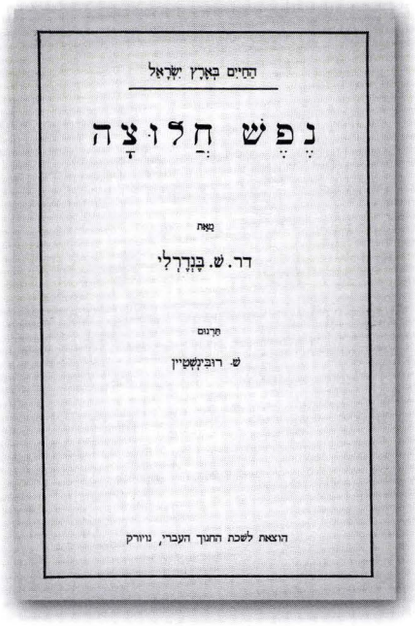
1008 ספר מוצאי מים
פירוש מדעי בדרך בפשט והרמז (אלגורי) לאגדות רבה בר בר חנא

Author: [Chajim {Chayim, Hayyim} Hirschensohn {Hirschen}] [הירשנסון, הירשנזון] חיים הירשענזאהן
Author's father: יעקב מרדכי
XXIV, 250 pp. 8vo
Budapest, 5684 [1924]
Printer: Meshulam Zalman and Menahem Hacohen Katzberg, Kazintzy St.
Front board: half title.
Title page (p. I): English; extended writing.
Includes: table of contents (pp. III-XI); preface (pp. XIII-XIV); errata (pp. XV-XXIV).
Pointed text (pp. 29-31, 40-7, 87-8).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The essays on Zionism and Arabs in this volume are based on an allegorical understanding of the *aggadot* of Rabbah bar Bar Hana. There are references to America. For poetry, see pp. 29-31, 40-7, 87-8. For the preface to the "תקוני המלכות" of Rabbi Akiva, see pp. 239-50.

For biography, other works and references: see #208.

1009 החיים בארץ ישראל
נפש חלוצה



Author: [Samson Benderly] ש[משון]. בנדרלי
Author's father: הרשל
Author: [Simha Rubinstein] ש[מחה]. רובינשטיין
Author's father: מתתיהו אליעזר
16 pp. 8vo
New York, [5684/1924?]
Publisher: Bureau of Jewish Education
Title page (p. 1): border.
Includes: footnotes.
Other languages: English (difficult words translated in footnotes).
Graphics: photographs (pp. 3, 6, 9).
Pointed text.
BHB1; *KA* #588.
Copies: NYPL; *YGC.

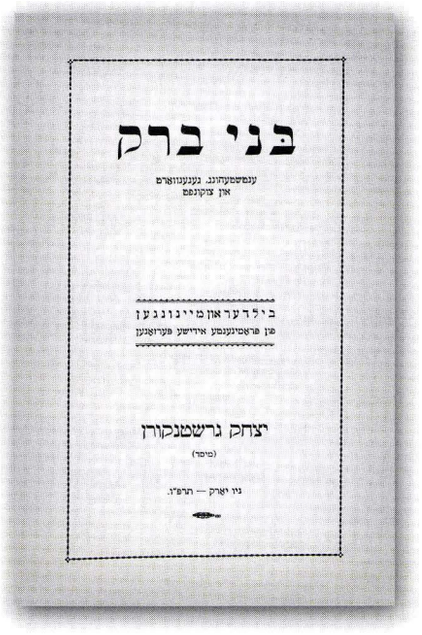
Rubinstein was born in Siedlce, Poland, in 1889 and he received a traditional education. He immigrated to the Land of Israel in 1906 and worked in the northern settlements and studied in the Jerusalem Teachers College. He moved to Salonika in 1912 to teach in a Jewish school and facilitate immigration to the Land of Israel. Rubinstein was in America by 1914. He studied education and psychology at the University of Chicago and Columbia University. For many decades he taught in Jewish schools, authored Hebrew books for children and contributed to Hebrew journals. He lived in Brooklyn in the 1920s.

Benderly was born in Safed in 1876 and studied in the American University of Beirut. He immigrated to Baltimore in 1898 at the invitation of Aaron Friedenwald. He tutored Friedenwald's children while completing his medical studies. Upon graduation, Benderly decided to enter the field of Jewish education. He attempted to revitalize Hebrew education in Baltimore and he founded the city's original Hebrew College. He left for New York in 1910 to become the first head of the Bureau of Jewish Education of the Kehillah of New York. Under his direction it became a dominant force in Jewish education in New York. Among his many important achievements was the introduction of Hebrew instruction according to the natural method (*ivrit be-ivrit*). Benderly also founded an organization to further economic development in the Land of Israel. He died in 1944.

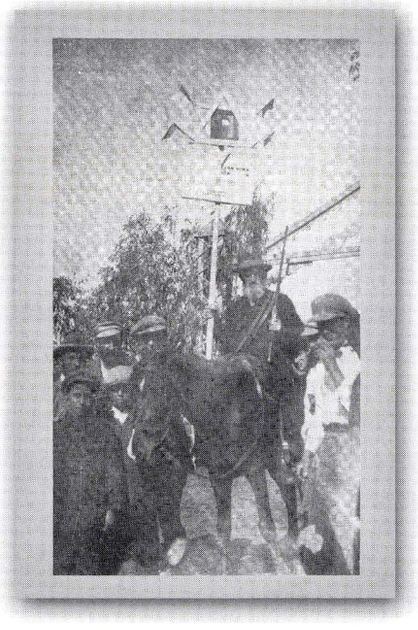
החיים בארץ ישראל, a firsthand account of Zionist pioneers in the Land of Israel, was based on Benderly's two visits there in 1920 and 1921 (pp. 6, 11). It contains a reference to his role as a representative of American Zionist merchants (p. 6). The imprint date is recorded based on *BHB1*. Benderly was the author and Rubinstein the translator (p. 1). Benderly and Rubinstein also collaborated on *Elements of Hebrew* *עברית לתלמידים*, 2 vols. (New York, 1925, 1939, 1945-7).

Other works (Benderly): #1152; "The Present Status of Jewish Religious Education in New York City," *JCR*, 349-66. Also see Drachler, index.
Other works (Rubinstein): see *BHB1*; Drachler.
References (Benderly): *AJYB* 7 (1905-6), 40; *AJYB* 24 (1922-3), 118; *AJYB* 47 (1945-6), 518; *CDAJB*, 1:41; Drachler, 288; Dushkin, index; *EJ*; Fein, 188-91, 192-3, 196; Goelman, 79-80; *JCR*, index; *NYT* (10 July 1944), p. 15:6; Scharfstein (1957), 151-80; Scharfstein (1964), 2:164; *UJE*, 2:164; *USJ*, vol. 4, index; *WWIAJ* (1926), 41; *WWIAJ* (1928), 47; *WWIAJ* (1938), 71.
References (Rubinstein): *CDAJB*, 2:544; Kressel, 2:836; *WWIAJ* (1926), 527-8; *WWIAJ* (1928), 597.

1010 בני ברק
ענטשטעהונג גענעווארט און צוקונפט



Author: Isaac Gerstenkorn יצחק גרשטנקורן
3-27, <3-9> pp. + wrappers 8vo
New York, 5686 [1926]
Publisher/printer: *s.n.*
Front wrapper: border; Yiddish only.
Back wrapper: border; English only; "Bne Brak Its Foundation Present and Future Pictures and opinions of Prominent Leaders."
Includes: advs. for Bank of Agriculture and Industry Bne Brak (f.w.r., b.w.v.).
Graphics: photographs (*passim*).
Other languages: English; Yiddish.
Copies: HUC; LUB; *YGC.



Gerstenkorn was a founder of the colony of Bene Berak in the Land of Israel and he later served as its mayor. He visited America in the summer of 1925 to sell shares in the Bank of Agriculture and Industry Bne Brak.

Gerstenkorn published this pamphlet as part of his efforts to sell shares in the Bank of Agriculture and Industry. It contains the history of Bene Berak, photographs of the colony and its inhabitants, and statements and letters from various individuals who supported the colony (*e.g.*, R. Aaron Mordekhai Halevi Ashinsky of Pittsburgh, R. Noah Hacohen Garfinkle, Ephraim Kaplan, R. Hillel Hacohen Klein, R. Abraham Isaac Hacohen Kook of Jerusalem, Morris Magnes and R. Judah Leib Seltzer). On Bene Berak, a suburb of Tel Aviv that was founded in 1924 by thirteen Orthodox families from Warsaw and Lodz, see *EJ*.

1011 צבי חמד
קונטרס שלישי כח האדרת והאמונה

Author: [Zevi Hirsch {Erno} Friedman] [פריעדמאן, פרידמאן] צבי הירש פריעדמאנן
Author's father: מנשה שמחה
32 pp. + wrappers 8vo
New York, 5686 [1926]
Chronogram: ובחרת בחיים
Publisher: Samuel Friedman
Printer: Or Hatorah
Front wrapper: *shaar.*

Title page (p. 1): extended writing; "ספר צבי חמד קונטרס שלישי כח האדרת והאמונה בחי עולמים".
Includes: a.a. (746 E. 5th St.) (p. 2).
Copies: HAR; *LUB.

This is vol. 3 of *ספר צבי חמד*. Friedman published it to criticize the Zionist movement in America for declaring at a convention that "Zionism has no relation to religion." He also singled out the American Orthodox rabbinate, Mizrahi and Agudath Israel for supporting the Zionists despite their avowed disinterest in religion (pp. 8, 16-7). Friedman was particularly indignant that R. Stephen S. Wise served as the head of the United Palestine Appeal, considering that he had praised Jesus (p. 19). He attacked Mizrahi, and specifically R. Meir Berlin, for supporting the Appeal during the ensuing controversy and following the Appeal's decision to retain Wise as its leader even after Wise had submitted a letter of resignation (pp. 19-22). This work contains attacks on R. Abraham Isaac Hacohen Kook throughout. For a fundraising letter from Yehiel David Deutsch, Saul Isaac Freund and Michael Herman, administrators of the Kollel Shomerei Hahomot, see pp. 3-4 (6 July 1926); they stated, "and now when in our land salvation is distant because of the foreign currency, everything is dependent on the generosity of our brethren in America." Vol. 3 of *ספר צבי חמד* was published by Friedman's son, Samuel Friedman. For other volumes of *ספר צבי חמד*, see #565.

For biography, other works and references: see #565.

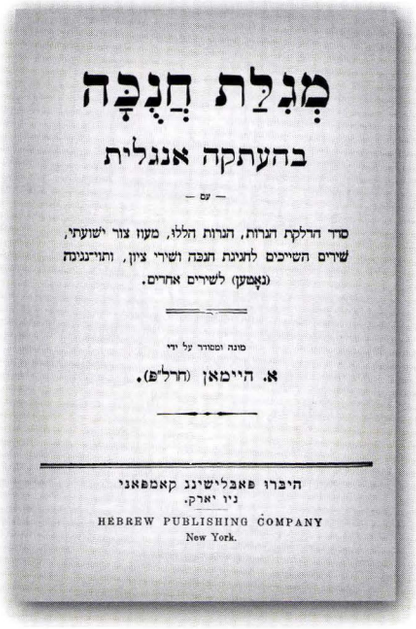
1012 חרפת בריטניה

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
149, [2] pp. 8vo
New York, 5689 [1929]
Printer (p. 2): Oriom, 54 Canal St.
Title page (p. 1): border; extended writing; English.
Includes: a.a. (4735 Carondelet St., New Orleans) (p. 1); table of contents (pp. [1-2]); footnotes.
Graphics: illustration, by C[laire]. Silber (p. 4).
Other languages: English (pp. 72-8, 140-5); Yiddish (pp. 35-8).
BHB1; Berkowitz (1964), 161; *KA* #195; Schapiro (1937) #51.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This polemic exposes the treachery of Britain regarding its position vis-à-vis the Palestine Mandate. It also touches on other topics of Zionist interest, including specifically American ones (*e.g.*, on a Zionist bank in America, see pp. 98-9; on the Zionist Organization of America, see pp. 140-5). *KA* catalogues *חרפת בריטניה* under the title "הבל הבלים" and records "Britain has deceived us ... The work is ready to be printed and it will be published shortly." *חרפת בריטניה* did not actually appear until 5689 [1929]; the original title of "הבל הבלים" appears on p. 7. Claire Silber, the artist of the illustration on p. 4, was Deinard's granddaughter.

For biography, approbations, other works and references: see #251.

1013 מגלת חנכה
בהעתקת אנגלית


מְגִלַּת חֲנֻכָּה

בהעתקה אנגלית

— עם —

סדר הדלקת הנרות, הנרות הללו, מעוז צור ישועתי, שירים השייכים לחגיגת חנכה ושירי ציון, ותויינגינה (נאטען) לשירים אחרים.

סדר ומסדר על ידי

א. היימאן (חרל"פ).

היברו פאבלישינג קאמפאני
ניו יארק.
HEBREW PUBLISHING COMPANY
New York.

Author: [A{braham} {Hayyim} {Hyman, Hayman, B. Joseph} Charlap {Harlap}] [חרלאפ, בן יוסף] היימאן חרל"פ [חיים]. [אברהם]
Author's father: יוסף
26, [5] pp. 8vo
New York, *s.a.*
Publisher: Hebrew Publishing Co.
Title page (p. 1): extended writing.
Includes: musical arrangement (pp. 1-5).
Other languages: English and Yiddish
Pointed text.
KA #430.
Copies: *YGC.

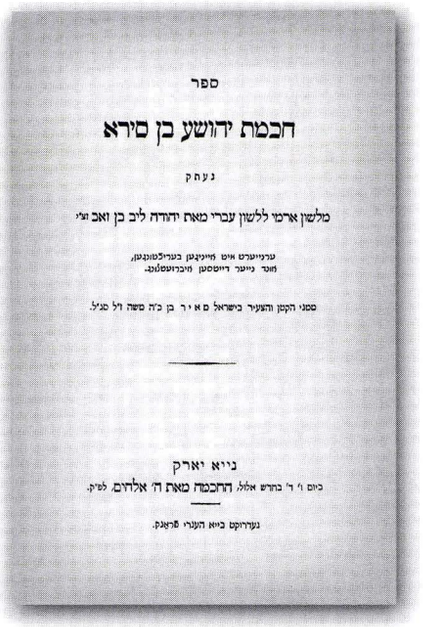
This volume contains: "Scroll of Hanukah" in Hebrew and English translation ("according to the Book of Maccabees" [*BHB1*]); the candle-lighting liturgy for Hanukah; Hebrew and Yiddish Zionist and Hanukah songs by Abraham Goldfaden, Naphtali Herz Imber ("Hatikvah"), Solomon Shmulewitz, Z[alman]. Shneur, Jacob Steinberg and others; and sheet music.

The first edition appeared ca. 1913 (the music on p. [1] is copyrighted 1913 and the work is listed in the publisher's 1914 catalogue). *BHB1* records a copy printed in 5674/1913 by Hebrew Publishing Co., 50-52 Eldridge St., near Canal St.

For biography, other works, approbations granted and references: see #25.

Miscellaneous

1014 ספר חכמת יהושע בן סירא


ספר

חכמת יהושע בן סירא

נעתק

מלשון ארמי ללשון עברי מאת יהודה ליב בן זאב וצ"ו

ניא יארק

Author: [Judah Leib Ben Ze'ev] יהודה ליב בן זאב
Author: [Isaac] Mayer מאיר [יצחק]
Author's father: [הלוי] משה סג"ל
141, [1] pp. 12mo
New York, 14 Aug. 5610 [1850]
Chronogram: החכמה מאת ה' אלהים
Printer: Henry Frank, 205 Houston St.
Title page #1 (1): German only; "Ben Sirah. Volksbuch ueber moral und Sittenlehre ... mit einer neuen deutschen Uebersetzung."
Title page #2 (p. 3): German; half title; "בן סירא Ben Sirah."
Title page #3 (p. 4): Judeo-German; "ספר חכמת יהושע בן סירא נעתק מלשון ארמי ללשון עברי מאת יהודה ליב בן זאב".
Includes: preface (German) (pp. 5-7); "Genealogical Outline" (German) (pp. 8-9); preface, by Mayer(?) (German) (pp. 10-1); adv. for publisher (p. [1]).
Other languages: German (translations on opposite pages).
Pointed text.
JA #1110; *KA* #94; Rosenbach #672.
Copies: HUC (defective); *YGC.
First Hebrew (Jewish) book in America.

Ben Ze'ev (1764-1811), a prominent *maskil*, was "the first Jewish scholar to apply Western research methods to the study of Hebrew ... [His] *Talmud Leshon Ivri* (Breslau, 1796) ... served as the main source for the study of Hebrew in Eastern Europe for a hundred years ... [He] laid the basis for the modern Hebrew terminology in linguistics" (*EJ*). Ben Ze'ev was never in America.

This volume contains Ben Ze'ev's Hebrew translation of Ecclesiasticus (Ben Sirah) together with Mayer's German translation. Pp. 134-41 are mispaginated in the YGC copy. "In copy seen at OCH, pp. 137 and 140 [were] not printed" (*JA*). "Ben-Zeeb's translation of the *Wisdom of Ben Sira* into Hebrew [Breslau, 1798] is a masterpiece of style ... He entered into the spirit of the book with such zeal that many times he actually divined the very Hebrew expressions used by the author himself, although the Hebrew text was not extant in his day. When a large part of that text was later recovered [from the Cairo *Genizah*] ... it was found that many of Ben-Zeeb's renderings of verses were reproductions of the text" (Waxman, 3:127). The German translation was prepared by Isaac Mayer (*UJE*, 7:424), and not Maurice Mayer, as recorded in the index of *JA*. The only earlier non-liturgical, non-Biblical Hebrew book printed in America, חנוך דת המשיח [#1061], is not a Jewish publication.

Henry Frank (1804-1868) was a Hebrew printer in Sulzbach before immigrating to America in 1848. He resumed his previous vocation in New York and emerged as the leading Hebrew printer of the period in America. Among his publications were: prayer books for the Ashkenazic community with English and German translations; *Haggadot* with English translations; educational works; *ketubbot*; and congregational ephemera.

Frank's contribution to American Hebrew publishing was not limited to his own lifetime and his legacy endured into the twentieth century. By 1859 the works issued from his press appeared under the imprint of his son Leib Hayyim, who later took over his father's business in the 1860s. When Leib Hayyim retired in 1879, he sold his father's plates to H. Sakolski. The plates were subsequently sold and resold, passing through the hands of various publishing concerns, until they finally came into the possession of Hebrew Publishing Company in 1901. Very little secondary information is available regarding Henry and Leib Hayyim Frank and they never included any personal statements in their publications. On Henry Frank, see "Henry Frank" (with portrait).

Other works (Ben Ze'ev): see *EJ*; Kressel.
References (Ben Ze'ev): *EJ*; Kressel, 1:271-2; Waxman, 3:125-7.
For biography, other works and references (Mayer): see #269.

1015 הבאור והתמונה
על הבריאה והתמונה

Author: Max [Marks] Wolff מרדכי וואלף
Author's father: זאב
10, [1], 11-106 pp. 12mo
New York, 5619/1859
Chronogram: בשנת וגר זאב עם כבש
Printer: Jewish Messenger, 15 Vandewater St.
Title page #1 (p. 2): extended writing.
Title page #2 (p. 3): English only; "Explication of an Engraving Called the Origin of the Rites and Worship of the Hebrews; Together with Remarks on Creation, and a Brief Account of Some Observances and Their Symbolical Signification. From the Original French of D. Rosenberg, of Paris. With Additional Remarks and Investigation, Notes and Diagrams, by Max Wolff."
Includes: "List of Subscribers" (p. 1); copyright, 1859 (p. 4); preface, by Wolff (pp. 5-6); preface, by Rosenberg (pp. 7-10); "A Poem Dedicated to the Subscribers," in Hebrew (p. [1]); endnote (p. 83); "A Poem Dedicated to the Rev. Dr. M.J. Raphall," in Hebrew (p. 84); "Appendix. By Max Woolf [*sic*]" (pp. 85-102); "A Poem Addressed to the Holy Law," in Hebrew (p. 103); table of contents (pp. 105-6); footnotes.
Graphics: illustration ("Table of the Ten Cabbalistic Spheres") (p. 13).
Other languages: English-language text.
Dan and Liebes #1154; *JA* #1599; *KA* #70.
Copies: HAR; HUC; JTSA; *YGC.

Wolff resigned as the minister of Congregation Ohabei Shalom of Boston in 1858 owing to ill health (*Occident*). He was in New York in 1859 when he advertised his "office at the establishment of David D. Egan & Son, 438 Canal St." (p. 103; adv. in *Occident Advertiser*). Ca. May 1860 he sojourned in Kingston, Jamaica, for five months. While on the island he became enmeshed in controversy when he performed a circumcision on the son of a Jewish mother and a Christian father without authorization from congregational leaders. M. J. Raphall testified that Wolff was a learned individual and that he acted properly. In 1861 Wolff officiated at High Holiday services in San Francisco's Beth Hammidrash synagogue. (An M. Wolff of San Francisco was one of a group of local merchants who in 1865 pledged to keep their stores closed on Saturday. See *PAJHS* 37 [1947], 45.

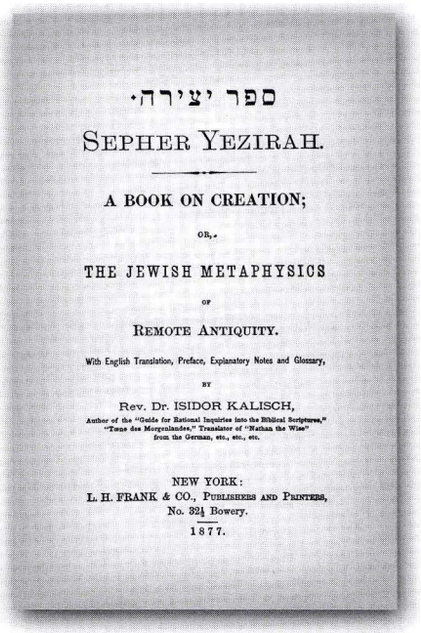
A Max Wolff [1839-1884] who was born in Pokoj [Carlsruhe] and graduated from the local university and the Vienna Conservatory served as a cantor in Mannheim and was invited by San Francisco's Shearith Israel to come to America in 1874. See F. Rosenbaum, 76-77; Voorsanger, 121-2, 152-3 [portrait].)

Dr. D. Rosenberg of Paris published an illustrated lithograph based on a kabbalistic understanding of Judaism in 1851. It was so complicated and laden with details that he also had to publish an explication (in French). After Wolff decorated his house with the illustration, non-Jewish acquaintances urged him to publish an English version of the lithograph and the explication. (pp. 5-6). Wolff's edition of the lithograph was "the most crowded with detail of Hebrew prints published in America" (Karp). He added his own comments in his English translation of the explication (pp. 70n1, 85-102). Among the subscribers were many non-Jews, including Samuel S. Powell, the mayor of Brooklyn. *הבאור והתמונה* contains Hebrew poems composed by Wolff and this volume is the earliest book-length work with original Hebrew poetry published in America. The front board is titled "Origin of the Rites and Worship of the Hebrews." *JA*, *KA* and Karp collate 112 pp. ("Reference Guide to the Chart and Book Entitled Origin of the Rites and Worship of the Hebrews, by Max Wolff" on pp. 107-12); Dan and Liebes collate 106 pp. and the review in *Occident* 17.3 (14 Apr. 1859), 17 records 103 pp. (*i.e.*, 103 pp. + table of contents?); JTSA copy 1 has 106 pp., copy 2 has 112 pp. A second edition was published in 1861 in New York by J. A. H. Hasbrouk & Co., Printers and Stationers (recorded by *KA*; not in *JA*; JTSA has two copies, both with 112 pp.). For an advertisement, see *Occident Advertiser* 17.3 (14 Apr. 1859), 2.

References: Karp (1991), 322, 324; *Occident* 16.6 (Sept. 1858), 309; *Occident Advertiser* 17.3 (14 Apr. 1859), 2; *Occident* 19.10 (Jan. 1862), 465-72; *Occident* 19.11 (Feb. 1862), 516-7.

1016 ספר יצירה

SEPHER YEZIRAH. A Book on Creation; or, The Jewish Metaphysics of Remote Antiquity.


ספר יצירה.

SEPHER YEZIRAH.

A BOOK ON CREATION;

OR,

THE JEWISH METAPHYSICS

OF

REMOTE ANTIQUITY.

With English Translation, Preface, Explanatory Notes and Glossary,

BY

Rev. Dr. ISIDOR KALISCH,

Author of the "Guide for Rational Inquiries into the Biblical Scriptures," "Tone des Morgenlandes," Translator of "Nathan the Wise" from the German, etc., etc., etc.

NEW YORK:
L. H. FRANK & CO., PUBLISHERS AND PRINTERS,
No. 32½ Bowery.
1877.

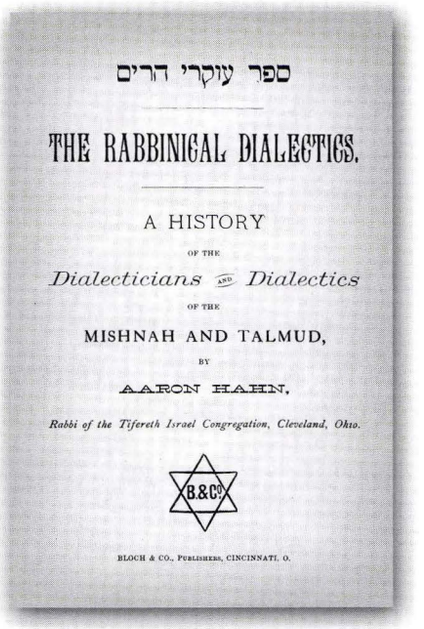
Author: Isidor [Israel] Kalisch [איזידור {ישראל} קאליש]
Author's father: שמחה בונים
57, <38> pp. 12mo
New York, 1877
Publisher: L. H. Frank & Co., Publishers and Printers, no. 32½ Bowery
Printer: L. H. Frank & Co., Publishers and Printers, no. 32½ Bowery
Title page #1 (p. 1): English; extended writing.
Title page #2 (p. <1>): "A Sketch of the Talmud, the World Renowned Collection of Jewish Tradition"; extended writing; English only.
Includes: copyright, by publisher, 1877 (p. 2); preface (pp. 3-9); endnotes (pp. 47-53); glossary (pp. 54-7); footnotes; copyright, by publisher, 1877 (p. <2>); preface (Aug. 1877) (pp. <3-4>).
Other languages: English (translation).
Pointed text.
BHB1; Dan and Liebes #1303; *JA* #2635; *KA* #359.
Copies: HAR; HUC; JNUL; LUB; *YGC (gilt edges).
***First English translation of* Sefer Yetzirah.**

"Translations [of *Sefer Yezirah*] are out of print and are rarely found even in well regulated libraries ... The present translation [appearing with the Hebrew original] is, as far as I could ascertain, the first that was ever published in the English language ... I have not only endeavored to correct a great many mistakes and erroneous ideas of my predecessors, but I have also endeavored to give more complete annotations" (p. 9). The appended *Sketch of the Talmud* originally appeared in a Christian newspaper (p. <4>). Although it has its own title page, preface, collation, etc., it was issued together with the *Sepher Yezirah* translation (*JA*; it is not recorded by *KA*). Some of the Hebrew words were printed with an uncommon type (on this type, see #688). *KA* records that "it was reprinted a number of times with endnotes," though no more editions are recorded in *BHB1*, Dan and Liebes or *JA*. Kalisch's preface to *Sefer Yezirah* and the *Sketch of the Talmud* were reprinted in Kalisch, 282-312, 344-50. On *Sefer Yezirah*, see #1023. On Kalisch's edition, see Kaganoff (1989-90), 48, 57; Kalisch, 41-2.

For biography, other works and references (Kalisch): see #44.

1017 ספר עוקרי הרים
The Rabbinical Dialectics ...

A History of the Dialecticians and Dialectics of the Mishnah and Talmud


ספר עוקרי הרים

THE RABBINICAL DIALECTICS.

A HISTORY

OF THE

Dialecticians AND *Dialectics*

OF THE

MISHNAH AND TALMUD,

BY

AARON HAHN,

Rabbi of the Tifereth Israel Congregation, Cleveland, Ohio.

B&Co

BLOCH & CO., PUBLISHERS, CINCINNATI, O.

Author: Aaron Hahn [?אהרן הן]
XII, 46, VI pp. 8vo
Cincinnati, [1879]
Publisher: Bloch & Co., Publishers
Title page (p. I): English.
Includes: copyright, by publisher, 1879 (p. II): preface (Tabernacles [Oct.] 1878) (p. 3); introduction (pp. IV-XII).
Other languages: English-language text.
JA #2773; *KA* #630.
Copies: HUC; *YGC.

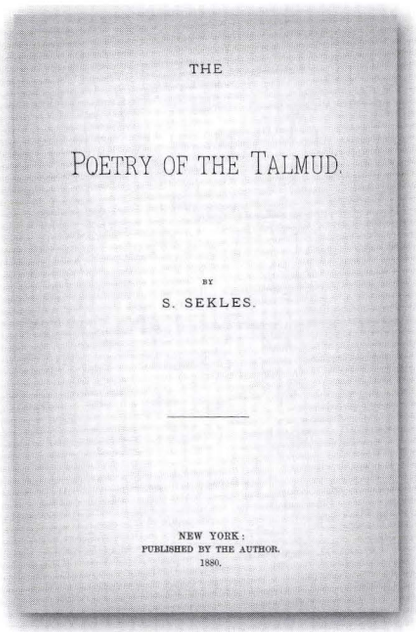
Hahn was born in 1847 (1846?). He studied in the yeshivot of Bohemia and received a traditional ordination. He also studied Hebrew and Oriental subjects in German universities. Hahn was in New York by 1869, where he served as the rabbi of Rodeph Sholom. By the time he became the rabbi of Tifereth Israel of Cleveland in 1874, he had embraced Reform Judaism and he was one of "two major Reform leaders [who] dominated the local religious scene in the latter decades of the century" (*EJ*). In addition to his congregational duties, Hahn also lectured on a regular basis to secular liberal groups. As time passed he became "more interested in religion in general than in Judaism in particular" (Gartner [1978], 150) and, due to increasing opposition to him in his congregation, he resigned in 1892. He thereafter became a successful real estate lawyer and he "rarely appeared again in Cleveland Jewish affairs" (Gartner [1978], 151). He died in 1932.

"Actuated by the desire to contribute our scientific mite to the great fund of Jewish science, we are endeavoring to have published a series of small volumes on subjects of Jewish science not treated as yet in any

modern language. We begin the series with 'The Rabbinical Dialectics,' ... Being the first book on Rabbinical Dialectics ever written from a historical standpoint, with plain examples where elucidation is necessary, and covering the whole ground of the subject, it must be welcome to all interested in the internal development of post-biblical Judaism ... We render our best thanks to 'the Father of the Union of the American Congregations' and of 'the Azileh Beneh Israel College,' Rev. Dr. I.M. Wise, who, having read the manuscript, was kind enough to recommend it to the publisher" (p. III). Marcus judges Hahn a "competent student of rabbinics," presumably based on this work (Marcus, 3:514). The front board is decorated.

Approbation granted: #1112.
References: *AJYB* 35 (1933-4), 124; *CDAJB*, 1: 246; *EJ*, 5:607; Gartner (1978), 137, index (index); *JE*, 4:118; Marcus, *USJ*, 3:73, 514; *UJE*, 3:221.

1018 The Poetry of the Talmud


THE

POETRY OF THE TALMUD.

BY

S. SEKLES.

NEW YORK:
PUBLISHED BY THE AUTHOR.
1880.

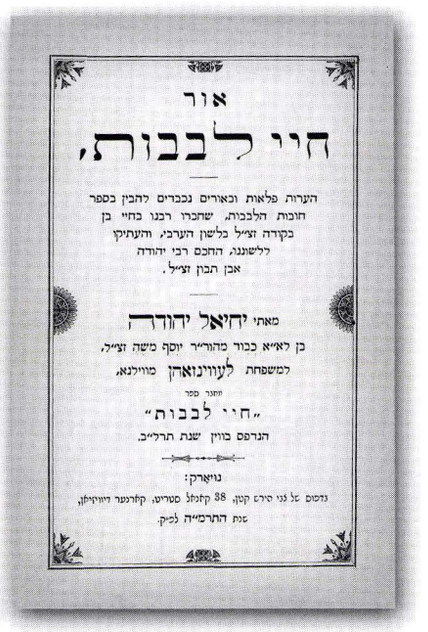
Author: S[imon]. Sekles [שמעון סקלס]
ix, 146 pp. 8vo [E.p.]
New York, 1880
"Published by the Author"
Printer (p. 2): Steam Press of H.O.A. Industrial School, 76th St, Near 3rd Ave.
Title page (p. i): English only.
Includes: copyright, 1880, by author (p. ii); preface (pp. iii-v); table of contents (pp. vii-ix); footnotes.
Other languages: English-only text.
JA #2950; *KA* #804.
Copies: HUC; *YGC.

"It was reserved for our age to study the Talmud not merely for its ethical and religious value, but also for its literary, historical, and scientific value ... In the present volume, the author introduces the reader to fragments of Oriental poetry, scattered through the pages of Talmudical literature. He has collected some of the proverbs, hymns, songs, and parables ... [I] express my thanks to ... Miss Deborah Kleinart and Mr. A. Henschel for their poetical renderings. In the hope that this volume may serve to awaken fresh interest in the Talmud among the people and throw new light on its character and contents, the author entrusts it to the reader" (pp. iii-v). This work is entirely in English with the exception of an appendix of original selections from the Talmud (pp. 137-46).

Other works: "The Ethics of Mishle," *Essays on the Book of Proverbs* (Philadelphia: Young Men's Hebrew Association), [5]-19 [*JA* #3743].

1019 אור חיי לבבות

Author: [J. J. {Yehiel Judah} Lewinson {Levinsohn}] [לווינזון] יחיאל יהודה לעווינזאהן
Author's father: יוסף משה
2, [4], 3-16, 46, 45-52 pp. 8vo
New York, 5645 [1885]
Printer: Zevi Hirsch Katan, 38 Canal St., Corner Division
Title page #1 (p. 1): border, extended writing.
Title page #2 (p. 1): divisional t.p.; "ספר חיי לבבות תקונים פלאים יבואו בו: רב פעלים הוא מתקן ומבאר את מקמות הקשים שבספר תורת חובות הלבבות ... בברור כל מלה וכל ענין לעמת אשר במקור הספר, ועל פי הבקור בכל נוסחאות הדפוסים שהיו בעולם מאז עד עתה".
Includes: preface (pp. 2); list of subscribers (p. [3-4]); warning against reproduction (p. [4]); errata (pp. 16).
Approbations (pp. [1-2]): N. [Nathan Marcus?] Adler (in English); A. Benish [Abraham Benisch?] (in English) (14 Feb. 1873); Laybush Lef of Szeged, Hungary.
BHB1 (part one only); *JA* #3263 (part one only); *KA* #35 (part one only).
Copies: HAR; HUC; JNUL (part one only); LUB; *YGC.


אור
חיי לבבות,
הערות פלאות ובאורים נכבדים יהבין בספר
חובות הלבבות, שחברו רבנו בחיי בן
בקודה זצ"ל בלשון הערבי, והעתיקו
ללשוננו, החכם רבי יהודה
אבן תבון זצ"ל.
מאתי יחיאל יהודה
בן לאמ"א כבוד מהור"ר יוסף משה זצ"ל,
למשפחת לעווינזאהן מווילנא,
חתנר ספר
"חיי לבבות"
הנדפס בווין שנת תרל"ב.
נויארק:
נדפס על ידי הירש קטן, 38 קאנאל סטריט, קארנער דיוויזיאן,
שנת התרמ"ה לפ"ק.

אור חיי לבבות (pp. 1-2, 3-16), published in New York in 5645 [1885], contains Lewinson's notes on *Hovot ha-Levavot*, a classic philosophical treatise by Bahya ibn Paquda (11th c.). The YGC copy also contains *ספר חיי לבבות* (pp. [1-4], 46, 45-52), a critical study of *Hovot ha-Levavot* based on variant texts that Lewinson had originally published in Vienna in 5632 [1872]. The edition of *ספר חיי לבבות* included with *אור חיי לבבות* is a composite consisting mostly of leaves from the original edition with some newly-printed American leaves. "The annotations from p. 45 until the end [and the approbations and the list of subscribers] were printed here in New York in 5646 [1886] on the press of Zevi Hirsch Katan ... [the leaves of pp. 1-6 were also] substituted here with new ones" (p. 52; p. 5 contains a response to a critic in *השחר* [5632]; a different version of pp. 45-52 originally appeared in #689, pp. 10-5). The approbations of Benish and Adler refer only to *ספר חיי לבבות*, which, according to Lewinson, was received very well (p. [3]; #689, p. 10). *BHB1*, *JA* and *KA* do not record that *אור חיי לבבות* also contains *ספר חיי לבבות*. See Kaganoff (1989-90), 47, 59.

For biography, other works and references: see #689.

1020 הדת והתורה

Author: S[halom] [Solomon]. J[oseph]. Silberstein [זילברשטיין] יוסף זילבערשטיין [שלמה] שלום
Author's father: אהרן
New York, 5647/1887-5651/1891
BHB1 (vol. 1); *JA* #3594; *KA* #192.
Copies: HAR (vol. 1); HUC (vol. 1); JNUL (vol. 1); LUB (vol. 1); *UP; *YGC (vol. 1).

VOL. 1 הדת והתורה ... חוברת ראשונה

[8], 168 pp. + wrappers 8vo
New York, 5647/1887
Printer (pp. 2-3): Brody & Chelimer, 128 Canal St.
Front wrapper: border; English; "הדת והתורה Religion and Law. חוברת ראשונה".
Title page #1 (p. [1]): half title; Hebrew only; "הדת והתורה. חוברת ראשונה".
Title page #2 (p. [2]): English only; extended writing; "Religion and Law. Showing that Religion is not Faith, but Pure Knowledge."
Title page #3 (p. [3]): extended writing.
Includes: dedication to Isaac Adler, M.D. (pp. [4-5]); preface (pp. [6-7]); warning against duplication (p. [7]); contents (p. [8]).
Other languages: English (p. [6]).
Graphics: mathematical diagrams (pp. 26-7).

VOL. 2

[7], 62 pp. + wrappers
New York, 5651/1891
Printer: Louis Rabinowitz, 46 Canal St.
Front wrapper: half title; "הדת והתורה. חוברת שניה".
Title page #1 (p. [1]): English only; extended writing; "Religion and Law. Showing that Religion is not Faith, but Pure Knowledge."
Title page #2 (p. [2]): extended writing.
Includes: copyright, 1887, by author (f.w.); dedication, memorial and acknowledgments (p. [3]); list of subscribers (p. [4]); preface (pp. [5-6]).
Approbations (p. [7]): Dr. K[aufmann]. Kohler of New York (4 Nov. 1889).
Other languages: English (p. [6]).

Silberstein was born in Viliampoles Slabaska, Slobodka, Kovno Province, in 1845 (or 1846?). He studied under R. Samuel Isser Harif and at the age of eighteen was ordained by R. Gabriel Feinberg. He was later ordained by other rabbis, including R. Isaac Elhanan Spektor of Kovno. He served as a rabbi in Derunishok, Kovno Province, from 1867 to 1868 and he immigrated to America in 5641 [1881]. Silberstein "developed a system of natural theology based on the Mosaic and the rabbinic and talmudic law as natural theology" (*EJ*). His attempts to found Hebrew and Yiddish periodicals were unsuccessful [*JA* #S478, S537] and his *גלוי ענים*, a critique of Jewish life in verse, was later plagiarized in M. Goldstein, *Ain Choderes Recuil de compositions hebraiques en vers* *עין חודרת או השקפת עיונית על מצב הישראלי המוסרי* (Paris and Jerusalem: Abraham Moses Lunz, 5656/1896) (*HYBA*; *OZ*). In 1910, while living in Harlem, Silberstein wrote to Judge Mayer Sulzberger of Philadelphia, "You know very well that by the advice of the late Michael Heilprin and Dr. Samuel Adler, 23 years ago, I have sacrificed my while [*sic*] life to the study and writing on Theology, philosophy and science, during which time, suffering from poverty and needs extremely, I have still succeeded to publish 8 books on the most

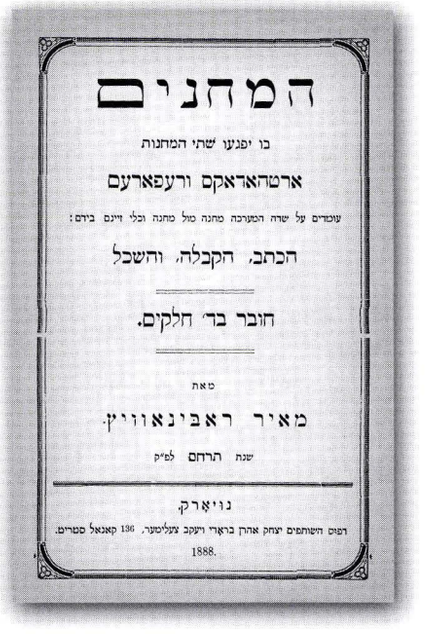
subtle themes of all the knowledge and science among men, which met with great admiration of so many great Philosophy Professors of this country. I have also a lot of manuscripts with me, a selection of which I am preparing for publication. But now I am 65 years old, and have been suffering so hard and so long for the sake of knowledge and science for the whole humanity, I think I have the full right to be more liberally assisted by my own Jewish people of the highest education. From the enclosed letter of Dr. Charles W. Elliot, President Emeritus of Harvard University, you may see that even such a man of the Christian world, to whom I was never known before and who has only looked over a few chapters of my present manuscript, took so great an interest in trying to get for me a considerable sum of money toward the accomplishment of my Ms. Unfortunately he was disappointed, as he told me before, when I had a conversation with him in his home, that it is very hard to get assistance for a poor Jewish scholar from Christian philanthropists just as no Jewish philanthropists will ever assist a poor Christian scholar, yet, he promised to try for me the best. I therefore, my dear honor Judge, have no other way than to appeal to your kind consideration. You have at your hands the Jewish Publication Society, at your hands is the Dropsie College, you are also endowed by Nature, or God, with the best health and wealth of yourself, and your reputation is among the greatest among the Jewish, and even the Christian, world, never to become disappointed. I beg to enclose herein the first 20 pages of the Ms. from which you may form an idea of the book. I am willing to sell the manuscript to the Jewish Publication Society or to the Dropsie College or to anybody else, to take off all the costs from the first sale of the books. I have ready 158 pages of my handwriting, some 200 pages in print form, and must have for two months work to accomplish it as a book of 300 pages, a selection of all the best of all my writings. I need also to pay for the improvement of the language and to have a few copies typewritten, a sum of $250. Meanwhile I am utterly distressed financially, I am merged in so many debts that I could not stand. My whole income is only $30 monthly ($20 from Mr. Jacob H. Schiff and $10 from the two girls of my late benefactor Leonard Lewisohn), such an amount which is not sufficient for the half of my support. I have suffered very much during the time of my whole study and writings with a strong philosophic patience, but it is too much very hard for me to suffer at my older days ..." (ms. letter from Silberstein to Sulzberger, 8 Feb. 1910, in YGC). *OZ* records that Lewisohn lost one of Silberstein's manuscripts; Silberstein claimed it was worth a few thousand dollars and Lewisohn thus agreed to assist him financially. Silberstein died in 1919. For verse in his honor, see #415 (stanza #20).

Vol. 1 of this philosophical treatise "contains proofs of the untenability of the theosophic systems as based on the books of Moses and the Prophets, and of the errors in the philosophical systems of Maimonides and Spinoza ... [Vol. 2] comprises a new philosophical system. This second part attempts to demonstrate that all phenomena in nature are brought into existence by one primitive cause and that they originate from one absolute essence. Several gentlemen who have subscribed for my work, have given me financial aid in defraying [*sic*] the expenses of publication; but the advances which they have made was [*sic*] only sufficient to cover the cost of four sixteen page sheets, and the balance of the book could not be brought. Illness which lately befell my family cramped me still further, so that I find no other way to make up the amount necessary to complete this part than by dividing it and putting the first part on the market. The amount realized from the sale of the first part of the book will enable me to publish the rest" (vol. 2, p. [6]). The table of contents in vol. 1 lists twenty chapters, but the volume as printed only contains the first eleven; vol. 2 contains the first section of chapter 12 and the first half of the second section of chapter 12 (it ends in the middle of a sentence). Vol. 2 was reprinted with the rest of section 2, as well as section 3 of chapter 12, in 1891 as *מציאות יהוה והעולם* [#1022] (the type and layout of the reprinted section is identical to the original edition); the remainder of vol. 2 was never published. For an English abstract of *הדת והתורה*, see *JA* #4277. The printer of vol. 1 is listed on the front wrapper as Isaac Aaron Brody and Jacob Chelimer, 136 Canal St.; for a statement by Silberstein praising them, see vol. 1, b.w.r. Vol. 1 was advertised by a bookseller for twenty cents (adv. in #909, no. 2, p. 2). For a review, see *עדות לישראל*, vol. 1, no. 2, pp. 26-31 [#1063]. See Kaganoff (1989-90), 59; *OZ*.

Other works: #1022; *ספר גלוי ענים או השקפת עיונית על מצב הישראלי המוסרי* (Warsaw: Israel Alapin, 5641/1881); *The Universe and its Evolution* (New York: Press of Louis Rabinowitz, 1891) [*JA* #4277]; *Six General Laws of Nature* (New York:

[L. Rabinowitz], 1894) [*JA* #4776]; *The Disclosures of the Universal Mysteries* (New York: Philip Cowen, 1896) [*JA* #5092]; *Remedial Laws for Deserted Wives* תקנות עגונות (New York: A. H. Rosenberg, 5667/1907) (62 pp., Yiddish). Contributed to #902. Edited *Di naye velt* (New York, 1894) [*JA* #S537]. Also see *LFDNYL*; Schwab, 446.
References: *BHB1*; *AJYB* 6 (1904-5), 187-8; *AJYB* 21 (1919-20), 207; *CDAJB*, 2:596; *EJ*; Finkelstein, 252, 256; *HYBA*, 48; *JE*, 11:336-7; Kressel, 1:738; *LFDNYL*, 3:632; *OZ*, 47-8; *SYBA*, 2:6; Wiernik (1912), 407.

1021 המחנים


המחנים
בו יפגעו שתי המחנות
ארטהאדאקס ורעפארעם
עומדים על שדה המערכה מחנה מול מחנה וכלי זינם בידם:
הכתב, הקבלה, והשכל
חובר בד' חלקים.
מאת
מאיר ראבינאוויץ.
שנת תרחם לפ"ק
נויארק.
רפוס השותפים יצחק אהרן בראדי ויעקב צעליטער, 136 קאנאל סטריט.
1888.

Author: M[eir]. Rabinowitz [רבינוביץ] מאיר ראבינאוויץ
[4], VIII, 372 pp. + wrappers 8vo
New York, 5648/1888
Printer: Press of Brody and Chelimer, 136 Canal St.
Chronogram: תרחם
Front wrapper: border; extended writing.
Title page #1 (p. [1]): half title.
Title page #2 (p. [2]): English only; extended writing; "Ha-Machanaim, or the Two Camps. A Study of the Conflict Between Orthodox and Reform Judaism. In Four Parts."
Title page #3 (p. [3]): extended writing; "המחנים בו יפגעו שתי המחנות ארטהאדאקס ורעפארם עומדים על שדה המערכה מחנה מול מחנה וכלי זינם בידם: בכתב, הקבלה, והשכל".
Includes: note to reader (p. [4]); preface (pp. I-VIII); warning against duplication (p. VIII); footnotes; acknowledgment of printer's fine work (b.w.v.).
Rashi type (footnotes).
BHB1; *JA* #3734; *KA* #475.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Rabinowitz studied both traditional Jewish literature and "books of wisdom" in his youth and he remained committed to integrating the two throughout his life (p. II). He served as a rabbi in Shedlitz (Siedlce), Poland (*אורים ותומים החדש*, ff. 15b-16a). He later lived in Vilna, where he was a rabbi, cantor, scribe, preacher and *shohet*. Rabinowitz spent some time in London before immigrating to America in 1871. Settling in New York, he advertised his services as a preacher, ritual slaughterer and cantor in *הצופה בארץ החדשה* 1.7 (11 Aug. 1871), p. 56 [#897] (he is referred to as "M.R."; also see *ibid.*, pp. 55-6). At about the same time a report appeared in *המגיד* that Rabinowitz's real name was Meir Broda, that he had abandoned his wife thirteen years earlier and that he was living in London under the alias of Rabinowitz. To demonstrate that he should not be confused with Broda, Rabinowitz submitted a letter to *הצופה בארץ החדשה* 1.10 (11 Sept. 1871), p. 79-80. Rabinowitz contributed to the Yiddish press and *הצופה בארץ החדשה*, whose editor, Zevi Hirsch Bernstein, he had known in Vilna (Kabakoff [1978]). He had additional works in manuscript (p. II). (An acrostic poem composed in 1876 in honor of President Rutherford B. Hayes by a R. Meir Rabinowitz is printed in Karp [1959]. This Rabinowitz was a rabbi in the Land of Israel and was in Philadelphia by 1876. Kabakoff [1978], 252 assumes that he is the author of *המחנים*. Nahum Baruch Minkoff conjectures that Rabinowitz was the author of

the first Yiddish poem published in America [1871], a satire on Isaac Mayer Wise and the Reform Rabbinical Conference; Kabakoff [1978].)

המחנים is a study of the defining principles of Orthodoxy and Reform. Rabinowitz believed that the struggle between the two would consume Judaism altogether and he sought to establish a middle path between the two (p. III). *BHB1* collates [1] p. at the end. For a review, see *הלאמי*, no. 1, p. 7 [#899]. See Kabakoff (1976), 223; Kabakoff (1978), 347-8; Kaganoff (1989-90), 53.

Other works: *ספר אורים ותומים החדש* ([Constantinople, 5615/1855]). *ספר ימות עולם* and *ספר צפנת פענח* are listed on p. II, but do not appear in *BHB1*. Contributed to #897.
References: Kabakoff (1978), 252, 328, 329-30, 347-8; Karp (1959), 550; Wiernik (1912), 407.

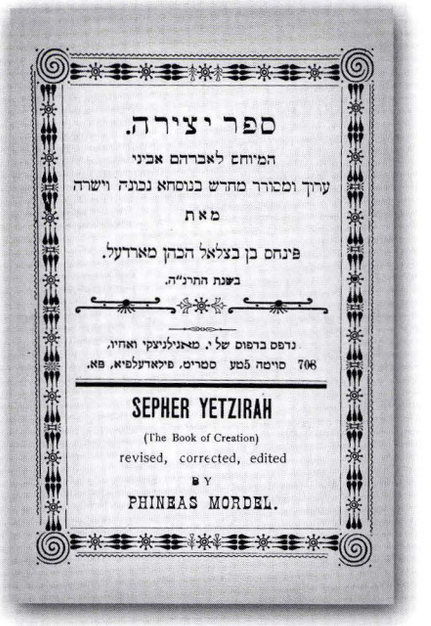
1022 מציאות יהוה והעולם
Divinity and the Cosmos חוברת ראשונה

Author: Solomon [Shalom] Joseph Silberstein [זילבערשטיין] יוסף זילבערשטיין [שלמה] שלום
Author's father: אהרן
VIII, 184 pp. + wrappers 8vo
New York, 1893
Printer (pp 2-3): Abraham H. Rosenberg, 23 Henry St.
Front wrapper: border; English.
Title page #1 (p. I): border; English.
Title page #2 (p. II): English only; extended writing.
Title page #3 (p. III): extended writing.
Includes: copyright, by Silberstein, 1893 (I); dedication to Prof. Edward R. A. Seligman and Isaac Adler (p. IV); memorial to Michael Heilprin (p. IV); acknowledgments (p. V); preface (pp. VI-VIII); adv. for a Moses Mendelssohn ms.
Other languages: English (pp. IV-V).
BHB1; *JA* #4595; *KA* #530.
Copies: HAR; HUC; JNUL; LUB;*YGC.

This volume contains the first three sections of chapter 12 of Silberstein's systematic philosophy that he began to publish in 1887 as *הדת והתורה* [#1020]. The first section and a half of chap. 12 of *מציאות יהוה והעולם* originally appeared (with identical type and layout) in *הדת והתורה*, vol. 2. *מציאות יהוה והעולם* cost one dollar and a planned English edition was expected to cost two dollars (adv. in *העברי* 3.24 [25 June 1893], p. 8 [#903]). See Kaganoff (1989-90), 59.

For biography, other works and references: see #1020.

1023 ספר יצירה
SEPHER YETZIRAH (The Book of Creation)


ספר יצירה.
המיוחס לאברהם אביני
ערוך ומסורר מחדש בנוסחא נכונה וישרה
מאת
פינחס בן בצלאל הכהן מארדעל.
בשנת התרנ"ה.
נדפס בדפוס של י. פאגילניצקי ואחיו.
708 סרטה 5טע סטריט, פילאדעלפיא, פא.
SEPHER YETZIRAH
(The Book of Creation)
revised, corrected, edited
BY
PHINEAS MORDELL.

Author: Phineas [Pinheas] Mordel [Mordell] פינחס מארדעל
Author's father: בצלאל הכהן
10 pp. + wrappers 12mo
Philadelphia, 5655 [1895]
Printer: J. Magilnicki and Bros., 708 South 5th St.
Front wrapper: extended writing; border; English.
Title page (p. 1): identical to f.w.
Includes: dedication to sister (p. 3); preface (Apr.-June 1895) (p. 4); a.a. (147 Green St.) (p. 4); errata (p. 10).
BHB2; Dan and Liebes #1289; *JA* #4770; *KA* #358.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Mordell was born in דזשיימס [Dzshames?], a village near Seda, Kovno Province, in 1861 and he studied in the yeshivah in Kovno. He immigrated to America in 1881. He pursued his Hebrew studies while working in a factory in Philadelphia and performing other menial jobs. Mordell became a Hebrew teacher in 1905. He also contributed to various Hebrew journals and wrote in Yiddish. Many of his articles are on *Sefer Yezirah* and Hebrew grammar. Those on the latter subject posited controversial theses (for criticism, see Isaiah Naphtali Gordon, ספר רב פעלים [Vilna, 1913]). Mordell was a Zionist. He died in 1934.

The kabbalistic *Sefer Yezirah* is "the earliest extant Hebrew text of systematic, speculative thought" (*EJ* [s.v. "Sefer Yezirah"]). It appears here as "revised, corrected, [and] edited" by Mordell. He hoped to publish a commentary on it (p. 4). A commentary in English appeared in 1914 and a Hebrew commentary remains unpublished (*EJ*). See Kaganoff (1989-90), 57; Zausmer (1957), 9-10, 13-4, 20-1, 27.

Other works: contributed to *JQR*; #924, #928. Also see Schwab, 333 and bibliography in Zausmer (1957), 25-32.
Approbations granted: #322.
References: *AJYB* 24 (1922-3), 183; *AJYB* 36 (1934-5), 284; *CDAJB*, 2:446; *EJ*; Kressel, 2:329-30; *LFDNYL*, 4:498; Orlinsky (1955), 399-400; *UJE*, 7:644-5; Waxman, 4:1114-5; *WWIAJ* (1926), 442; *WWIAJ* (1928), 498; Zausmer (1957), 3-32, 154, 197, 211 (portrait).

1024 מלחמת הנגלה והנסתר בספרותנו
מימות עולם ושנות דור ודור עד היום הזה

Author: S[alomon]. Rubin [{ראבין} שלמה רובין]
Author's father: מתתיהו
22 pp. + wrappers 8vo
New York, 5658/1898
Publisher: Sh. B. Schwartzberg
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: English; extended writing.
Title page (p. 1): English; extended writing.
Includes: footnotes.
BHB1; *JA* #5466; *KA* #490.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Part of this essay (pp. 1-16) on the "revealed and the hidden in our literature from antiquity and through the generations until today" (*i.e.*, the philosophy of *ta'amei ha-mitzvot*, or the rationale of the Biblical commandments) was originally serialized as a supplement to *נר המערבי* 2.3-4 (Sept.-Dec. 1897) [#908]. The serial edition has the same title page and pagination as the book form edition and the latter may have been published using extracts from the former. Another edition was published as *מלחמת הנגלה והנסתר ... עם תמונת המחבר* (Cracow: Joseph Fisher, 5659/1899) [*BHB1*].

For biography, other works and references: see #521.

1025 שלשה מאמרים
הדעה והדבר המדבר והדבר, תושב"כ ותושבע"פ

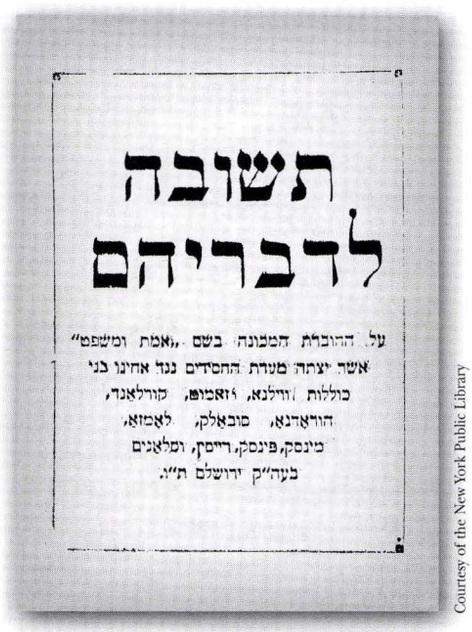
Author: S[alomon]. Rubin [שלמה רובין {ראבין}]
Author's father: מתתיהו
13 pp. 8vo
New York, 5659 [1899]
Publisher: A. L. Germansky
Printer: Y. Lipshitz, 180 Grand St.
Title page (p. 1): English.
Includes: footnotes.
BHB1; *JA* #5656; *KA* #160.
Copies: HAR; JNUL; *YGC.

The three articles in this pamphlet on Jewish philosophy originally appeared in a column edited by Nehemiah Samuel Libowitz in *קדימה* 1.3-5 (Mar.-May 1899), pp. 131-5, 181-7, 232-3 [#911]. The footnotes on pp. 9-10 are signed by "N.Sh.L" [Libowitz]. This work is one of the few that *KA* unabashedly praises, which is strange considering Deinard's feud with Libowitz. *BHB1* records a wrapper bearing the title "הדעה והדבר".

For biography, other works and references: see #521.

1026 תשובה לדבריהם.
על החוברת המכונה "אמת ומשפט"

Author: [Mordekhai Hertz Shapira] [מרדכי הירץ שפירא]
31 pp. 16mo
[New York], [1901]
Publisher/printer: *s.n.*
Title page (p. 1): extended writing.
BHB1; *KA* #987.
Copies: *NYPL (microfilm).


תשובה
לדבריהם
על החוברת המכונה "אמת ומשפט"
אשר יצתה מעדת החסידים נגד אחינו בני
בוללות וויל נא, זאמוש, קורלאנד,
הוראדנא, סובאלק, לאמזא,
מינסק, פינסק, רייסק, ומלאנים
בעה"ק ירושלם ת"ו.

Courtesy of the New York Public Library

Shapira settled in Jerusalem ca. 1885. He visited America ca. 1901 as a rabbinical emissary to collect charitable funds (p. 23).

This pamphlet was published in response to *אמת ומשפט* (Jerusalem, 5661 [1901]), which claimed that the Lithuanian *kollelim* in Jerusalem were discriminating against the Hassidic *kollelim*. For a letter from the leaders of Kollel America declaring that contributions should not be diverted from the *Va'ad ha-Kollel* (committee of *kollelim*) to the Hasidic *kollelim*, see pp. 25-6. For other references to Kollel America, see pp. 14, 20, 24. The Hassidic *kollelim* apparently attacked R. Dov Baer Abramowitz, who was active on behalf of the *kollelim* in Jerusalem (p. 14); he subsequently decided to cease his activities on behalf of the *kollelim*, but his resignation letter was rejected by leaders in Jerusalem, including R. Samuel Salant and R. Elijah David Rabinowitz Teomim (pp. 30-1). The imprint date is recorded based on pp. 13, 27 and *KA*. On *kollelim*, see #1113.

1027 ספר צהר

בו יבאו מאמרים ספרותים, שירים, הארות והערות על ענינים דתים ולאמים.

Author: [Zevi] H[irsch]. Robinson צבי הירש ראבינזאהן
Author's father: יצחק אייזיק
[8], 58, [2], <5> pp. 8vo
New York and Springfield, MA, 5662/1902
Printer (p. [1]): Zevi Hirsch Masliansky, 208 E. Broadway (New York)
Printer (p. <1>): Loring & Axtell, Printers (Springfield, MA)
Title page #1 (p. [1]): border; color; extended writing.
Title page #2 (p. [3]): half title.
Title page #3 (p. <1>): half title; border; English only.
Title page #4 (p. <3>): border; color; English only; extended writing; "Tsohar or Light Being a Collection of Essays, Comments, Expositions of the Bible, as Applied to Contemporary Times."
Includes: dedication to wife (p. [6]); preface (Springfield, MA, 15 Apr. 1902) (p. [7]); table of contents (p. [8]); preface (pp. 1-3); copyright, by author, 1902 (p. <4>); table of contents (p. <4>); preface (Springfield, MA, 10 July 1902) (pp. <5-12>).
Approbations (pp. [4-5]): R. Samuel Rapaport of Springfield, MA (5 Sept. 1901); Dr. Hillel Hacohen Klein of New York (31 Mar. 1902).
Graphics: portrait of author (p. [2]).
Other languages: English translation.
BHB1; *KA* #689.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
צהר
בו יבאו:
מאמרים ספרותים, שירים, הארות והערות
על ענינים דתים ולאמים.
מאת
צבי הירש ראבינזאהן.
ניו יארק.
בדפוסו של צבי הירש מאסליאנסקי. 208 א. בראדוויא.
תרס"ב.

Robinson was born in 1850 in Radun. He entered the yeshivah of Radun at the age of thirteen and he later studied in Vilna with R. Samuel Strashun, a relative. After his marriage he became a lumber merchant. He immigrated to America in 5651 [1891]. Robinson worked as a merchant in Springfield, MA, and he contributed to Hebrew journals. (*HYBA* records his father's name as Joel, but *cf.* the acrostic on p. [1].)

"This little volume ... consists of several articles ... Therein are expounded many passages that occur in

the Holy Scriptures ... I have written this work in Hebrew because in this language I can most freely express my thoughts. For those conversant with that tongue it will be very pleasant; but I have also provided for those to whom it is a strange tongue, and here offer a few specimen articles in English" (pp. <5, 13>). There are many references to American themes (*e.g.*: on America as the standard-bearer of progress, see pp. <12-3>; for a

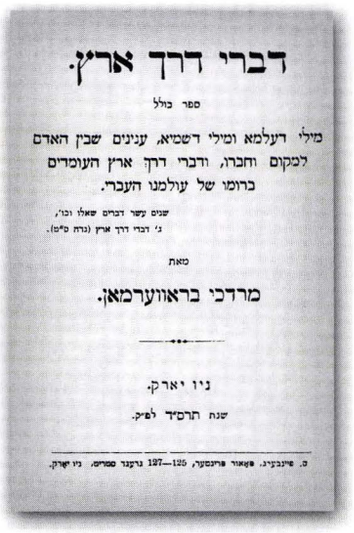


eulogy for President William McKinley, see pp. <14-9>). For poetry, see pp. 1, 4-7, 16-20 (on America's victory in the 1898 Spanish-American War), 27-9, 37, [1-2] (acrostic). The Hebrew section was printed by Masliansky and the English section by Loring & Axtell. *BHB1* does not record the English printer. Not all copies contain the portrait of the author (*KA*).

References: *CDAJB*, 2:519; *HYBA*, 92; Kabakoff (1978), 258.

1028 דברי דרך ארץ

ספר כולל מילי דעלמע ומילי דשמיא, ענינים שבין האדם למקום וחברו, ודברי דרך ארץ העומדים ברומו של עולמנו העברי



Author: [Mordekhai Braverman] מרדכי בראווערמאן
Author's father: ליפא
80 pp. 12mo
New York, 5664 [1904]
Printer: S. Feinberg, Power Printer, 125-7 Grand St.
Title page (p. 1): extended writing.
Includes: preface (Sivan 1904) (pp. 6-7).
Approbations (pp. 3-5, 78-80): R. Elijah Hertzenberg of Brooklyn (29 July 1902); R. Benzion Eisenstadt of Brooklyn (4 May 1904 and 30 July 1904).
BHB1; *KA* #128.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Braverman was a merchant in Brooklyn (pp. 6-7).

This volume contains thirty *mussar* essays and sermons that deal mostly with human relations. Some refer to contemporary situations in general, some specifically to the American environment. For example, on the state of Judaism in America, including a defense against claims that all who immigrate to America will abandon Judaism, see pp. 21-2. For criticisms of cantors and preachers, and on the proliferation of synagogues due to lack of unity ("every group of ten men establishes its own synagogue ... and elects a president"), see pp. 60-1. On liberalism and anti-Semitism in America, see pp. 14-5, 63-4. On obstacles faced by immigrants at Ellis Island, see pp. 63-4. The first leaves of the volume were printed by 30 July 1904 (p. 78). Eisenstadt's approbation refers to attacks on his own works (pp. 79-80).

1029 דברי אחיקר החכם
ספור קדמון המיוחס ליהודים מתורגם עברית

Author: Joseph Massel יוסף מזל
Author's father: אברהם
[1], 3-43, [2] pp. + wrappers 16mo
New York, 5665/1904
Publisher (f.w.): N. S. Libowitz
Publisher (f.w.): A. H. Rosenberg
Printer: A. H. Rosenberg, 50-52 Canal St.
Front wrapper: "... קרית ספר קבוצת ספרים עתיקים וחדשים עם מבואים והערות מחכמי ישראל הנועדים עם תמונותיהם No 1 דברי אחיקר החכם".
Back wrapper: English only; "Kirjath Sepher No 1 The Story of Ahikar Translated Into Hebrew by Joseph Massel With Introductions and Notes by Lector M. Friedmann [Meir Ish-Shalom] and Explanatory Notes by N.S. Libowitz."
Title page (p. 3): plain.
Includes: introduction, by Meir Ish-Shalom (Friedmann) (pp. 6-10); translator's preface (pp. 11-13); postscript, by A[braham]. H[ayyim]. Rosenberg (pp. 41-3); adv. for Kirjath Sepher series (pp. [1-2]); footnotes by Meir Ish-Shalom (Friedmann) and N[ehemiah]. S[amuel]. Libowitz.
Graphics: portrait of Ish-Shalom (p. [1]).
Rashi type.
BHB1; *KA* #124, 737.
Copies: HUC; JNUL; *JTSA; LUB; *YGC (bound without p. [2]).

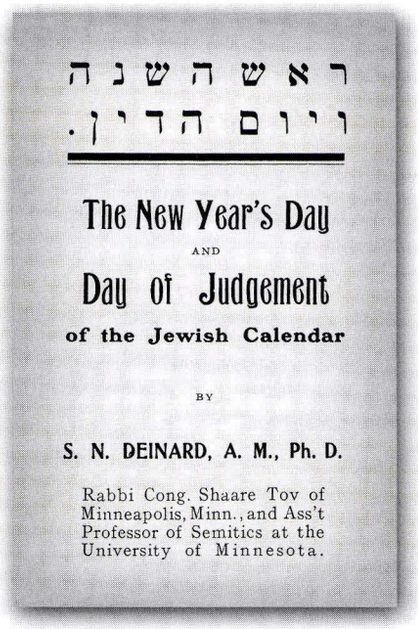
Massel was born in Ujasin, Vilna Province [Vichin, Byelorussia?], in 5610 [1850]. He immigrated to Manchester, England, in 1882 and was the proprietor of a printing press. He also published many pamphlets of his poetry (later collected in an anthology), and he translated a number of works into Hebrew. Massel was one of the first advocates of Herzlian Zionism in England and he attended the First Zionist Congress. He died in Manchester in 1912.

The Book of Ahikar, a folk-work popular in Aramaic-speaking lands during the Assyrian period, was preserved through the centuries in various translations. While scholars remain unsure whether the original text was in Hebrew or Aramaic, Massel was certain that it was Hebrew (pp. 5, 11) and he "restored" it to its "original" language by publishing his Hebrew translation in *השלוח* 4.5 (Nov. 1898), 438-50. The "restoration" was republished in book form with additions by Ish-Shalom, Libowitz and Rosenberg. It cost ten cents (plus two cents for shipping) (*הלאם*, vol. 3, no. 42 [#915]). "The book 'דברי אחיקר החכם', which is now being published, is one of the many books which we have decided to publish under the general title 'קרית ספר' [Kirjath Sepher]. Each volume will contain a complete work, with a preface, notes and portrait of the Jewish scholar who researched and investigated it. Our goal is to give readers a valuable library at a cheap price ... authors with works in manuscript or with notes on published works that are appropriate for the general public ... should write to N. S. Libowitz ... Volumes of 'ספר קרית' are available for sale only by the bookseller S. Druckerman [of New York] ... and J. Kauffman [of Frankfort a.M.]" (adv., pp. [1-2]). No other numbers in this series were published. *BHB1* does not record the portrait or the wrappers. On the Book of Ahikar, see Abrahams (1920), 17-23; *EJ* (s.v. "Book of Ahikar"); *JE*, 1:287-90. For English translations, see A. Cowely, *Aramaic Papyri of the Fifth Century B.C.* (Oxford, 1923), 204-48; Charles, *Apocrypha* (1913), 2:715-84; E. J. Dillon in *Contemporary Review* (Mar. 1898). For a later Hebrew translation by Avinoam Yellin, see *ספר דברי אחיקר* (Berlin and Jerusalem: Moriah-Dvir, 5683 [1923]).

Other works: see *BHB1*; Kressel.
References: *DA1*, 231; *EJ*, 16:1165 (portrait only); *JE*, 8:373; Kressel, 2:337.

1030 ראש השנה ויום הדין
The New Year's Day and Day of Judgment of the Jewish Calendar

Author: S[amuel]. N. Deinard [שמואל נ. דיינארד]
Author's father: דוד מנדל
64 pp. 16mo
Minneapolis, [5666 {1906}?]
Printer (p. 2): Minneapolis Co-operative Printing Co., 108-119 Third St. N.
Title page (p. 1): English; extended writing.
Other languages: English-language text only.
KA #741.
Copies: HAR; HUC; *YGC.


ר א ש ה ש נ ה
ו י ו ם ה ד י ן.

The New Year's Day
AND
Day of Judgement
of the Jewish Calendar

BY

S. N. DEINARD, A. M., Ph. D.

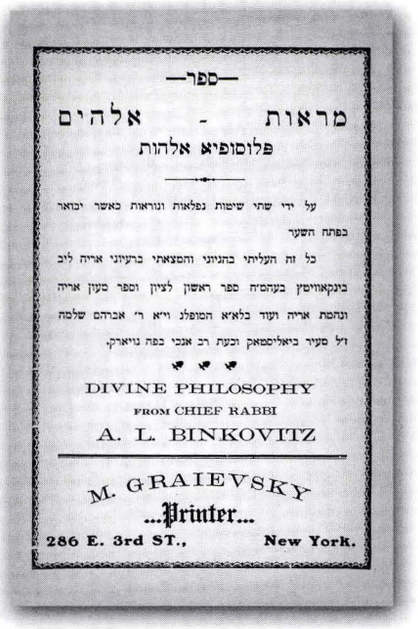
Rabbi Cong. Shaare Tov of Minneapolis, Minn., and Ass't Professor of Semitics at the University of Minnesota.

Deinard was born in Raseiniai, Lithuania, in 1872 (1873?) and he received his elementary education from R. Benjamin Papermaster (Papermaster, 280). When Deinard was a child, his father, who was a Zionist, moved his family to the Land of Israel. Deinard studied at the Von Laemmel School of Jerusalem and the Juedisches Lehrer Seminar of Cologne. He immigrated to America in 1892 and continued his studies at the University of Pennsylvania, De Pauw University (B.A.), the University of Chicago (M.A.) and the University of Minneapolis (Ph.D., Semitics). Deinard served as a rabbi in Terre Haute, IN, and Chicago before moving to Minneapolis in 1901 to become the rabbi of the city's Reform synagogue and the head of the Semitics department of the University of Minneapolis. Although a Reform rabbi, Deinard was also a committed Zionist—he was a vice president of the Federation of American Zionists—and he attempted to break down the barriers between Reform Jews and Orthodox immigrants. He was active on behalf of many communal, civic and Zionist causes. He also founded a weekly (*American Hebrew World*) and contributed to Reform, Hebrew and scholarly journals. Deinard died in 1921 from a heart attack and his funeral attracted "the largest and most diversified group present at any funeral ever held in Minneapolis up to that time" (qtd. in Rapp, 220). His father-in-law was Ephraim Deinard.

This scientific study investigates the origin of celebrating the first day of Tishri as the New Year and as a day of judgment. The imprint date is recorded based on *KA*. The only Hebrew in this volume is the title.

Approbations granted: see #203.
Other work: contributed to #326. Edited #230 (vol. 8). He translated #523, but his work was lost. He published a number of anti-Christian polemics in his *American Hebrew World*, but stopped because he feared his position at the University of Minnesota could be put in jeopardy (#554, vol. 2, p. 197).
References: *AJYB* 5 (1903-4), 40; *AJYB* 24 (1922-3), 101; *CDAJB*, 1:115; Kabakoff (1966), 196; Kabakoff (1978), 68; Papermaster, 280 Plaut, index; Rapp (portrait); S. Berkowitz (1964), 8, 71n17; *UJE*, 7:571, 572.

1031 ספר מראות אלהים
פלוסופיא אלהות
Divine Philosophy


—ספר—

מראות - אלהים

פלוסופיא אלהות

על ידי שתי שימות נפלאות ונוראות כאשר יבואר בפתח השער

כל זה העליתי בהגיוני והמצאתי ברעיוני אריה ליב בינקאוויטש בעתמ"ז ספר ראשון לציון וספר מעון אריה ונחמת אריה ועוד בלאיא המופלג ויא ר' אברהם שלמה זל מעיר ביאליסמאק וכעת רב אנבי בפה נויארק.

DIVINE PHILOSOPHY

FROM CHIEF RABBI

A. L. BINKOVITZ

M. GRAIEVSKY

...Printer...

286 E. 3rd ST., New York.

Author: A[ryeh]. L[eib]. Binkovitz [בינקוביץ, בינקאוויטץ] אריה ליב בינקאוויטץ
Author's father: אברהם שלמה
40 pp. 8vo
New York, [1906]
Printer: M. Graievsky, 286 E. 3rd St.
Title page (p. 1): border; English; extended writing.
Includes: preface (pp. 2-4).
BHB1; *KA* #544.
Copies: JNUL; LUB; *YGC.

Binkovitz was born in 1851 in Bialystok and was educated by his father in traditional and maskilic subjects. He was ordained by R. Joseph Baer Soloveitchik and R. Samuel Mohilewer and he served as a preacher in his native city for ten years. In 5656 [1896] he immigrated to New York, where he served as a rabbi on the Lower East Side and appropriated for himself the title of "chief rabbi" (p. 1). Binkovitz was a member of Agudath Harabbonim. Ill and impoverished, he died ca. 1907 (compare *KA* #544; B. Eisenstadt; *SYSRO*).

This volume of theology was written to strengthen the faith of its readers. Binkovitz regretted that he did not have the financial wherewithal to translate it into English, which was necessary to counter the high rate of religious skepticism in America (p. 4). For an acrostic poem, see p. 2. The title page is *s.a. BHB1* records the imprint date as 5660 [1900] (based on a wrapper now missing from their copy), but B. Eisenstadt and *KA* record 5666 [1906]. Also, *DRS*, vol. 6, published in 5665 [1905], does not mention the work. *KA* adds, "only part of this work was printed because of the death of the author."

Other works: #1195; ספר מעון אריה (Warsaw: Isaac Goldman, 5646/1886); ספר נחמת אריה (Warsaw: Nathan Schriftgeisser, 5651/1891); ספר חוקר עולם (Warsaw: Nathan Schriftgeisser, 5655 [1895]).
References: *BHB1*; *DRS*, 6:15; B. Eisenstadt, "רבי אריה ליב בינקוביץ"; *OT1*, [1] (portrait); *OT2*, 12 (portrait); *SYSRO*, 138.

1032 ספר חכמת הנפש
כולל כל כחות הנפש טבעם ופעולתם ויבואר בו ג"כ חמשת השמות הנרדפים שכל תבונה דעת בינה חכמה

Author: [Aaron Friedman {Ish Shalom}] אהרן פרידמאן [איש שלום]
47 pp. + wrappers 12mo
New York, 1909
Printer: Grayzel, Freger and Co., 66-67 Suffolk St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-4).
BHB1; *KA* #314.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This work on philosophy/psychology is an abridgment of the author's larger manuscript (p. 4).

For biography, other works and references: see #438.

1033 ספר דברי שלמה


ספר דברי שלמה

שלמה צבי

Rev. Salomon Marcus
CLEVELAND, O.

Author: Salomon [Zevi] Marcus [מארקוס] שלמה צבי
Author's father: שמעיה
[2], 16 pp + wrappers 8vo
Cleveland, 5670 [1910]
Printer (b.w.v.): Rocker Printing Co.
Front wrapper: border.
Includes: preface (p. [1]).
Other languages: Yiddish-language text (pp. 1-12).
Copies: LUB; *YGC.

This pamphlet contains the Aramaic "נבואת הילד" with Marcus's Yiddish translation. "נבואת הילד" originally appeared at the end of Jacob Zemah, *ספר נגיד ומצוה* (Constantinople, 1726) (see Benjacob #נ12; Yaari [1967] #312).

For biography, other works and references: see #746.

1034 דברי חכמה

מכיל דברים נפלאים, מפנינים יקרים, משלים חריפים ואמרות צריפים על חי ואדם יחד. נתיב החכמה דא ווערט ערקלעהרט קלוגשאפט און וויסענשאפט, ווי אזוי דער מענש זאל זיך אויפפיהרען אויף דער גרויסער וועלט. מאת ר' לוי יצחק בלזר WORDS OF WISDOM Contains Parables and Sayings which are the result of mature deliberations, and cover every phase of Human Thought. Its Moral and Social Teachings will be a revelation to every man, woman and child. By Rabbi L. I. Balzer

Author: [L{evi}. I{saac}. Balzer] [באלזער, באלזר] לוי יצחק בלזר
Author's father: משה
32 pp. 8vo
[New York?], [ca. 1910?]
Publisher/printer: *s.n.*
Title page (p. 1): border; English; extended writing.
Includes: preface (p. 2).
Other languages: English and Yiddish translations of the Hebrew text.
BHB2.
Copies: HUC; JNUL; LUB; *YGC.

Balzer, whose family was originally from פריסטיק [Przedecz, Poland?], was a native of Safed. Unable to support himself and his children financially, he traveled to America ca. 1910 seeking charitable benefactors for himself (p. 2). (For an Isaac Balzer who traveled from Jaffa to New York in August 1910, see *EID* [8/19/1910, The California]; this Balzer, who was twenty-two years old, was an American citizen.)

"As I am now in the United States, trying to make a living thru [*sic*] the sale of my book and books which I am about to publish. I urgently request of you that you buy this book from me. Hoping that you will help me in my present struggle for existence" (p. 2). To document his dire financial straits, Balzer included a letter issued in Tammuz 1910 by R. Samuel Luria of Safed, Kollel Austria of Safed, Kollel Warsaw, Kollel Marmarosh Ungarn, Kollel Anshei Russiyah Voliner and Va'ad Hakelali of Romania (p. 2).

1035 ספר עומק הדין

כנפיו על סוגיות התלמוד לברר עומק הדין מן התלמוד על רוב הלכות אשר לא נתפרשו עד הנה למען ידעו יפרוש

המעמיקים בתלמוד איזה דרך ישכון אור. ממני מרדכי ראזענשטיין

Author: [Mordekhai Rosenstein] מרדכי ראזענשטיין
[2], 48 pp. 8vo
S.l., 5672 [1912]
Publisher/printer: *s.n.*
Title page (p. [1]): extended writing; Yiddish.
Includes: preface (p. [2]).
Other languages: Yiddish-only text.
Copies: HUC; LUB; *YGC.

Rosenstein, a native of Balbieriskis, Lithuania, lived in Slonim in his youth. He later immigrated to London, where in 1886 he published *דעם יודענטהומס בעשיצער*, an anti-missionary journal that was also one of the earliest Yiddish periodicals in England. He ceased publishing it when the missionaries he was targeting offered him twenty-five pounds. After twenty years in London Rosenstein settled in America. He lived in New York in 1910 (p. [2]). Rosenstein was well-versed in the Talmud. (For an M. Rosenstein who was a rabbi in Toledo ca. 1905, see *CDAJB*, 2:532.)

This work on various Talmudic texts is a critical attack on Jewish beliefs and practices. It is recorded as an American imprint because the type is American and because Rosenstein was probably already in America by 1910 (p. [1]).

References: *LFDNYL*, 8:364; Rejzen (1926), 4:183-4.

1036 משלי חכמים

מאמרי חכמה ומוסר, משלים ומליצות, מספרי התלמוד והמדרשים, מבוארים ומתורגמים אנגלית

Author: M[oses]. Goldman [גאלדמאן, גולדמאן, גולדמן] [דב] גאלדמאן .[משה]מ
Author's father: [אליעזר אריה הכהן]
[4], 8-287, [1] pp. 4to
New York, 5672/1911
Publisher (p. [1]): Goldman & Steinberg Printing & Publishing Co., 24-26 Vandewater St.
Printer (p. [1]): Goldman & Steinberg Printing & Publishing Co., 24-26 Vandewater St.
Title page #1 (p. [1]): art; extended writing.
Title page #2 (p. [2]): art; English only; extended writing; "Proverbs of the Sages Collection of Proverbs, Ethical Precepts from the Talmud and Midrashim With Explanations and English Translation."
Title page #3 (p. [4]): English; half-title; "משלי חכמים".
Includes: copyright, by author, 1911 (p. [3]); preface (pp. 8-11); a.a. (24-26 Vandewater St.) (p. [1]).
Other languages: English (translation on facing pages).
BHB1; *KA* #555.
Copies: HAR; HUC; *LUB.

"These [442] 'Proverbs of the Sages' are not the product of my own brain, but have been gathered from the inexhaustible treasures of the fathomless 'Sea of the Talmud.' I have but added to them an English translation and an explanation in Hebrew and English, so that these priceless pearls should become accessible to all. I am, by no means, the first to have compiled a collection of the sayings of our Sages, but the English rendition and the commentary are original and shed new light upon what our Great Sages intended to convey. The ignorance of the Jewish youth of Jewish literature and history, aye, of all things distinctly Jewish, have moved me to collect these beautiful words of wisdom and particularly to render and explain them in the vernacular. They are a perennial source of inspiration and an overflowing fountain of living waters. Whether this book is worthy of approbation, I leave the kind reader to judge. My object in undertaking this arduous task has been to bring nearer to our people, especially to the young generation, the wisdom and the beauties of the Jewish Sages of ancient days" (pp. 9, 11). *משלי חכמים* originally appeared serially in *הלאם*, vol. 1 [#915] and the first book form edition was published at the end of 1908 and was distributed as a free promotion to annual subscribers of *היום* (unrecorded; see *היום* 1.59 [26 Sept. 1909], p. 2 [#920]). The 5672/1911 edition was republished in 1916 in New York with a new preface and a portrait of the author [#1041]. *משלי חכמים* is a fine example of Hebrew typography in America.

While *Hebrew Printing in America* was in press, we obtained an unknown edition of *משלי חכמים* published in 1903 ([3], 106 pp.). It was dedicated to the "officers and directors of the Machzikei Talmud Torah School" of New York, who "will be immortal in the History of Hebrew Education in America" (pp. [2-3]).

For biography, other works and references: see #906.

1037 רעיונות ע"ד האדם וקיומו בחיים ... תוצאה רביעית
Thoughts About Man and His Existence

Author: M[ordekahi]. Krasinsky מרדכי קראסינסקי
Author's father: יעקב
32 pp. + wrappers 8vo
New York, 5672/1911
Publisher/printer: *s.n.*
Front wrapper: half title; "רעיונות ע"ד האדם וקיומו בחיים".
Back wrapper: half title; English only; "Thoughts About Man and His Existence."
Title page (p. 1): English.
Includes: table of contents (p. 3); footnotes.
Approbations (b.w.r.): Reuben Brainin in *אונזער-לעבען* (1908), no. 188; Jacob Mazah of Moscow.
BHB1; *KA* #756.
Copies: HAR; HUC; LUB; *YGC.

Krasinsky may have lived in Odessa and, by 1913, in Atlantic City, NJ.

This volume of philosophical aphorisms is dated 22 June 1908 "in the exile" (p. 32) and cost thirty cents (b.w.v.). Other editions are: 1st ed., Berdichev: [Cyrillic], 5668/1908; 2nd ed., Odessa: [Cyrillic], 5670/1910; new ed., Odessa: [Cyrillic], 5671/1911; new ed., Atlantic City: *s.n.*, 1913 [*BHB1*]. The Atlantic City edition is the earliest known Hebrew print in that locale; it is not recorded by Freimann or Rosenfeld (*cf.* Rosenfeld #945).

Other works: הדבור העברי (Berdichev: Hayyim Jacob Sheftil, 5659/1898). Contributed to #922.

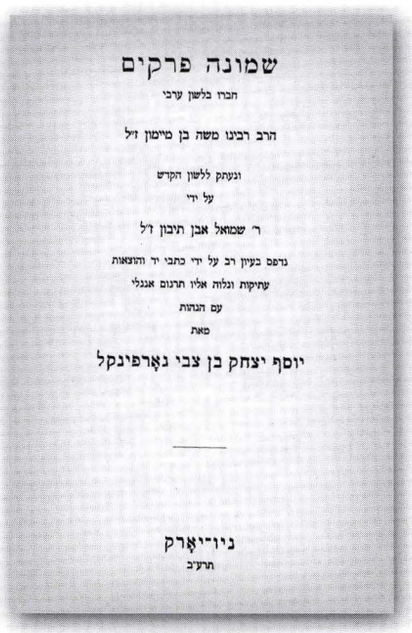
1038 שמונה פרקים

Author: Maimonides [Moses] [Rambam] [רמב"ם] משה
Author's father: מיימון
Author: [Samuel Ibn Tibbon] שמואל אבן תיבון
Author: Joseph I[saac]. [L.] Gorfinkle יוסף יצחק גארפינקל
Author's father: צבי
55, <xii, 104> pp. 8vo
New York, 5672/1912
Publisher: Columbia University Press
Printer: [in Germany or England?]
Title page #1 (p. 1): plain.
Title page #2 (p. <i>): English only; half title; "The Eight Chapters of Maimonides on Ethics Shemonah Perakim."
Title page #3 (p. <iii>): English only; "The Eight Chapters of Maimonides on Ethics (Shemonah Perakim) A Psychological and Ethical Treatise."
Includes: list of sales agents (p. <ii>).
Includes: memorial (pp. 3, <vii>); preface (Aug. 1912) (pp. <ix-x>); table of contents (p. <xi>); abbreviations (p. <xii>); index (pp. 103-4); footnotes.
Approbations (p. <v>): Richard Gottheil (May 1912).
BHB1; *KA* #819.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Maimonides (12th c.), popularly known as the Rambam, was a "rabbinic authority, codifier, philosopher, and royal physician." He is recognized as the "the most illustrious figure in Judaism in the post-talmudic era, and one of the greatest of all time" (*EJ*).

Ibn Tibbon (ca. 1160-ca. 1230) translated many of Maimonides's works from Arabic into Hebrew.

This critical edition of Ibn Tibbon's Hebrew translation of the *Eight Chapters* (*Shemonah Perakim*) of Maimonides" includes


שמונה פרקים
חברו בלשון ערבי
הרב רבינו משה בן מימון זיל
ונעתק ללשון הקודש
על ידי
ר׳ שמואל אבן תיבון ז׳ל
נדפס בעין רב על ידי כתבי יד והוצאות
עתיקות וגלוח אליו תרגום אנגלי
עם הערות
מאת
יוסף יצחק בן צבי נאַרפינקל
ניו־יאָרק
תרע״ב

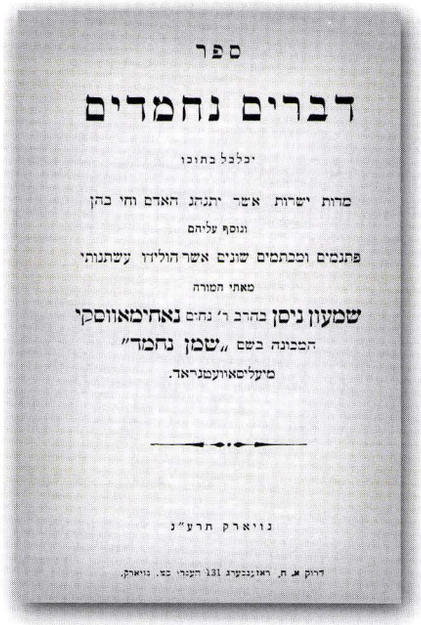
an English translation and an introduction. It was originally prepared by Gorfinkle as a doctoral dissertation (p. <ix>) and it was published as vol. VII of the "Columbia University Oriental Studies" (p. <iii>). "There has a been a delay of two years in the publishing of this book owing to the fact that originally it was not intended to include a translation of the *Perakim* and notes, and because a greater part of the book had to be set up in Europe" (p. <ix>). *BHB1* collates 55, 104, xii, [2] pp.

For biography, other works and references (Gorfinkle): see #754.
References (Maimonides): *EJ*.
References (Ibn Tibbon): *EJ*.

1039 ספר דברים נחמדים

יכלכל בתוכו מדות ישרות אשר יתנהג האדם וחי בהן ונוסף עליהם פתגמים ומכתמים שונים

Author: [Simeon Nissan Nohimowsky?] [Shemen] [שמ"ן] שמעון ניסן נאחימאווסקי
Author's father: [דעליאטיצער] נחום
54, [1] pp. (bordered text) 8vo
New York, 5673 [1913]
Printer: A. H. Rosenberg, 131 Henry St.
Title page (p. 1): plain.
Includes: dedication to Rev. Saul Grafman (p. 2); preface (p. 7); memorial to daughter, in acrostic verse (p. [1]).
KA #147.
Copies: HUC; LUB; *YGC.


ס פ ר

דברים נחמדים

יכלכל בתוכו

מדות ישרות אשר יתנהג האדם וחי בהן

ונוסף עליהם

פתגמים ומכתמים שונים אשר הולידו עשתונותי

מאתי תמורה

שמעון ניסן בהרב ר' נחום נאחימאווסקי

המכונה בשם „שמן נחמד"

מיעליסאוועטנעראד.

נויארק תרע"ג

דרוק א. ח. ראזענבערג, 131 הענרי סט. נויארק.

Nohimowsky was the eldest of the five sons of Nahum Deliatitzer (1835-1895), a scholar and merchant. At one point in his life, Nohimowsky lived in Elizabetgrod (Kirovograd), where he was a supporter of R. Hayyim Berlin (p. 3-4). He was in America by 1910, when he wrote to Berlin that his financial situation had deteriorated but that his health had improved (p. 6). Nohimowsky contributed to various Hebrew journals (his pen name was שמ"ן). He died suddenly in Brownsville in 1913. He had brothers in New York and Albany (p. 8).

Nohimowsky published this volume of epigrams, proverbs and aphorisms dealing with relations between man and God as well as between man and man in memory of his daughter (p. 7). Some of the contents appeared previously in *הלאם* [#915], *הדבורה* [#922] and *היום* [#920]. For an autobiography by R. Hayyim Berlin of Jerusalem, which Nohimowsky had solicited, see pp. 3-6. Nohimowsky apologized to Berlin for not replying sooner, explaining that "in America time is not in the hands of man" (p. 6). For a selection by R. Hayyim Jacob Widrewitz, see p. 54. For a story about R. Joshua Lewin, see pp. 53-4; this story originally appeared with R. Dov Berush Meisels as the subject in Hayyim Judah Angelchik, *ספר איש חיל* (Cracow: Carl Budweiser, 1871), 9. Nohimowsky dedicated *ספר דברים נחמדים* to Saul Grafman, a cantor in Oheb Shalom of Brownsville, Brooklyn (Landesman, 209).

Other works: contributed to #230 (vols. 3, 4), #915, #920, #922.
References: *DA1*, 245-6.

1040 געקליבענע פערל פון תנ"ך
(תורה, נביאים, כתובים)



Author: Nathan [Nehemiah] Kaplan [Ben Horin] נחמיה [נתן] קאפלאן [בן חורין]
Author's father: כתריאל
VIII, [2], 3/3-78/78, [1], <62> pp.
New York, 1913
Publisher (t.p. #2): Literary Gems Publishing Co., 208 E. Broadway
Title page #1 (p. I): extended writing; Yiddish.
Title page #2 (p. <1>): English; "Selected Gems of the Bible (Old Testament) and Apocrypha's. Humanitarian laws, moral doctrines, aphorisms, philosophy, etc. Selected and Classified."
Includes: table of contents (pp. III-IV); preface (Mar. 1913) (pp. V-VIII); copyright, by author, 1913 (p. <2>).
Approbations (p. [1]): Alexander Harkavy of New York (27 Feb. 1913).
Other languages: English and Yiddish (translations).
BHB2; *KA* #668.
Copies: HAR; HUC; JNUL; *YGC.

Kaplan was born in Bialystok in 1881. His father, a "pioneer of the Haskalah" in Bialystok (*LFDNYL*), was a government teacher for more than fifty years. Kaplan himself was educated in the yeshivot of Lomza and other towns and in a Russian middle school. In 1906 he immigrated to New York, where he contributed to Yiddish journals under the pen name Ben Horin ("Free Man"). He also published volumes of his drama, music criticism and anthologies, and an Esperanto textbook.

געקליבענע פערל contains Biblical verses arranged thematically. The front board is illustrated. For an advertisement that vol. 2 would be available shortly for one dollar ($1.25 bound), see p. [1].

Other works: see *LFDNYL*.
References: *LFDNYL*, 8:97-8; Rejzen (1926), 3:499-501 (portrait).

1041 משלי חכמים
מאמרי חכמה ומוסר, משלים ומליצות, מספרי התלמוד והמדרשים, מבוארים ומתורגמים אנגלית מהדורה שניה עם תקונים רבים.



Author: M[oses]. Goldman [דב] גאלדמאן [גאלדמאנן, גולדמאן, גולדמן] מ[שה].
Author's father: [אליעזר אריה הכהן]
287, [1] pp. 4to
New York, 5676/1916
Publisher (p. [1]): Goldman & Steinberg Printing & Publishing Co., 409-15 Pearl St.

Printer (p. [1]): Goldman & Steinberg Printing & Publishing Co., 409-15 Pearl St.
Title page #1 (p. 1): art; extended writing.
Title page #2 (p. 3): art; English only; extended writing; "Proverbs of the Sages Collection of Proverbs, Ethical Precepts from the Talmud and Midrashim With Explanations and English Translation Second Edition–Revised."
Title page #3 (p. 7): English; half-title; "משלי חכמים Proverbs of the Sages."
Includes: copyright, by author, 1911 (p. 4); preface to 2nd ed. (pp. 8-11); a.a. (409-15 Pearl St.) (p. [1]).
Graphics: portrait of author (p. 5).
Other languages: English (translation on facing pages).
BHB1.
Copies: JNUL; LUB; *YGC.



This edition of *משלי חכמים* is identical in content, type, layout and format to the 5672/1911 edition [#1036]. It contains a new preface and a portrait of the author. "It has been my purpose to show that the Sages of the Talmud were not only masters of the law, explaining and deciding matters purely legal, but that they were, too, great philosophers whose maxims and sayings are guides to life. I have not only given the original text, but have added such explanations and comments where the proverb called for elucidation and have rendered them into English. It has been my object to acquaint the youth of our people with the teachings of our Sages, although they may be unable to read either the Hebrew or the Chaldaic. The first edition has been completely sold. No special efforts were made by me to dispose of the book, and it is indeed gratifying to note that its value has been so widely recognized. I am now engaged in compiling the second and last volume ... so as to make the work a complete reference book of Talmudic Sayings" (pp. 9, 11). Goldman prepared this work for the youth, "of whom many have heard only abusive and blasphemous things about our sages of blessed memory" (p. 10). There is no record of a second volume.

For biography, other works and references: see #906.

1042 מקרן זוית
קובץ מאמרים על ענינים פילוסופיים, ספרותיים וזמניים ... כרך ראשון מחברת ראשונה

Author: [David Neumark] [נימרק, נייארק] דוד נייארק
Author's father: שלמה
96 pp. + wrappers 8vo
New York, 5677 [1917]
Publisher (p. 2, b.w.v.): Asaph Publishing Co., 101 West 113 St.
Printer (p. 2): Lifshitz Printing Co., 217 East Broadway
Front wrapper: art, by S. R. [Saul Raskin?].
Title page (p. 1): border; extended writing.
Includes: table of contents (p. 3); advs. for #479, #484, #551, #928, #1000 and other works proposed for publication by Asaph (b.w.r/v).
BHB1; Brown, 177; *KA* #542.
Copies: HAR; HUC; JNUL; *YGC.

Vol. 1, no. 1 of the collected writings of Neumark contains three essays: "The Beauty of Japheth in the Tent of Shem" (on Jewish and Greek cultures), "The Nationalists and the Reformers" and "The Judaism of Ahad Ha'am." The YGC copy contains an errata slip. Additional volumes of *מקרן זוית* were to appear at irregular intervals (p. 1), but no more are recorded. This work was published as no. 1 in the Bibliotek Asaph series (p. 1); no other numbers in this series are recorded. For advs., see #930, vol. 1; #621, vol. 7, no. 26, f.w.v.

For biography, other works, approbations granted and references: see #974.

1043 ספר ראשית למודי שפת עבר

Author: [Aaron Solomon Abramowitz] [אבראמאוויץ, אברמוביץ] אהרן שלמה אבראמאוויטץ
Author's father: אברהם יצחק
24 pp. + wrappers 8vo
New York, 1917
Chronogram: והיו מלכים אמניך ושרותיהם מיניקתיך והביאו בניך בחצן ובנותיך על כתף תנשאינה
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: extended writing; Yiddish.
Title page (p. 1): identical to f.w.
Includes: preface (pp. 3-7).
Other languages: Yiddish.
BHB1; Rappel (1993) #233; Rappel (1995) #א15.
Copies: JNUL; LUB; *YGC.

ספר ראשית למודי שפת עבר contains a list of Hebrew words in the Yiddish lexicon. Abramowitz compiled it to make it simpler for Yiddish speakers to learn Hebrew.

For biography, other works and references: see #970.

1044 ספר עמק יהושפט
בענין פשוטו של מקרא ומדרשו

Author: [Abraham Isaac Horowitz?] אברהם יצחק הורוויץ
134, [4] pp. (two cols. per page on pp. 17-95) 8vo
St. Louis, 5678/1918
Printer: Benjamin Moinester, Moinester Printing Co., 1318 Carr St.
Title page (p. 1): English; extended writing; *shaar.*
Includes: adv. for printer (p. 2); preface (pp. 3-15); contents (pp. [3-4]); footnotes.
Pointed text (pp. 99-104).
BHB1; *KA* #645.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Horowitz, a native of Szczuczyn, Lomza Province, lived in Cincinnati (p. 1).

This work investigates the relationship of *peshat* and *derash* in literature on the Biblical text throughout the ages. It also contains Talmudic novellae from Horowitz's lectures (pp. 71-95), poetry that he had published in various journals (pp. 97-134) and an "Apology Concerning the Jewish Legion" (pp. [1-2]). He included the poetry despite the fact that it no longer represented his mood or the spirit of the time (p. 97). For an advertisement for Moinester's printing operation, see p. 2: "our printing house ... is only four years old, yet it is already known and famous as one of the best and finest of its type, especially in the western states, to the extent that it is possible to say that most of the books that were published of late in this part of the country were printed by us ..." *BHB1* miscollates 135, [4] pp.

References: *ASAB*, 50-1; Kaganoff (1990-1), 82.

1045 יסודות האחדות בארץ

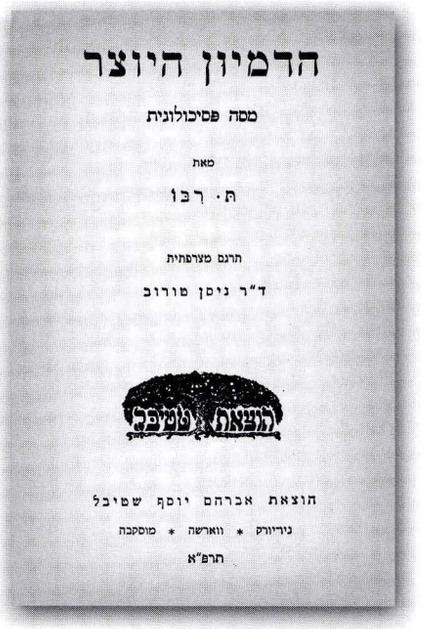
Author: Joseph Solomon Zuckerbram [צוקרבראם] צוקרברם .ש[למה] .י[וסף]
Author's father: עזריאל אריה [או ליב?]
3-95 pp. + wrappers 8vo
New York, 1919
Printer: [Alpha Press?]
Front wrapper: border.
Title page (p. 3): plain.
Includes: copyright, by Zuckerbram, 1919 (p. 3); table of contents (p. 4); a.a. (1933 82nd St.) (b.w.v.); footnotes.
BHB1; *KA* #356.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Zuckerbram was born in 1888 in Raigrod [Raigorod?], Lomza (Russian Poland). He studied in the yeshivot of Lomza, Mir and Minsk and was ordained in 1905. That same year he immigrated to America. After studying for a short time at RIETS, he left for New York University and JTSA, receiving ordination from the latter (he also earned a Ph.D.). From 1918 to 1919 Zuckerbram was the superintendent of Jewish education in Winnipeg and from 1922 to 1926 he taught Bible and Jewish history at the Baltimore Hebrew College. He subsequently lived in Bensonhurst, Brooklyn, and from 1934 to 1935 was the principal of Yeshivah Ohel Moshe. Zuckerbram also taught Bible at the Mizrahi Teachers Institute and was a member of the Rabbinical Assembly. He died in 1970.

This "sketch of the cultural and social factors which brought about the unification of the Jewish people from the death of Joshua to David" (Waxman, 1145) originally appeared serially in *העברי*, vol. 9 (1919), nos. 23-9, 31-4 [#928]. The printer is recorded as Alpha because it used the same Hebrew type and because it printed the issue of *העברי* with the first installment (later issues of that volume are *s.n.*; earlier ones were printed by other printers). *יסודות האחדות בארץ* was sold by Zuckerbram and S. Druckerman (b.w.v.).

Other works: *תקופת ירמיהו* (New York: Neriyah, 5704/1944). Contributed to #930 (vol. 1), #928.
References: *CDAJB*, 2:710; Gurock (1988), 71-2, 73; Gurock (1997), 490, 506n60; JTSA Archives; Waxman, 4:1145-6; *WWIAJ* (1926), 671; *WWIAJ* (1928), 773; *WWIAJ* (1938), 1174.

1046 הדמיון היוצר
מסה פסיכולוגית מאת ת. רבו תרגם מצרפתית ד"ר ניסן טורוב



Author: Theodule Armand Ribot [ריבו רבו [ארמן] .ת[יאודול]
Author: [Nisson {Nisan, Nissan} Touroff] [ניסן טורוב]
Author's father: שמואל ליב
VIII, [1], 9-248, [1] pp. 8vo
New York, 5681 [1921]
Publisher: Abraham Joseph Stybel
Title page (p. I): plain.
Includes: copyright, by publisher, 1921 (p. II); dedication to Simhah Hayyim Vilkomitz (p. III); preface, by translator (pp. V-VI); preface, by author (p. VI-VIII); table of contents (p. [1]); errata (p. [1]).
BHB1; E. R. Malachi (1938), 65.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Ribot was born in Guingamp, France, in 1839. He received a doctorate from the École Normale Supérieure and taught at the Sorbonne from 1885 to 1888. He was a chaired professor of experimental and comparative psychology at the College de France from 1889 to 1896. His *Les Maladies de la mémoire* (1881), "the most influential early attempt to analyze abnormalities of memory in terms of physiology," was translated into Hebrew by Dr. Asher Ben-Israel as *הזכרון* (Jerusalem: Kohelet, 5703 [1943]). Indirectly, through the works on pedagogical theory by Izhac Epstein, Ribot influenced the development of the natural (*Ivrit be-Ivrit*) method of Hebrew-language instruction (*EJ* [s.v. "Izhac Epstein"]). Ribot died in Paris in 1916.

Touroff was born in 1877 in Nesvizh and he studied at the Hebrew Teachers Institute of Vilna and the Universities of Berlin, Jenna, Leipzig and Lausanne (Litt.D., 1906). He served as the superintendent of schools for the Society for the Promotion of Culture among the Jews prior to immigrating to the Land of Israel in 1907. There he was the principal of the Girls School of Jaffa and the Teachers Seminary of Jaffa, as well as the head of the Education Committee. Touroff immigrated to America in 1919. At first an editor for the Stybel publishing house, in 1921 he founded and became the first dean of the Hebrew Teachers College of Boston. In 1926 he moved to New York to become a professor at the Jewish Institute of Religion. He visited the Land of Israel in 1932-3 and settled there in 1940 in order to become a professor of education at Hebrew University. That same year, however, he returned to America. He died in 1953 and was buried in Tel Aviv. Touroff was the author of many works on Jewish pedagogy and psychology.

This literal (p. V) Hebrew translation of Ribot's *Essai sur l'imagination créatrice* (Paris, 1900) was rendered by Nisan Touroff. For an advertisement, see #930, vol. 2, p. [8]. The title page lists the imprint place as New York, Warsaw and Moscow.

Other works (Ribot): see *EB*.
Other works (Touroff): see *BHB1*; Kressel; bibliography in E. R. Malachi (1938), 65. Contributed to #930 (vol. 2).
References (Ribot): *BHB1*; *EB*; *EJ* (s.v. "Izhac Epstein").
References (Touroff): *AJYB* 24 (1922-3), 209; *AJYB* 55 (1954), 460; *BHB1*; *CDAJB*, 2:651; Drachler, 310; *EJ*; Epstein (1943), 219-24; Epstein (1952), 2:403-12; Kabakoff (1978), index; Kressel, 2:17-8; Mikliszanski, 207-11; *NYT* (31 Mar. 1953), p. 31:5; Raisin (1941), 301-5; Ribalow (1942), 246-61; Scharfstein (1957), 318-36; Scharfstein (1964), 208-26; Silberschlag and Twersky (portrait); *UJE*, 10:286 (portrait); *WWIAJ* (1926), 619-20; *WWIAJ* (1928), 713-4; *WWIAJ* (1938), 1079-80; #400 (portrait).

1047 תולדות הפילוסופיה בישראל
על-פי סדר המחקרים מאת דוד בן שלמה נימרק כרך ראשון: פתיחה

Author: David Neumark [נימרק, נייִמארק] דוד נייִמרק
Author's father: שלמה
XI, 398 pp. + wrappers 8vo
New York, 5681 [1921]
Publisher (f.w./b.w.): Abraham Joseph Stybel/Stybel Publishing House, 114-116 Fifth Ave. (New York) and Orla 11 (Warsaw)
Front wrapper: plain.
Title page (p. I): identical to f.w.
Includes: copyright, by publisher, 1921 (p. II); preface (3 July 1924) (pp. III-IV); table of contents (pp. V-XI); index (pp. 385-98).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Neumark originally intended to publish a ten-volume history of Jewish philosophy, but only the first two volumes and a small part of the third appeared (*Die Geschichte der jüdischen Philosophie des Mittelalters* [1907]). "Yet, notwithstanding that these volumes represent only one fifth of the planned history, their scope, their detailed treatment of some of the problems of Jewish philosophy, and their interaction with the general current of thought of the times, such as the Greek and the Arabic, give the work of Neumark a leading place in the historical-philosophical literature of the period" (Waxman, 4:927). A Hebrew translation of vol. 1 appeared as *תולדות הפילוסופיה בישראל* in 1921. Vol. 2 of the Hebrew translation was published posthumously in 5689 [1929] in Philadelphia by the alumni association of HUC (printed by JPS). Because of changes he introduced in the Hebrew edition, Neumark did not consider it a translation, but rather a separate work (p. IV). Subscribers to *התורן*, vol. 9 [#924] received vol. 1 as a gift (see #924). The title page lists the imprint place as New York, Warsaw and Moscow. For an advertisement, see #930, vol. 2, p. [8]. On this work, see Waxman, 4:927-30.

For biography, other works, approbations granted and references: see #974.

1048 Post-Biblical Hebrew Literature An Anthology

Author: B[enzion]. Halper [בן ציון הלפר]
Philadelphia, 1921
Publisher: Jewish Publication Society of America
Other languages: English.
Bloch, 136-7; *KA* #615.
Copies: HAR; HUC; *YGC.

VOL. 1
xviii, [1], 300 pp. 8vo
Printer (p. iv): Lord Baltimore Press (Baltimore)
Title page #1 (p. i): English only; half title.

Title page #2 (p. iii): English only; extended writing.
Includes: copyright, 1921, by publisher (p. iv); preface (Feb. 1920) (pp. v-xiv); table of contents (pp. xv-xviii); endnotes (pp. 205-70); glossary (pp. 271-300).

VOL. 2
251, [1] pp. 8vo [E.p.]
Printer (p. [1]): Lord Baltimore Press (Baltimore)
Title page #1 (p. 1): half title; English only.
Title page #2 (p. 3): English only; extended writing.
Includes: copyright, 1921, by publisher (p. iv); preface (Feb. 1920) (pp. 5-13); table of contents (pp. 15-8); footnotes.

Vol. 1 contains the original Hebrew texts of selections of Midrash, apocrypha, Talmud, philosophy, poetry, ethics, etc., critically edited by Halper. Vol. 2 contains Halper's English translations. "The continuity of the Hebrew language as a literary medium is ... unbroken, and to illustrate this fact by examples is one of the aims of this *Anthology* ... this volume will establish the truth, which has too often been ignored, that the Hebrew genius did not become stagnant with the conclusion of the biblical Canon ... [Also,] new [*i.e.*, post-Biblical] coinages are of vital interest to us at present owing to the widespread movement to revive the Hebrew language. Instead of beginning with a *tabula rasa*, as is done by some leaders of this movement, it would be more advisable, and certainly more scientific, to explore our old treasures. There is ample material in post-biblical Hebrew works for the reconstruction of the language" (vol. 1, pp. vi-viii). Halper acknowledged the aid of Solomon Schechter, Max L. Margolis, Cyrus Adler, Israel Davidson and Isaac Husik (vol. 1, p. xiv; vol. 2, pp. 14-5). Vol. 1 was the first work published by JPS with Hebrew text (Sarna [1989], 322n103). The Hebrew typesetter was Moses Alperovich (vol. 1; p. iv). This work was published as part of the Schiff Library of Jewish Classics. "Those involved in the [Schiff] classics project defended it in more than just apologetic terms; they also insisted that Jews needed to be better informed about their post-biblical heritage. The late-nineteenth-century revival of American Judaism, and most JPS publications, had focused on history and Scripture to the exclusion of post-Biblical texts; the Society offered its readers no primary documents, certainly none in translation. In 1915, the publication committee commissioned ... *Post Biblical Literature* ... to serve as a textbook in this area. But this was seen only as a first step ... The classics series was designed to go much further" (Sarna [1989], 126; on the classics series, see #489). For a review, see Alexander Marx, "Halper's 'Post-Biblical Hebrew Literature,'" *JQR* 14.3 (Jan. 1924), 341-8.

For biography, other works and references: see #618.

1049 תורת בודהא
תרגום עברי מכתבי הקודש "טריפיתקה לבני הודו מני קדם"

Author: George (Goetzel) [Elyakim] Selikovitsch [Selikowitz] ,זיליקוביץ [זליקוביץ ,געצעל ,גצל] גציל [אליקים] זעליקאוויטש, סמבטיון]
Author's father: דוד
143, <XXII> pp. 8vo
New York, 5682 [1922]
Publisher: Hebrew Publishing Co.
Title page #1 (p. 1): Sanksrit (Devanagari).
Title page #2 (p. <I>): extended writing; English; Sanksrit (Devanagari); "The Teachings of Buddha."
Includes: publisher's preface (pp. 4-5); memorial to Michah Joseph Berdiczewsky (p. 6); preface (Adar 1922) (pp. 7-12); glossary (pp. 131-40); table of contents (pp. 141-2); errata (p. 143); copyright, by author (p. <II>); publisher's pref-

ace (Mar. 1922) (pp. <III-IV>); translator's preface (Mar. 1922) (pp. <V-XII>); footnotes.
Other languages: English (pp. <I-XII>); Sanksrit (Devanagari).
Graphics: illustrations of Buddha (pp. 2-3).
Pointed text (p. 6).
BHB1; *KA* #875.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Selikovitsch was born in Rietavas, Kovno Province, in 1863 (or 1853, 1855 or 1860?) and he studied in various yeshivot, including Mir and Karlin. He later enrolled in the Sorbonne to study Egyptology and Oriental languages. He accompanied the British army to the Sudan as an interpreter in 1885 and he immigrated to America in 1887. He taught for a short while in the University of Pennsylvania, but he soon entered the field of Yiddish journalism. Selikovitsch authored an Arabic-Yiddish textbook and wrote a number of novels that were serialized in the Yiddish press and later published in book form. He also wrote in English, French, Arabic and other languages. He died in 1926. For verse in his honor, see #415 (stanza #44). For an accusation that he had converted to Christianity, see *הפסגה* 3.46 (18 Mar. 1892), 4 [#900].

תורת בודהא contains "The original text, comprising the gospel of Buddha Guatama, for the first time translated into Biblical Hebrew with introduction and notes and a brief glossary in Rabbinical Hebrew" (t.p. #2). Selikovitsch based his translation on the Tripitka (p. VI), "the total canon of the southern schools [Hinayana] of Buddhism" (*EB* [s.vv. "Tipitaka" and "The Pali Canon"]). He was chosen to render this translation in compliance with the wishes of Michah Joseph Berdiczewsky (p. III). The notes include the glosses of Chinese and Indian commentators. *תורת בודהא* was "reprinted, with important changes, from the Hebrew daily 'Hadoar' [#934]— November-February, 1922" (p. II). It cost $1.50 ($2.00 bound, deluxe) (adv. in *התרן* 9.3 [May 1922], p. 91 [#924]. Selikovitsch's translation was used as the source for #1053.

Other works: *Bar-Mitzvah Speeches ... English, Hebrew and Yiddish* בר-מצוה רעדעס (New York: Hebrew Publishing Co., 1908; New York: Hebrew Publishing Co., [1930s?]; New York: Hebrew Publishing Co., *s.a.*); ציורי-מסע (Warsaw: Tushiyah, 5670 [1910]). Contributed to #326, #460, #491, #913, #919, #922, #926, #1159. Edited *התקוה* [see E. R. Malachi, "שבעים", 670]. Also see *LFDNYL*; Rejzen.
Approbations granted: #29, #30, #236 (no. 4), #791. Also see #236, #667.
References: *AJYB* 6 (1904-5), 186; *AJYB* 24 (1922-3), 202; *AJYB* 29 (1927-8), 117; *BHB1*; *CDAJB*, 2:581; *EJ*; Hizkuni, 524; *HYBA*, 50, [13] (portrait); Kabakoff (1966), 220; Kressel, 1:749; *LFDNYL*, 3:667-70; *OZ*, 56-7; Rejzen (1926), 1:1105-8 (portrait); *UJE*, 9:471; Waxman, 4:159; Wiernik (1912), 304; *WWIAJ* (1926), 556-7; Zausmer (1957), 208; #1063 (vol. 2, no. 1, pp. 5-6).

1050 תעודת השתלמות האנושיות
חלק א'

Author: L[eib?]. H[irsch?]. [Judah Zevi] Levin [לוין, לוין] לעווין [הערש לייב] יהודה צבי
Author's father: מרדכי שמואל
111, [1] pp. 8vo
[New York], 5682 [1922]
Publisher/printer: *s.n.*
Title page (p. 1): extended writing.
Includes: table of contents (p. 2); preface (pp. 3-4); a.a. (725 Fairmount Place, Bronx) (p. [1]).
BHB2; *KA* #899.
Copies: HAR; JNUL; LUB; *YGC.

Levin was born in Jonava (near Pinsk) in 1852 (or 1853). He received a traditional education, but after his marriage he also studied secular subjects, particularly mathematics and physics. He moved to Warsaw in 1885 and worked as a teacher. He also taught in Smolensk, Pinsk and Lublin. Levin immigrated to America in 1906 and he lived in Reading (PA), Philadelphia and New York. He also taught in America and was "among the pioneers in juvenile literature in Hebrew" (Kressel). He died in 1934.

This is the first volume of Levin's six-volume philosophical treatise on man. The second volume was published in 1930; vols. 3-5 and part of vol. 6 were published posthumously (Kressel). The imprint place is recorded based on *BHB1* and *KA*.

Other works: see *BHB1*; Kressel; *LFDNYL*.
References: *DA2*, 126; Kressel, 2:202; *LFDNYL*, 5:269-70.

1051 ציונים בדרך החיים

הציבם שלמה יצחק בן אהרן שיינפעלד רב דמילוואקי וויסקאנסין

WAY-MARKS IN THE PATH OF LIFE

by S.I. Scheinfeld Rabbi of the United Orthodox Congregations of Milwaukee, Wis.

Author: S[olomon]. I[saac]. Scheinfeld [Even Shayish] [אבן שיש] [שיינפלד] שלמה יצחק שיינפעלד
Author's father: אהרן
239, [1] pp. 8vo
Chicago, [1922]
Printer: "Idisher Record," 1127 Blue Island Ave.
Title page (p. 1): English.
Includes: copyright, by author, 1922 (p. 2); dedication to Mr. and Mrs. Albert Maslin of New York (p. 2); preface (13 Dec. 1920) (pp. 4-8); table of contents (p. 237-39); errata (p. [1]).
BHB1; Mishkin #85.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Scheinfeld, the son of a government rabbi, was born in 1860 in Skaudvile, Lithuania. Initially inclined to study medicine, he instead entered the yeshivah of R. Isaac Elhanan Spektor of Kovno in 1888. Spektor ordained him in 1891 (or 1890), and, possessing some knowledge of English, he left for America. He became Milwaukee's first East European rabbi in 1892, but he left for a pulpit in Louisville one year later. In 1897 he established Mevaseret Zion, a Zionist society (*הפסגה* 5.1 [22 Oct. 1897], p. 8 [#900]). He returned to Milwaukee in 1902 and served as a rabbi there until his death. "Acknowledged [as the] rabbinic head of Milwaukee's Orthodox community during his tenure, Scheinfeld exerted leadership in all areas—religious, educational, war relief, charity and welfare, and Zionism" (*EJ*). He read extensively in secular literature and corresponded with Felix Adler, the founder of Ethical Culture. Curiously, although he is described as an Orthodox rabbi, he authored a controversial article in 1911 calling for the adoption of various reforms in Judaism and the integration into Judaism of the ideals of ethical culture. Scheinfeld also criticized traditional Jewish learning ("לתקנת היהדות", *השלח* 25 [1911], 193-7; a response by Benzion Eisenstadt appeared in *הרבני*, nos. 1-2 [#611]). Scheinfeld contributed to the Yiddish press (under the pen name of Even Shayish). He died from cancer in 1943. His son Amram was a well-known journalist, cartoonist and author on science (see *UJE*, 9:395).

This volume of ethical and moral reflections was subsidized by Mr. and Mrs. Albert Maslin of New

York, Scheinfeld's cousins (p. 2). In an essay on the luxurious lifestyles of America, Scheinfeld wrote that some attributed Henry Ford's anti-Semitism to the fact that "he is angry that Jews buy more expensive automobiles, such as Packard, Rolls Royce, Pierce-Arrow. [But they do not buy] his, which are simpler and cheaper. And perhaps there is some truth in this assumption" (p. 74). A second volume was published in New York in 1928 by Oriom Press.

Other works: *האדם המעלה* (Milwaukee: Idishe Stime, 1931); *This Lying World* *עולם השקר* (Milwaukee: Aaron Spiegel, 1936); *Words of the Wise* *דברי חכמים* (Milwaukee: Aaron Spiegel, 1941). Contributed to #230, #900 (vol. 4), #923.
References: *AJYB* 45 (1943-4), 393-4; *CDAJB*, 2:561; *EJ*; Swichkow and Gartner, index (portrait on p. 108); *WWIAJ* (1926), 545; *WWIAJ* (1928), 617; *WWIAJ* (1938), 933.

1052 נרדפי זהר

קבוצה של הגדרות לשמות ופעלים נרדפים שבספר הזהר והתיקונים, בהשואה להגדרותיהם של אותם הנרדפים בספרותנו העתיקה של ימי הבינים והמאוחרה.

Author: [Hayyim] Simon A. Neuhausen [נייהויזן] נייהויזען .ש[מעון] .ח[יים]
Author's father: משה יהושע
56, XII, [4] pp. 8vo
Baltimore, 5683/1923
Printer (p. [3]): Moinester Printing Co. (St. Louis)
Title page #1 (p. I): extended writing.
Title page #2 (p. [4]): English only; extended writing; "Synonyms of the Zohar A Compendium of Synonyms occurring in the Zohar and Tikune Zohar with Delimitations Drawn Compared to Those in Hebrew Literature of different Periods."
Includes: memorial to parents (p. III); preface (5 Jan. 1923) (pp. V-XII); a.a. (2213 Madison Avenue) (p. XI); alphabetical index to synonyms (pp. 49-51); bibliography (pp. 53-4); endnotes (pp. 55-6); errata (p. [1]); English preface (5 Jan. 1923) (p. [2]); copyright, 1923, by author (p. [3]); footnotes.
Dan and Liebes #3070.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"This publication is part of a larger work which I have been preparing on the synonyms occurring in Hebrew Literature, under which terms are included the Bible, the Talmudim and Midrashim, and their commentators, midaeval [*sic*] philosophy, kabalah, codes, and responsa, as well as more modern work" (p. [2]). This sample of his larger work contains eighty-two sets of synonyms used in the Zohar. For each set Neuhausen provides citations from other sources that also use those words. He acknowledged the aid of his son, Dr. B. S. Neuhausen, and thanked the Moinester Printing Co., particularly its director, Mr. זאלץ [Saltz?] (p. XII).

For biography, other works, approbations granted and references: see #25.

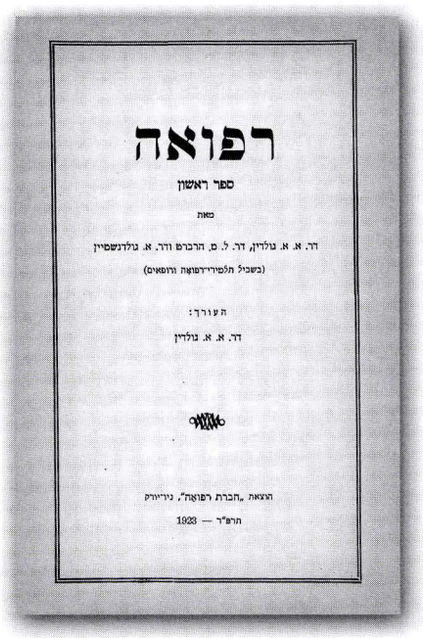
1053 בודהא ובן סירא

Author: S[habbetai]. Chait שבתי חייט
[2], 16, [1] pp. 8vo
[New York], [1923]
Publisher: [Safruth Publishing Co.]
Title page #1 (p. [1]): border.
Title page #2 (p. [1]): border; English only; "Buddha and Sirach A Comparative Study."
Includes: dedication to Philips Henry, Esq. of Asheville, NC (p. [2]).
KA #74.
Copies: HUC; *NYPL.

Chait compiled this volume of parallels between Ecclesiasticus (Wisdom of Ben Sira) and the Tripitka (scriptures of Hinayana Buddhism) to demonstrate that Buddhism was indebted to Judaism. He hoped to refute the anti-Semitic canard that Jews never produced any original literature and that they only borrowed from others, and that Buddhism was one of the purer religions because it was not tainted by Judaism. The Tripitka selections are based on George Selikovitsch's Hebrew translation [#1049] (p. 3). This work was reprinted from *התורן* 10.8-9 (not no. 7, as on the title page) and the imprint information is recorded based on this source.

1054 רפואה

ספר ראשון מאת דר. א.א. גולדין, דר. ל.מ. הרברט ודר. א. גולדשטיין (בשביל תלמידי-רפואה ורופאים) העורך: דר. א.א. גולדין



Author: [A{sher}. A{ryeh}. {Leon} Golden {Goldin}] גולדין. א[ריה]. א[שר] [גאלדין]
Author's father: יצחק דוב
Author: [L{eon}. M. Herbert] [הערבערט] הרברט. מ. ל[יאון]
Author: [A{sher}. Goldenstein {Goldstein}] [גולדשטין, גאלדנשטיין] גולדנשטיין. א[שר]
Author's father: שלמה
95, [1] pp. + wrappers 8vo
New York, 5684/1923
Publisher: Hevrat Refuah
Printer (p. [1]): Lipshitz Printing Co., 382 Lafayette St.
Front wrapper: border; "רפואה ספר ראשון".
Title page (p. 1): border.
Includes: a.a. (51 St. Nicholas Ave.) (f.w.v.); dedication to Dr. N. Ratnoff (p. 2); copyright, by author, 1923 (p. 2); table of contents (p. 3); preface, by Reuben Brainin (24 Sept. 1923) (pp. 4-6); preface (5684 [1924]) (pp. 7-8); errata (p. [1]).
Brody, 159; Brody-Zeldner, 222.
Copies: HAR; JNUL; LUB; *YGC.

Golden was born in Turov, Byelorussia, in 1892 and he received a traditional education from his father. He left for Kiev at the age of fourteen and studied in a gymnasium. He also assisted Abraham Kahana in his scholarly endeavors. Golden immigrated to America in 1913 and graduated from medical school in 1921. He

authored fiction, essays and translations into Hebrew and English. He also compiled a two-volume English-Hebrew medical dictionary (New York, 5705 [1945]) and was an editor of *הרופא העברי*, a Hebrew medical journal published in New York. He died in 1966.

Herbert was born in Lemberg in 1885. He was educated in a traditional *heder* as well as in a Polish school and a German gymnasium prior to immigrating to America in 1903. He earned an M.D. from New York University in 1908, after which he studied ancient and modern languages at Columbia University. Kressel records that he first studied languages at Columbia, and after graduating he enrolled in its medical school, which awarded him an M.D. in 1923. In addition to practicing as a doctor, Herbert contributed articles on music, literature, languages and medicine to the Yiddish and Hebrew press; translated foreign works into Hebrew; and published scientific articles in English, German and Polish journals.

Goldenstein was born in Kishinev in 1900 and received a traditional education. He studied in the American College in Beirut and was active in its Jewish students club, Kadimah. He moved to New York in 1916 and graduated from the medical school of New York University seven years later. He returned to Kishinev in 1927. While there he helped arranged for the transfer of a large number of books to the Hebrew University library in Jerusalem. Goldenstein was active in the Zionist movement both in New York and in Kishinev and he settled in the Land of Israel in 1934. He worked as a doctor for the medical services of the Jewish Agency and Magen David Adom. He taught first aid and hygiene in a local teachers college beginning in 1959. Goldenstein published many medical books and dictionaries in Hebrew and contributed to the Yiddish and Hebrew press. He died in 1972.

This medical textbook, edited by Golden (p. 1), contains chapters on diphtheria (by Golden), typhus (by Golden), bauchtyphus (by Golden), tuberculosis (by Goldenstein) and heart disease (by Goldenstein). A Hebrew-English-German glossary of medical terminology ("List of New and Uncommon Words"), prepared by Golden, is appended on pp. 82-96. "This book is the first of a series of medical books that we plan to publish ... Our goal with these books is to coin new terms, clarify the unclear terms already in our literature and to prepare proper textbooks for the medical school of Hebrew University [in Jerusalem], which will no doubt be opened shortly" (p. 7). Brainin wrote in an introductory letter, "Your book will prove that in the future Jewish doctors in America will not just contribute funds (hard cash) for the building and perfecting of the medical school in Jerusalem (a great part of that which they have pledged has already been forthcoming), but that they will also enrich the treasures of medical science in Hebrew. I myself know very well more than a few Jewish doctors across America, who aside from their expertise in their specialties are also learned in our ancient and modern literature and dream about the renaissance of Hebrew. I am sure that your book will awaken the best of them to give of their hands and their hearts toward your labor, and to help strengthen the Hebrew publishing house for science books that you have founded with your limited resources. Then you will have the ability to solicit scientific works, written in Hebrew, from our scholarly doctors who are in the Land of Israel as well in the dispersions of the exile" (pp. 4-5). The purpose of this work was to "remove foreign nomenclature and dress medical science in Hebrew garb" (Persky, [1927], 333). The imprint date on the title page is 5684/1923 and on the front wrapper it is 1924. *רפואה* was republished in 1927 "with additions. Label of D.B. [Duber] DeWaltoff pasted over the name of original editor and part of original imprint. With an introduction, and résumé and experiences with diseases treated in the volume, in English. Limited edition" (Brody, 163). For a critical review of the 1927 edition by Saul Tschernikowsky, see *התקופה* 24 (1934), 534-7. Also see *הדאר* 4.14 (7 Mar. 1924), 8-9.

Other works (Golden): *כירכור הכליון* (New York: Kiyoom, 1943). Edited *"מגן דוד אדום" לוח*, vol. 1 (New York, 1919) [Brody, 155; Brown, 176]. Also see *LFDNYL*.
Other works (Herbert): contributed to #924, #926, #934. Edited *הרופא העברי*.
Other works (Goldenstein): *תורת ההייגינה* (Kishinev: Gymnasium, 5686 [1926]). Edited *הרופא העברי*. Also see *LFDNYL*.
References (Golden): *AJYB* 68 (1967), 526; *BHB1*; *CDAJB*, 1:209; Kabakoff (1978), 336; Kressel, 1:417; *LFDNYL*, 2:61-2.
References (Herbert): Kressel, 1:628; *LFDNYL*, 3:202-3.
References (Goldenstein): *BHB1*; Brisman (2000), 124, 228; Kressel, 1:429; *LFDNYL*, 2:92; Tidhar, 6:1311-2

1055 כתבים נבחרים

מאת הרב הגאון המפורסם, החכם הכולל מוה"ר יהושע יוסף פרייל זצ"ל שהי' אב"ק קראק חלק ראשון נערכו ונסדרו על-ידי אחיו אלעזר מאיר פרייל רב דעליזאבעט נ. דזש. ונמסר לדפוס ע"י אלמנת הגאון המחבר.

Author: [Joshua Joseph Preil] יהושע יוסף פרייל
Author's father: אלחנן
Author: [Elozor {Elazar} Meir Preil] [א.ל. ציהאן] אלעזר מאיר פרייל
Author's father: אלחנן
XV, 279 pp. + wrappers 8vo
New York, 5684 [1924]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing.
Title page (p. I): identical to f.w., without border.
Includes: table of contents (p. VI); editor's preface (3 Apr. 1924) (pp. VII-VIII).
Approbations (pp. III-V): R. Abraham Isaac Hacohen Kook of Jerusalem (10 July 1924); R. Abraham Duber Kahana Shapiro of Kovno; Moses Mordekhai Epstein.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Joshua Joseph Preil was born in 1858 (or 1856) in Birzai, Kovno Province, and he studied in the yeshivot of Vabalninkas and Vitebsk. At the age of sixteen he married and moved to Svencionys, Lithuania, his wife's hometown. There he came became intimate with R. Isaac Jacob Reines, whom he assisted with his yeshivah. In 1884 he became the rabbi of Krakes, Lithuania. Preil studied Russian, German and French and was a voracious reader of secular and maskilic literature. He died in Kovno in 1896. His widow immigrated to America following World War I. His grandson, Gabriel Joshua Preil, was an American Hebraist (see *CDAJB*, 2:496; Epstein, 1:229-36; Kressel, 2:664; Spicehandler [1993], 89).

Elozor (Elazar) Meir Preil, brother of Joshua Joseph Preil, was born in Birzai in 5641 [1881] (or 5638 [1878]). He studied in Slobodka and Kovno, served as a principal of the yeshivah of Seduva and taught in the yeshivah of Telz. In 5667 [1907] he traveled to London as an emissary of the Telz yeshivah and he was soon thereafter appointed as a rabbi in Manchester. He immigrated to America in 5671 [1911] and served as a rabbi in Brooklyn, Trenton and Elizabeth, remaining in the last city until his death. Preil was a *rosh yeshivah* at RIETS, the secretary of Agudath Harabbonim (and the head of its Vaad Hakashruth) and a founder of Ezrat Torah. He contributed to various rabbinic journals (sometimes under the pen name א.ל. ציהאן). He was a member of the advisory committee that published the first complete Talmud in America [#635]. Preil was involved in a dispute over the permissibility of autopsies (see #619). He died in 1933.

כתבים נבחרים contains Joshua Preil's articles from *המליץ* and *הפלס*. It was edited by Elozor Preil, who removed material that was no longer relevant or that was redundant in such an anthology (pp. VII-VIII). The decision to publish *כתבים נבחרים* was made by Joshua Preil's widow following her arrival in America after World War I. She hoped to use income from sales to support herself, as well as her children who remained in Lithuania because of immigration quotas. For a bio-bibliography by Elozor Preil, see pp. IX-XV (4 Apr. 1924). The approbations were issued by rabbis then visiting America on behalf of the Central Relief Committee (p. IIIn).

Other works (Joshua Preil): contributed to #619; *הלבנון*; *המליץ*; *הפלס*. Also see Kressel.
Other works (Elozor Preil): *The Handbook for Jewish Women* *א האנד בוך פאר דיא אידישע פרויען* (1920); *המאור שאלות ותשובות* (Jerusalem, 5689 [1929]). Contributed to #619.
References (Joshua Preil): *BHB1*; Kressel, 2:664-5.
References (Elozor Preil): *AJYB* 36 (1934-5), 285; *CDAJB*, 2:496; *DA2*, 202-3; *LTRY*, 9 (portrait); Rand, 104-5 (portrait); Sherman, 167-8; *SYSRO*, 169; *UJE*, 4:81; *WWIAJ* (1926), 482; *WWIAJ* (1928), 545-6.

1056 ספר מוסדות האמונה

יברר מוסדי האמונה בהגיון ישר, ומראה בעליל אשר גם בהסתר פנים שבזמן הזה, יקרה מעשים נפלאים, נודעים בבירור באומתנו, וכמה מעשים נודעים גם אצל גדולי חכמי התבל הפילוסופים, החוקרים לכל תכלית, אשר הודו ואמרו כי אצבע אלקים הוא, כי המה יוצאים מגבול הטבע, וכל ההוגה בספר הזה יחכם ויגבה לבו בדרכי ד', ולא יחלש דעתו משועלים קטנים, בעריהם למושבותיהם, החכמים בעיניהם, ומתימרים בשם פילוסופים בעיני המון העם ובשם החכמה ידברו סרה, וכופרים בכל, אחרי רואה חבל פילוסופים אשר הרעישו עולם המדע, גדולי חכמי אירופיא, אשר הכירו כי יש אלקים שופטים בארץ, וצדיק באמונתו יחיה: מאתי מרדכי ארי' הלוי ניסענבוים ... הוצאה שניה

Author: [Mordekhai Aryeh Halevi Nisenbaum] מרדכי אריה הלוי ניסענבוים [ניסנבוים]
Author's father: משה
[10], 5-66 pp. 8vo
New York, 5684 [1924]
Printer: Levant Press, 138 2nd St.
Title page (p. [1]): border; extended writing.
Includes: dedication to brothers-in-law (p. [2]); preface (pp. [5-10]); contents (pp. 5-7).
Approbations (pp. [3-4]): R. Judah Leib Tzirlsohn of Kishinev; R. Solomon Zalman Sender Kahana Shapiro of Krynki (27 May 1910); R. Abraham Duber Kahana Shapiro of Kovno (27 May 1910); R. Isaac Jacob Reines of Lida; Menahem Mendel Biber of Ostrog (24 June 1910).
BHB1.
Copies: HAR; HUC; JNUL; *YGC.

Nisenbaum studied with his father, the rabbi of Kamenets, and in the yeshivot of Volozhin and Lomza. He was ordained by R. Isaac Solomon Joel of Rovno. He served as the dean of yeshivot in Fahast, Novograd Volynskiy (Ukraine), Slavuta (Ukraine) and Mogilev Pod. He later served as a rabbi in Luchinets (Ukraine) (p. [1]). Nisenbaum immigrated to America in 5684 [1924] and served as a rabbi in Brooklyn.

Nisenbaum published *ספר מוסדות האמונה* to affirm the validity of Judaism in light of modern philosophy. Pp. 5-66 were stereotyped from the original edition (Warsaw: Benjamin Lipshitz, 5670 [1910]) (*BHB1*). The original edition lacks the preface and approbations (p. [5]).

Other works: *ספר הגיון לב* (Warsaw: Benjamin Lipshitz, 5670 [1910]); *סוציאליזים של הנביאים* (see *DA2*); *עוואלושאן* (see *DA2*).
References: *DA2*, 163-4.

1057 משל הקדמוני

מאסף משלי עם המסורים ושגורים בפי העם מכתבי ט"ף שפירא יצא לאור על-ידי דר. ישראל שפירא

Author: Tobias Pesah Schapiro טוביה פסח שפירא
Author's father: מאיר הלוי
[1], xi, 75 pp. 8vo
Philadelphia, 5685 [1925]
Printer (p. iv): Jewish Publication Society Press
Front board: half title; "מכתבי ט"ף שפירא א משל הקדמוני".
Title page #1 (p. i): half title; "מכתבי ט"ף שפירא א משל הקדמוני".
Title page #2 (p. ii): English only; "Meshal Ha-Kadmoni First Volume from the Literary Manuscripts of T.P. Schapiro

Edited by Dr. Israel Schapiro."
Title page #3 (p. iii): extended writing.
Includes: copyright, 1925 (p. iv); preface, by Israel Schapiro (9 Feb. 1925) (pp. v-xi).
Graphics: portrait of author (p. [1]).
Pointed text.
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Schapiro was born in Sejny, Suwalki Province, in 1845 and he was influenced in his youth by R. Hayyim Wasserzug (Philipower) and R. Joseph Elhanan, his uncle. After getting married at the age of seventeen he taught in various locales, but in the 1870s he returned to Sejny to realize his dream of establishing a modern *heder.* In 1881-2 he immigrated to America to flee pogroms. He visited many cities from the Atlantic to the Pacific and came to the conclusion that there was no future for the Jews in America. Thus, only a year and a half after he had arrived in America, he returned to the Russian Empire. (For his article on why it is preferable to immigrate to the Land of Israel rather than to America, see "מאין ולאין", *המליץ* 18.19 [18 May 1882], pp. 365-7, trans. in J. Geffen [1969], 196-8.) Schapiro continued to teach in Sejny, and then in Lodz. He authored a number of didactic works and he translated others into Hebrew. He died in 1924 in his daughter's home in Kalvarija, Lithuania.

This volume of folk proverbs, collected and arranged alphabetically by Schapiro, was published posthumously by his son, Dr. Israel Schapiro. It cost one dollar (advs. in *הדאר* 5.35 [31 July 1925], p. 15; *עדן* 1.4 [Sept. 1925], p. [2] [#396]). Israel Schapiro desired to publish more of his father's works that remained in manuscript, and he published a second volume as *פתגמים של חכמים. חכמי המחקר, התורה והפילוסופיה, האמונה והדעות, המדות והמוסר* (New York: Hebrew Monotype Press, 5687 [1927]); Hayyim Simeon Neuhausen helped him edit it (*BHB1*). On Israel Schapiro, who headed the Semitics division of the Library of Congress for more than three decades, see *CDAJB,* 2:559; Kressel, 2:969-70; Rejzen (1926), 4:463-5.

Other works: see *BHB1.* Contributed to #619.
References: Kressel, 2:969; *OZ,* 50; *UJE,* 5:391.

1058 גוילים
קובץ מאמרים

Author: S[halom]. [Dov] B[er]. Maximon [Maximowski, Maximovsky] [מקסימובסקי] מקסימון. ש[לום]. [דוב] ב[ר].
Author's father: יצחק צבי
[2], 247 pp. 8vo
New York, 5685 [1925]
Publisher: Avigdor Sh. Lieberman
Title page (p. [1]): title in calligraphy.
Includes: copyright, by author, 1925 (p. [2]); dedication to Ahad Ha'am (p. 1); table of contents (p. 3).
E. R. Malachi, "הביבליוגרפיה של מקסימון", 99.
BHB1; *KA* #110.
Copies: HAR; HUC; JNUL; *YGC.

גוילים contains most of Maximon's essays in "three division: (a) pen-portraits of a number of Hebrew essayists and thinkers; (b) publicistic articles; and (c) several sociological and semi-philosophical essays. On all of these there is the impress of a man who endeavors to express his thoughts in as clear and comprehensive a manner as possible, but does not always realize his aim" (Waxman). Each essay contains bibliographical information on its original publication. Among the topics of the essays are Israel Friedlander (pp. 41-3), Jews and Christians (pp. 95-99), Jewish education in America (pp. 108-117) and religious coercion by Christians in America (pp. 130-3). The title and dedication pages were drawn by Reuben Lifshitz (p. [2]). The contents are listed in E. R. Malachi, "הביבליוגרפיה של מקסימון", 99.

For biography, other works and references: see #924.

1059 ספר תורת חובות הלבבות

חברו בלשון ערבי הדיין החסיד רבינו בחיי ב"ר יוסף זצ"ל תרגמו ללשון עברי רבי יהודה אבן תבון ז"ל הקדמה ושער היחוד עם העתקה אנגלית מאת הק" משה חיים חיימזאהן

Author: Bachya [Bahya] ibn Paquda [בחיי [אבן פקודה
Author's father: יוסף
Author: Jehuda ibn Tibbon יהודה אבן תבון
Author's father: שאול
Author: Moses Hyamson משה חיים חיימזאהן
Author's father: נתן
[5], II, 55/55, [1] pp. 8vo
New York, 5685/1925
Publisher: Bloch Publishing Co., Inc.
Printer (p. [1]): Schoen Printing Co., 17 Vandewater St.
Title page #1 (p. [1]): half title; "חובות הלבבות".
Title page #2 (p. [2]): extended writing.
Title page #3 (p. [3]): English only; extended writing; "Duties of the Heart by Bachya ben Joseph ibn Paquda Translated from the Arabic into Hebrew by Jehuda ibn Tibbon Introduction and Treatise on the Existence and Unity of God with English Translation by Rev. Moses Hyamson, B.A., LL.D."
Includes: dedication (p. [4]); copyright, by author, 1925 (p. [5]); preface, by (Jan. 1925) (pp. I-II).
BHB1.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Bahya, who lived in Spain in the eleventh century, was a philosopher and poet. His *Hovot Halevavot* (Duties of the Heart) is a classic work of Jewish ethical philosophy.

Ibn Tibbon (ca. 1120-ca. 1190) was born in Spain. Following anti-Semitic persecutions he moved to Lunel, France. "Judah's fame rests on his work as translator" from Arabic into Hebrew and he is remembered as the "father of translators" both for his own work as well as the fact that his descendants were also translators (*EJ*, s.v. "Tibbon, Ibn"). Ibn Tibbon's translation of Bahya's *Hovot ha-Levavot* (1161) "became popular and had a profound influence on all subsequent Jewish pietistic literature" (*EJ*, s.v. "Bahye").

Hyamson was born in Suwalki, Poland, in 1863 and he immigrated to England at the age of five. He studied at Jews' College, where he was ordained by R. Naphtali Adler, and at the University of London

(LL.B.). He served as a rabbi in England and Wales, the *dayyan* of United Synagogue and acting chief rabbi of the British Empire. When Joseph Hertz was chosen over him to become the permanent chief rabbi in 1913, Hyamson immigrated to America. He became the rabbi of Congregation Orach Chaim and a professor of Jewish law at JTSA, where he was a voice for Orthodoxy. Hyamson was chairman of the Jewish Academy of Arts and Sciences, president of the New York Board of Jewish Ministers, president of the League for Safeguarding the Fixity of the Sabbath, chairman of the Milah Board of the New York Kehillah, vice president of the OU and vice president of the Jewish Conciliation Court. Among his writings were defenses of *shehitah* and the maintenance of the cycle of the seven-day week. He died in 1949.

This is the first volume of Ibn Tibbon's Hebrew translation of Bahya's *Hovot Halevavot* with Hyamson's English translation; it contains the preface and "שער היחוד". An errata slip is tipped in to p. [5] of the YGC copy. Hyamson planned to complete the translation in installments (p. I). Four more volumes appeared between 5702/1941 and 5707/1947. This edition was later republished in two volumes (1962). On *Hovot Halevavot*, see *EJ*.

Other works (Bahya): see *EJ*.
Other works (Tibbon): see *EJ*.
Other works (Hyamson): *JCR*, 321-9. Also see *EJ*.
References (Bahya): *EJ*, 4:105-8.
References (Tibbon): *EJ*.
References (Hyamson): *AJYB* 24 (1922-3), 157; *AJYB* 51 (1950), 521; *BEOAJ*, 241; *CDAJB*, 1:283; *DA2*; 156-7; *EJ*, 8:1138; Gurock (1996), 61; *JCR*, 299, 321, 1192; JTSA Archives; *OZ*, 125; *NYT* (11 June 1949), p. 17:5; *UJE*, 5:509; Wertheimer, index (portrait); *WWIAJ* (1926), 283; *WWIAJ* (1928), 314-5; *WWIAJ* (1938), 466-7.

1060 עלטה

יוכיח באותות נאמנים, בלי כל ספק בעולם, כי ספר הזהר הוא מזויף, ולא לרשב"י. וכי בקבלה היא אלילית ואלהים לא הבין דרכה. והחסידות הבעשט"ית היא קאטאליציזום חדש במעטפה עברית, ולא לישראל היא

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
112, 96 pp. 4to
[St. Louis], 5687 [1927]
Printer: [Moinester Printing Company]
Title page #1 (p. 1): English; extended writing.
Title page #2 (p. 1): extended writing; "ספר עם תועי לבב יספר לדור תהלת החסידים וקדשיהם, חכמתם וסכלותם, מזמותיהם ונכלי תרמיתם, האבות והבנים, הנכדים והגבאים, בקצור נמרץ כיד ה' הטובה עלי".
Includes: a.a. (4735 Carondelet St., New Orleans) (p. 1); table of contents (pp. 2-3); preface (p. 4); footnotes.
Berkowitz (1964), 161; Dan and Liebes #569; Schapiro (1937) #49.
BHB1; *KA* #648.
Copies: JNUL; LUB; *YGC.

Vol. 1 proves that the Zohar is a pseudepigraphical work. Part two is an anti-hasidic tract. For a challenge to American rabbis, see pp. 92-3. "If you find any errors in my work, or if I have not cited the relevant pages of every book that I refer to, you should know that it is my fault. I will reveal to you my secret, that for almost three years now my eyes have been very weak. I have not been able to see even one letter that my pen produces, and I [can] not read books. I write only out of instinct" (p. 4). "An incredible work! Almost every single sentence is a complete and utter lie … It is impossible to critique each sentence. What a pity [that it was printed on] such fine paper!" (Gershom Scholem's ms. notes in his copy, qtd. in Dan and Liebes). This work was in press while *KA* was being published (*KA*). Only three hundred copies were printed (p. 1). Each one cost $1.50 (adv. in Deinard's היער באין דוב). The printer is recorded based on a comparison with other Moinester prints and because Deinard printed all his works by Moinester during this period.

For biography, other works, approbations granted and references: see #251.

Christian & Missionary

CHAPTER SIXTEEN

1061 חנוך דת המשיח היותר קצר

לכנסת דרשני האי בריטניא הנכבדים: העתיק אותו מלשון אנגליית אל לשון הקדש בנאמנות גולים סימן הרופא:

CATECHESIS RELIGIONIS Christianae Brevior Hebraice Versa Publiceque Oblata A.D. MDCLXXXVIIII. Per Gulielmum Seaman, M.D. Editio Secunda per Rev. Timotheum Alden, Praesidem prof. q. Ling. OO. Hist. Eccles. ac Theol. S. Sanc. Collegii Alleghaniensis.

Author: Gulielmum Seaman
Author: Timothy Alden
36 pp. 18mo
Philadelphia, 1821
Printer: Gulielmus Fry
Title page (p. 1): extended writing; Latin.
Includes: preface, by Seaman (p. 2); preface, by Alden (p. 3).
Other languages: Latin (pp. 2-3).
BHB1; *JA* #342; *KA* #319; Rosenbach #219.
Copies: HUC; *JNUL.
First Hebrew-only book in America.

Seaman was a professor of Oriental languages (p. 1).

Alden founded Allegheny College in Meadville, PA, in 1815 and served as its president. In 1812 he attended Sabbath morning services at New York's Shearith Israel.

The Shorter Catechism, "prepared primarily for instructing children in the Christian faith," was submitted by the Westminster Assembly to the English Parliament in 1647 and adopted one year later (*EB2* [s.v. "Westminster Catechism"]). It was used by Presbyterians and some Congregationalists and Baptists. A Hebrew translation, prepared by Seaman "to acquaint Jews with the fundamentals of the Christian religion" (p. 2), appeared as *חנוך דת המשיחית* (London: Samuel Raicraft, 1689) [not in Vinograd, 1995]. The second edition, edited by Alden, was "the first book published in America, the text of which is entirely in Hebrew" (*PAJHS* 34 [1937], xvii). Alden found a copy of the 1689 edition in the library of Stephen Sewall. He though that it might be the only copy in America and thus decided to republish it. He "offered [it] to the remnant of Israel" (p. 3). For the Lord's Prayer and articles of faith in Hebrew, see pp. 35-6. For a facsimile of the title page, see Rosenbach, p. 197.

References (Seaman): *Dictionary of National Biography.*
References (Alden): *EB2* (s.v. "Allegheny College"); *PAJHS* 25 (1927), 132.

1062 Historia Jesu Nazareni

Author: Iben Meyr (Alex[ander]. Meyrowitz) [אבן מאיר [אלכסנדר מאירוביץ]
87 pp. + wrappers 12mo
New York, 1880
Chronogram: **ויצא חטר מגזע ישי ונצר משרשיו יפרח**
Publisher: American Tract Society, Nassau St.
Printer: Adolph L. Goetzl (composition and electrotype)
Title page #1 (p. 1): extended writing; Latin only.
Title page #2 (p. 2): border; extended writing; "ספר תולדות ישוע הנוצרי".
Includes: preface (p. 4); footnotes.
Graphics: illustration (p. 87).
JA #2933; *KA* #839.
Copies: HAR; *YGC.

"Many among the nations of the world have satisfied their yearning to author a biography of Jesus to demonstrate that he is the shoot from the stock of Yishai ... but all these books are written in the languages of the nations ... The sweet holy Hebrew language, however, does not have this precious story ... It is true that many have, from time to time, translated the New Testament into Hebrew ... but the reader becomes weary [because the various books of the New Testament are not woven together into one story and he does not come to recognize Jesus' grandeur] ... Therefore I said that I would author a biography of Jesus culled from the four Gospels so that the reader will be able to read it quicker. And in order to teach the children of Israel of blessed seed all that God did for his people by sending them the true redeemer" (p. 4). For poetry, see pp. 33, 60-2.

For biography, other works and references: see #191.

1063 עדות לישראל

מכ"ע עברי. מעיד על התורה והתעודה ועל כל סגלות האומה.

Author: [Hayyim Yedidyah Wolf {Chaim Theophilus} Lucky {Pollak}] [חיים ידידיה וואלף {ת'יופילוס} לוצקי {פאללאק}]
Author's father: אהרן
Alfred Centre, NY, 1887-1888
BHBI; Brody, 136; Brody-Zeldner, 221; not in Gilboa (1992) (*cf.* p. 357); *JA* #S453; *KA* #628.
Copies: HUC (vol. 1, nos. 1-6, vol. 2, no. 4, vol. 4, no. 1); JNUL (not complete); *LUB (vol. 1, nos. 1-6); *NYPL (vol. 1, nos. 1-7, 11-12; vol. 2, no. 1 [Nissan 1889]; microfilm); *YIVO (vol. 1, nos. 1-2, 4-10; vols. 2-3).

VOL. 1 (10 nos.?)
160 pp. 8vo
Tishri 5648 [1887]-Tammuz 5648 [1888]
Printer (last page of each issue): American Sabbath Tract Society
Title pages: caption title.

VOL. 2 (o.s.) (1 no.)
16, [2] pp. 8vo
Nissan 5649 [1889]
Publisher/printer: *s.n.*
Title pages: caption title.
Includes: errata (p. [1]); "Supplement" (pp. [1-2]).

Lucky was born in 1854. He converted to Christianity and was active as a missionary in Chernovtsy prior to 1887 (see #899, no. 23, p. 4 for more details). According to one contemporary report, he assumed the guise of a *maskil* in order to lead Jews toward Christianity (#488, p. II). Lucky immigrated to America and edited *עדות לישראל*, a missionary journal published by the American Sabbath Tract Society. He left the journal in 1889 and returned to Europe. He died in 1916.

A prospectus announcing plans to publish this missionary journal was published as early as 1886 (vol. 1, no. 1, p. 1). The journal contains current events, book reviews, poetry, and articles on Bible and history. The contents and style exhibit a mastery of the Hebrew language and a familiarity with traditional Jewish literature. All the articles are signed with initials or pen names: Anonymous of Stanislaw, Barukh me-Benei Zion, Ben Abraham, J. M. Carman, Y.P.H. (the typesetter, vol. 1, nos. 4-5, p. 54; no. 7, p. 97), Ish Halahmi, Abraham Hazan, Hogeg Ne'eman, K., L., J.P.L., A.D.M. me-Har ha-Tov (Ish mi-Bet Levi), K.Y.M., M.Y.M., R. of New York and N.S.Y. According to *KA*, many of the contributors were apostate Jews living in Galicia. Upon immigrating to America they began writing for the Yiddish press. Fearing that their involvement with *עדות לישראל* would be exposed, they stole all the copies from the New York Public Library. Among the articles in *עדות לישראל* are accounts of the Jews of New York and the mass immigration from Eastern Europe. On R. Jacob Joseph, see vol. 1, no. 9, pp. 131-2; vol. 1, no. 10, pp. 147-50. On Jacob Freshman, an apostate missionary active in New York, see vol. 1, no. 9, p. 133; Cowen, 133 (his father, Charles Freshman, emigrated from Hungary and served as a rabbi in Toronto before converting and becoming a missionary). On Hovevei Zion in New York, see vol. 1, no. 10, p. 150. For a review of #961, see vol. 2 (n.s.), no. 3, pp. 83-7. For a review of *הדת והתורה* [#1020], see vol. 1, no. 2, p. 26-31. For a review of Bernhard Felsenthal, *Kritik des christlichen Missionswesens, in besondere der "Judenmission"* (1869), see vol. 1, no. 8, pp. 126-8, *et seq.* For a review of *Der Freund Israels* *אוהב ישראל*, a German-language missionary journal edited by P. Weber [*JA* #S416], see vol. 1, no. 3, p. 47 (Weber was an apostate who lived at 913 N. Calhoun St. in Baltimore; on Weber's activities, see *הפסגה* 2.8 [30 May 1890] [#900])). For a survey of Yiddish and Hebrew periodicals published in New York, see vol. 2 (o.s.), no. 1, pp. 3-7 (on Ephraim Deinard, Wolf Schur and Michael Rodkinson, see pp. 4-5; on G. Selikovitsch, see pp. 5-6; on *האמת* [#905], see p. 7). There are also reviews for three missionary pamphlets by Daniel Landsmann (vol. 1, no. 2, pp. 31-2; no. 3, p. 47; no. 6, p. 96): *איין טראקטאט, דאס ישוע המשיח דער פערהייסענע משיח איזט. בעוויעזען פאן תלמוד אונד קבלה* (37 pp., small format, published anonymously; *cf. JA* #3949); *"יודע אונד יודענקריסט" איין דיסקוססיאן צוויישען איינם אונבעקעהרטען אונד בעקעהרטען יודען* and *וואס זאגען דיע ראבינער איבער משיח* (1888). (Landsmann, an apostate who lived at 95 Ave. D in New York, was the author of at least thirteen such pamphlets.) For an adv. for *The Peculiar People: A Christian Monthly devoted to Jewish Interests* (edited by William C. Dalland in Leonardsville, NY), see vol. 2 (o.s.), no. 1, supplement, p. [2]. The editor of vols. 1-2 is recorded here as Lucky based on *KA*; it is clear that the editor was an apostate Jew (vol. 1, no. 1, p. 4). For the editor's farewell address, see vol. 2 (n.s.), no. 1, pp. 1-3. A subscription to *עדות לישראל* cost thirty-five cents (fifty cents for foreign subscriptions) (p. 16). After the appearance of vol. 2, no. 1, publication shifted to Europe and the numbering began anew with vol. 2, no. 1. The editor of the new series was Moses Löwen (משה לאוועז) of Lemberg (vol. 3, nos. 1-7) and Berlin (vol. 3, no. 8-9). Four issues (104 pp.) of vol. 2 (n.s.) appeared between Sivan 1890 and Elul 1890. Nos. 1-3 were printed by F. Bednarski in Lemberg and no. 4 was printed by Tschopp in Chernovtsy. Vol. 3 (9 nos., 152 pp.) was published from Kislev 1890 to Adar 1892 and was printed by Trowitzsch & Sohn in Berlin. Vols. 4-5 were published by Lucky in Ivano Frankovsk [Stanislau, Galicia] in 1897-8; they are titled "העדות (עדות לישראל)". On *עדת-העדות*, which Löwen planned to publish every one or two months, see vol. 2 (n.s.), no. 3, p. 88.

References: Gilboa (1992), 357; *KA* #628; #488, p. II; #899, no. 23, p. 4.

1064 ספר חכמת יהודה
והוא ויכוחים שונים בין יהודים ונוצרים

Author: [David bar Yekhonya {Kahana Kohn}] [כהנא] דוד ב"ר יכניה
Author's father: יצחק
56 pp. + wrappers 12mo
New York, 5649 [1889]
Printer: Ephraim Deinard, 29 Orchard St.
Front wrapper: extended writing.
Title page (p. 1): extended writing.
Includes: preface (13 Nov. 1889) (p. 3); notes, by Deinard (pp. 41, 54); endnotes (pp. 41-6); postscript, by Deinard (pp. 47-52); errata and additions (pp. 55-6); Deinard's address (180 Howard St., Newark) (p. 56); footnotes.
Approbation (pp. 52-3): Nehemiah Samuel Libowitz.
Berkowitz (1964), 162; *BHB1; JA #3821; KA* #313; Schapiro (1937) #9.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Kahana, born in 1838 in Odessa, was a scholar who published studies on kabbalists, Sabbatians, Hasidim, Bible and other subjects. He never lived in America and he died in Odessa in 1915.

"A collection of *tu quoques* from religious disputations between Jews and Christians by David Kahana; edited by Deinard with additions. Includes [pp. 39-40] a hitherto unpublished poem by Abraham Ibn Ezra [Oxford ms., Neubauer, no. 2172]" (Schapiro). Kahana compiled this collection to educate Jews how to respond to Christian missionaries (p. 3). It originally appeared in הלאמי, nos. 6-8 [#899]. "Because it contains harsh references to Christianity, and in 1889 in Czarist Russia it was dangerous to publish it, he published it in New York and without his full name" (J. Klausner, 5:301). For references to missionaries in America and for a critique of American Jewry, by Deinard, see pp. 47-52. Libowitz's approbation contains an admission that he was wrong for supporting Michael Rodkinson. For Deinard's response, see pp. 53-4. For Libowitz's counter response, see Libowitz, 14n. Imprint information is recorded here based on the title page. The imprint on the wrapper is Newark, 1892 and Deinard's address is listed as 180 Howard St., Newark (this is also the address listed on p. 56). See Berkowitz (1964), 121; Kaganoff (1989-90), 54.

Other works: see *BHB1.*
References: *EJ;* J. Klausner, 5:297-304; Kressel, 2:134-5; Waxman, 4:668-9, 790-1.

1065 משיח ישראל
Israel's Messiah in Hebrew

Author: H[orace]. L[orenzo]. Hastings ה[ורס]. ל[ורנזו]. האסטינגס
23, <32, 7, [2]> pp. + wrappers 12mo
Boston, [1894]
Publisher: Scriptural Tract Repository
Front wrapper: English; extended writing.
Back wrapper: English only; extended writing; "Israel's Messiah; or, Why the Jews Reject Christ."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. <1>): identical to b.w.
Includes: a.a. (47 Cornhill) (p. 1); copyright, by author, 1894 (p. 1); copyright, by author, 1885 (p. <1>); advs. for other works by Hastings (pp. 2, <2, [2]>).

Other languages: English.
JA #4518 (partial); *KA* #554 (partial).
Copies: HAR; *YGC.

The main text of this missionary pamphlet attempts to prove why Jews should accept Jesus as their messiah (pp. <1-32>; Heb. trans., pp. 3-23). On American Jewish leaders who viewed Jesus favorably, see pp. <7-8>. On Jews in America, see "A Refuge for Persecuted Jews" (pp. <1-6>). This volume is a composite of *The Anti-Infidel Library*, no. 16 (Apr. 1894) (pp. 1-23, <7, [2]>) and no. 16a (1 Jan. 1893) (pp. <1-32>). *JA* and *KA* only record no. 16, and not the composite volume. The Library, edited by Hastings, was a "monthly publication devoted to the refutation of Infidelity, and to the Defense of the Gospel." Each number cost five cents, or ten cents with covers. It was sold in London by Marshall Bros. (title pages).

Other works: see *JA*.

1066 ספר מעשה תלוי

[2], 3-34 pp. + wrappers 8vo
New York, 5656 [1896]
Chronogram: ששון
Publisher: Moses b. Solomon Shlyomsky
Front wrapper: border; extended writing; Yiddish.
Title page (p. [1]): identical to f.w., without border.
Includes: Shlyomsky's preface (23 June 1895) (p. [2]); errata (p. 34).
JA #4931; *KA* #522.
Copies: HUC; *YGC.


ספר
מעשה תלוי.
משה שליאמסקי.
שנת .ששון לפ"ק.

Concerned that many American Jews had been led astray by Christians and apostatized, Shlyomsky published this biography of Jesus so that they would be able to refute missionaries. (p. [2]). Shlyomsky, who was born in Snov, Minsk Province, and lived in New York (p. [2]), claimed to have found it in an edition of Tractate Sanhedrin that was a few centuries years old. N. S. Libowitz acknowledged that the work was written centuries earlier, but denied that it ever appeared in the Talmud (review in *קדימה*, no. 2, pp. 140-1 [#911]). Anthony Comstock unsuccessfully sued to have this work censored because it depicts Jesus in a very negative light (see #1069). The title page is dated 5656 [1896] and the preface is dated 5655/1895. *KA* misrecords the imprint date as 5650 [1890].

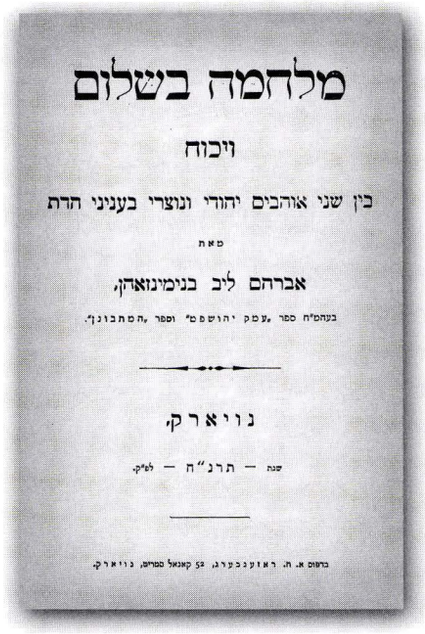
1067 נצח ישראל

Author: Wm. [William] [Zev Wolf] Schur שור [וולף] זאב
Author's father: טוביה
273, [1] pp. + wrappers 8vo
Chicago, 5657 [1897]
Printer: [W. Schur]
Front wrapper: border; English; extended writing.
Back wrapper: English; extended writing; "Nezach Yisrael. Israel is immortal and will prevail. Discussion of the most vital questions, concerning the Jewish People and the Jewish Religion."
Title page (p. 1): identical to f.w., without border.
Includes: table of contents (p. 3); preface (pp. 5-6); errata (p. [1]); a.a. 146 West 12th St. (b.b.).
BHB1; *JA* #5264; *KA* #582; Mishkin #24.
Copies: HAR; HUC; JNUL; LUB; *YGC.

נצח ישראל "compared the Mosaic law with every known ancient or modern religious or political system ... , in a manner which well demonstrates his broad culture and extensive reading, and comes to the conclusion that ... Mosaism is immeasurably superior to all other systems, from those of ancient Canaan and Egypt to Christianity" (Drachman, 81). Schur wrote *נצח ישראל* in response to the threat to American Jews posed by Christian missionaries (particularly William Blackstone), Reform rabbis and socialists. This was "the first Hebrew work in America to react favorably to political Zionism" (*EJ*). An English translation was proposed, but it never appeared (Kabakoff [1966], 150n42). Schur is identified as the printer in Drachman, 81. This work cost $1.25 (b.b.; also see adv. in #947, p. [2]); discounts were given to subscribers of *הפסגה* (adv. in *הפסגה* 5.1 [22 Oct. 1897], 8 [#900]). For an excerpt in English translation, see Drachman, 134-7. For a critique, see #257, pp. 14-6. See Feinstein (1965), 61; Kabakoff (1958), 433-9; Kabakoff (1966), 143-51; Kabakoff (1976), 223.

For biography, other works and references: see #900.

1068 מלחמה בשלום
ויכוח בין שני אוהבים יהודי ונוצרי בעניני הדת


מלחמה בשלום

ויכוח

בין שני אוהבים יהודי ונוצרי בעניני הדת

פאת

אברהם ליב בנימינזאהן,

בעהמ"ח ספר „עמק יהושפט" וספר „חסתבונך".

נויארק,

שנה — תרנ"ח — לפ"ק.

בדפוס א. ה. ראזענבערג, 52 קאנאל סטריט, נויארק.

Author: A[braham]. [Loeb]. Benjaminson ,בנימינזאהן [בנימינזאן אברהם ליב בנימינזון]
Author's father: משה
[1], VI, 7-92 pp. + wrappers 8vo
New York, 5658/1898
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border.
Back wrapper: English only; "War in Peace. A Religious Dispute Between Two Friends."
Title page (p. [1]): identical to f.w., without border.
Includes: acknowledgment (p. II); errata (p. II); preface (pp. III-VI); a.a. (p. [1]): 405 Grand St. (b.w.v.);
footnotes.
Approbations (pp. I-II): R. Jacob Joseph of New York (5 Nov. 1897); R. Dr.

[Philip] Hillel Klein of New York (25 Nov. 1897).
BHB1; JA #5131; *KA* #487.
Copies: HAR; HUC; JNUL; LUB; *YGC.

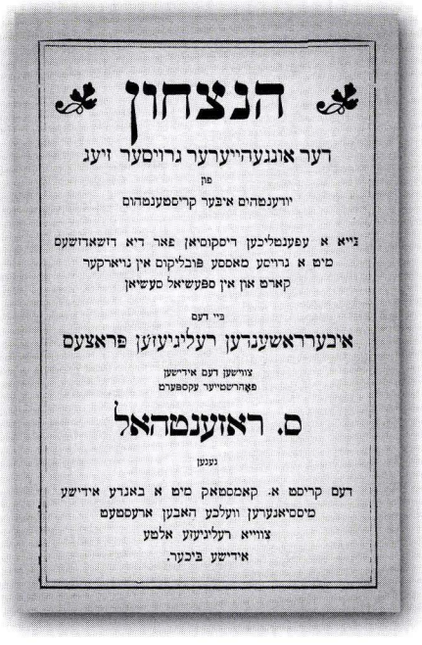
Benjaminson authored this fictional dialogue between "Abraham," a Jewish preacher, and "Peter," a Christian priest, to instruct Jews how to respond to Christological arguments. He was particularly interested in refuting Alexander McCaul, *The Old Paths* (London, 1837) (pp. IV-V). Benjaminson completed *מלחמה בשלום* on 8 Sept. 1897 (p. 92). "And now I call out to you ... the writers of Israel ... come with me and help me in this holy war ... write, publish, bring to light and vindicate our holy religion. We are all obligated by this holy responsibility, for if we are not for ourselves, then who will be for us, and if not now, then when? And who knows, maybe Divine Providence caused all this [*i.e.*, the pogroms] to bring us here to this free land, where there is no satanic adversary, demon of destruction or devil (censor) over the press. Everyone may speak and write as he wishes concerning matters of religion ... However, to our sorrow, we have became used to the barrier placed over our mouths by our enemies in all the lands of the dispersion. We have ceased to speak on matters of religion because one could never know who might take offence. Over time this custom has become second nature to us ... not to respond with the truth because it was a time to be silent (and this was when we were in cursed Russia). But now it is a time to speak (now that we are in the land of freedom)" (p. V). For a review, see #947, pp. 53-4.

For biography, other works and references: see #961.

1069 הנצחון

דער אונגעהייערער גרויסער זיעג פון יודענטהום איבער קריסטענטהום

Author: S[olomon]. Rosenthal ס[אלאמאן]. ראזענטהאל
3-66 pp. + wrappers 12mo
[New York], [5658/1898]
Publisher/printer: *s.n.*
Front wrapper: border; extended writing; Yiddish only.
Back wrapper: border; English only; extended writing; "Jesus the Nazarene in Special Sessions. The Religious Proceedings in Essex Market Court and in the Court of Special Sessions, which Anthony Comstock instituted by confiscating the book entitled 'Yshu the Nazarene.'"
Includes: acknowledgments (f.w.v.); preface (9 Jan. [1896]) (pp. 3-4); a.a. (212 East 112th Street) (p. 66).
Approbations (p. [1]): Hayyim Jacob Widrewitz of New York, Shalom [Solomon] Elhanan Halevi Jaffe of Brooklyn, Moses Hacohen Reicherson, Joseph Judah Leib Sossnitz, A[braham]. H[ayyim]. Rosenberg, Nathan Nota Horowitz, Asher Lemel Germansky, Abraham Berenstein, Herris Sakolski, Moses Jaffa and Joshua Molier.
Other languages: main text in Yiddish (pp. 1-56).
JA #4911 (see copies field).
Copies: HAR; HUC; LUB; *YGC.


הנצחון
דער אונגעהייערער גרויסער זיעג
פון
יודענטהום איבער קריסטענטהום
נייא א עפענטליכען ריסקוסיאן צאר דיא דושאדושעם
מיט א גרויסע מאסטע פובליקום אין נויארקער
קארט אזן אין ספעשיאל סעשיאן
בייַ דעם
איבערראשענדען רעליגיעזען פראצעס
צווישען דעם אידישען
פאהרשפייער עקספערט
ס. ראזענטהאל
נענאנט
דעם קריסט א. קאמפמאק מיט א באנדע אידישע
מיסיאנערען וועלכע האבען ארעפטעט
צווייא רעליגיעזע אלטע
אידישע ביכער.

Rosenthal lived in Harlem (p. 66).

הנצחון contains a transcript of the legal proceedings initiated by Anthony Comstock to have Moses Shlyomsky's *ספר מעשה תלוי* [#1066] censored. Shlyomsky was defended by Elias Rosenthal and Solomon Rosenthal testified on his behalf an expert witness. *הנצחון* was sold at the stores of Asher Lemil Germansky and Horowitz and Goodman. Proceeds were to be used to fund activities for children targeted by missionaries (p. 65). The imprint date is recorded based on a reference on the front wrapper (*verso*) to a rabbinic conference held on Thursday, 19 Sivan (the day and the date coincided in 1891, 1898 and 1901.) and a review in *קדימה* 1.3 (Mar. 1899), pp. 142-3 [#911]. YGC also has a variant copy in which the front wrapper was set differently and the English title on the back wrapper reads, "The Victory in Special Sessions. The Religious Proceedings in Essex Market Court and in the Court of Special Sessions, which Anthony Comstock instituted by confiscating the book entitled 'Maase Tolui.'" The first edition was published in 5655 [1895] [*JA* #4911; *KA* #583]. Anthony Comstock was "one of the most powerful American reformers, who for more than 40 years led a crusade against what he considered obscenity in literature and in other forms of expression ... In 1873 he lobbied successfully for the enactment of a severe federal statute known as the Comstock Law, which outlawed the transportation of obscene materials in the mails ... Also in 1873 he founded the New York Society for the Suppression of Vice" (EB2 [s.vv. "Comstock, Anthony" and "Comstock Law"]).

1070 מה תאמרו על המשיח
What think ye of Christ?

Author: A[rno]. C[lemens]. Gaebelein געבעליין [קלמנס] .[רנו]א
2-16, [3] pp. + wrappers 12mo
New York, [ca. 1898-1915]
Printer (p. [3]): Francis E. Fitch, 47 Broad St.
Front wrapper: border; English.
Includes: a.a. (80 Second St.) (f.w); adv. (pp. [1-3]).
BHB1; KA #435.
Copies: HAR; JNUL; *JTSA.

Gaebelein (1861-1945), a native of Germany, immigrated to America in 1879. He joined the Methodist ministry and became "a central figure in the formulation of the fundamentalist movement in the United States ... He was known throughout the United States and he had a large following overseas" (Rausch, 43). He broke with his denomination in 1889 and founded the Hope of Israel Movement. Gaebelein, who was a student of Semitics, published more than ten missionary works in Hebrew and Yiddish and distributed them for free (see pp. [1-2]). He defended the Jews against anti-Semites and was an ardent advocate of Christian Zionism.

מה תאמרו על המשיח is a missionary pamphlet. The title page is *s.a.* and we record the imprint date as ca. 1898-1915 because the printer was active during these years (see LOC; NYPL).

Other works: #1071. Also see LOC; NYPL; Schwab, 145.
References: Rausch; Stallard.

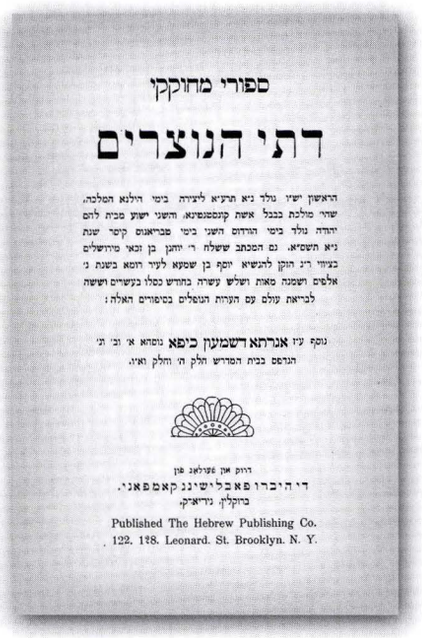
1071 יוסף ואחיו והוא משל על המשיח

Author: A[rno]. C[lemens]. Gaebelein געבעליין [קלמנס] .א[רנו]
[1], 34 pp. 8vo
New York, 1900
Publisher/printer: *s.n.*
Title page (p. [1]): border; English.
Includes: a.a. (86 2nd St.) (p. [1]); errata (p. [1]).
JA #5738; *KA* #347.
Copies: *LUB.

For Russian and Yiddish editions of this missionary pamphlet, see *JA* #5563, 5737.

For biography, other works and references: see #1070.

1072 ספורי מחוקקי דתי הנוצרים
נוסף ע"ז אגרתא דשמעון כיפא נוסחא א' וב' וג' הנדפס בבית המדרש חלק ה' וחלק וא"ו.


ספורי מחוקקי

דתי הנוצרים

הראשון ישו׳ נולד ג׳א תרע׳א ליצירה בימי הולנא המלכה,
שהיי מולכת בכבל אשת קנסטנטינא, והשני ישוע מכית להם
יהודה נולד בימי הורדוס השני בימי סבריאנוס קיסר שנת
ג׳א תשס׳א. גם הסכתב ששלח ר׳ יוחנן בן זכאי מירושלים
בציווי ר׳ג חוקן להגישיא יוסף בן שמעא לעיר רומא בשנת ג׳
אלפים ושמנה מאות ושלש עשרה בחודש כסלו בעשרים וששה
לבריאת עולם עם הערות הנעשלים בסיפורים האלה:

נוסף ע״ז אגרתא דשמעון כיפא נוסחא א׳ וב׳ וג׳
הנדפס בבית המדרש חלק ה׳ וחלק וא״ו.

דרוק אין שפולאנ סטן

די היברו פאבלישינג קאמפאני.
ברוקלין, נוי־יאר־סיטי.

Published The Hebrew Publishing Co.
122. 128. Leonard. St. Brooklyn. N. Y.

75 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): extended writing.
Includes: preface, in verse (pp. 3-5).
BHB1.
Copies: HAR (incomplete); HUC; JNUL; LUB; *YGC.

This volume contains: "תולדות מחוקקי דתי הנוצרים" (New Testament Criticism); "מכתב ר' יוחנן בן זכאי מירושלים"; and "אגדתא דשמעון כיפא" (an *aggadah* about Peter, from Adolf Jellinek, ed., *בית המדרש*, vols. 5-6). The title page is *s.a. BHB1* collates VII, 68 pp.

1073 ביטול עקרי הנוצרים

נכתב בידי הפילוסוף האלהי ר' חסדאי קרשקש ונעתק לעברית בידי ר' יוסף בן רש"ט

Author: [Hasdai Crescas] חסדאי קרשקש
Author's father: אברהם
Author: [Joseph] יוסף
Author's father: שם טוב
16, 96 pp. 18mo
Kearny, 5664 [1904]
Publisher: Ephraim Deinard
Printer: [Ephraim Deinard]
Title page (p. 1): extended writing.
Includes: preface, by Deinard (p. 3); dedication to semi-jubilee literary anniversary of Menahem Mendel Dolitzky (t.p.; pp. 5-8); preface, by Deinard (pp. 9-160.
Berkowitz (1964); *BHB1*; *KA* #77; Schapiro (1937) #25.
Copies: HAR; HUC; JNUL; LUB; *YGC .

Crescas, a Spanish Jewish theologian and statesman, authored a number of anti-Christian polemics. He died ca. 1412.

Joseph (ca. 1400-ca. 1460), a philosopher, physician and court official, was "the most important thinker of Spanish Jewry in the fifteenth century" (Zinberg, 3:245).

"As part of a campaign to combat the prodigious Christianizing literature aimed at Jews and Conversos he [Crescas] wrote his 'Refutation of the Principles of the Christians' (1397-98) in Catalan [Tratado]. This work has survived only in Joseph ben Shem Tov's Hebrew translation entitled Bittul Ikkarei ha-Nozerim [1451, published in Salonika, ca. 1860-2] ... The 'Refutation' is a non-rhetorical logical critique of ten principles of Christianity" (*BHB1*; *EJ*; Eisenstein). Zinberg misrecords that it was published in *קובץ ויכוחים* (Breslau: *s.n.*, 1844). Deinard republished the Hebrew text with his corrections. "It is true, I know, that even if we print myriads of such works ... the majority of the Christians will remain Christian forever ... But I had a different purpose ... the purpose of publishing such works is for the benefit of my brothers and people, to teach the children of Judah to defend their religion against the fury of Jewish oppressors, for our destroyers have come from amongst us—Reform preachers who cause us more harm than Christians. If the pious Christians would wise up and replace their missionaries with Reform rabbis, this would quickly cause the end of the Torah of Israel. And who knows, perhaps the Christians will see clearly one day and establish a third theological seminary ... Reform youngsters are ignoramuses who can't even read the prayer book ... and JTSA in New York is the first to accept them with open hands [for Solomon Schechter prefers them] ... [JTSA] is a factory for rabbis ... Another purpose in my mind is to shed light on the scholars of Israel of antiquity who have not yet merited to have their mss. read by their descendants ... Most of these mss. are in Christian libraries, and the children of Israel have no claim to them. Thus, even if we have not yet merited to have a great national library, which would contain all the writings of our scholars, at the very least we should have in our hands printed editions" (pp. 10-3). On Jewish-born academics in America, Germany and Britain who sold out their faith for money and honor, see pp. 15-6. For an excerpt from *Hebraeische Bibliographie* that Alexander Marx sent to Deinard, see pp. 92-3. For an excerpt from R. Jonah Rafa's *פלפול על זמן זמנים זמניהם*, a manuscript anti-Chritian parody modeled on the *Haggadah*, see pp. 93-6; Deinard hoped to publish the entire manuscript (p. 96; it never appeared, though an edition based on a ms. in the Montefiore library was published by J. Jacobs and George [Gershon] S. Belasco in London in 1908). All Hebrew books published in Kearny were printed on Deinard's private press (see #1184, p. 19). Some pages are mispaginated. Berkowitz, *BHB1, KA* and Schapiro (1937) record that this work was printed on green paper (also see adv. in #523, b.w.v.), although the YGC copy appears to have been printed on regular paper. *KA* collates two title pages. Only forty copies of *ביטול עקרי הנוצרים* survived a fire at the bindery (*KA*). It was republished, with omissions and additions, in Eisenstein (1928), 288-310. On *ביטול עקרי הנוצרים*, see Eisenstein (1928), 288; Kaganoff (1989-90), 54; Rosenthal #78, 145; Zinberg, 3:166n2, 203, 231, 245. On *פלפול על זמן זמנים זמניהם*, see *BHB1*; *EJ* (s.v. "Parody, Hebrew").

References (Crescas): Eisenstein (1928), 288; EJ (s.v. "Crescas, Hasdai"); Zinberg, vol. 3, index.
References (Joseph): EJ; Zinberg, vol. 3, index.

1074 הודאת בעל דין
נגד תורת דת הנצרות ... עם פתח דבר "ישו הנצרי לא היה ולא נברא"

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר נר] אפרים דיינארד
Author's father: יקותיאל גרשון
Author: [David Nasi] דוד נשיא
16, 63 pp. 32mo
Kearny, NJ, 5664 [1904]
Printer: Ephraim Deinard
Title page #1 (p. [1]): plain.
Title page #2 (p. 1): extended writing.
Includes: preface (pp. 4-16).
Berkowitz (1964), 163; *KA* #256; Schapiro (1937) #26.
Copies: *JNUL.

Don David Nasi was the brother of Don Joseph Nasi (t.p.).

This volume contains Nasi's "הודאת בעל דין", an anti-Christian polemic, as well as Deinard's own introductory anti-Christian polemic, "ישו הנצרי לא היה ולא נברא". Pp. 58-63 contain a description of a manuscript of *Ezer ha-Emunah*, by Moses Hacohen of Tordesillas (today JTSA MS 2258 SHF 1503:7). Deinard reported that he printed *הודאת בעל דין* on green paper (*KA*; #523, b.w.v.), but the JNUL copy is on regular paper. Deinard originally advertised that this work could be obtained "cheaply" by exchange (adv. in #523, b.w.v.; it was also offered for sale in #1130, p. 7), but he later claimed that only one copy survived a fire at the bindery (*KA*; *SYBA* #151; in #554, vol. 2, p. 197 he reports that the books were destroyed in a fire at Lipshitz's print shop). "*הודאת בעל דין*" was originally published by Raphael Kirchheim in Frankfort a.M. in 1866 from a manuscript in Baron Guenzberg's library. The manuscript was written in 1430, which contradicts the claim that the author was a brother of Joseph Nasi (see *BHB1*). See Kaganoff (1989-90), 54.

For biography, other works, approbations granted and references (Deinard): see #251.

1075 חרב לד' ולישראל
נגד הספר "ישו הנוצרי ותורתו" מאת ד"ר יוסף קלויזנער

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
160 pp. + wrappers 8vo
St. Louis, 5683 [1923]
Printer: Moinester Printing Co.
Front wrapper: half title.
Title page (p. 1): extended writing; English.
Includes: preface (pp. 3*ff*).
Berkowitz (1964), 160; *BHB1*; *KA* #331; Schapiro (1937) #42.
Copies: HAR; HUC; JNUL; LUB; *YGC (unopened).

This refutation of Joseph Klausner's attempts in *ישו הנוצרי זמנו חייו ותורתו* (Jerusalem, 5682 [1922]; English trans., 1925) to Judaize Jesus was Deinard's forty-ninth work. He announced that his fiftieth book, *היער באין דוב*, would be the first Hebrew work to prove that Jesus never existed (p. 2; b.w.v.; #1184, p. 31); his next work, #1076, did deal with this topic, but *היער באין דוב* was not published until 5689 [1929]. *חרב לד' ולישראל* "made a great impression among Hebrew readers around the world" (#1184, p. 31). It cost $1.20 (#1184, p. 31; adv. in Deinard's *היער באין דוב*). For a related work by Deinard, see #1078. On Deinard and Klausner, also see #1187, p. 22. See Berkowitz (1964), 79, 82-83, 109, 110

For biography, other works, approbations granted and references: see #251.

1076 מכתב גלוי

לישו הנוצרי מחאה חברה ... בפקודת רוח הקדש

A LETTER OF PROTEST to Jesus Christ from the Holy Ghost

Author: [Ephraim Deinard] [{אפרים דיינארד {דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר}]
Author's father: יקותיאל גרשון
51 pp. + wrappers 8vo
[St. Louis], [5684 {1924}]
Printer: [Moinester]
Front wrapper: English; extended writing.
Title page (p. 1): English; extended writing.
Includes: permission to translate (p. 2); footnotes.
Graphics: illustration (b.w.).
Berkowitz (1964), 160; *BHB1*; *KA* #484; Schapiro (1937) #43.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This anti-Christian polemic, written in the form of a letter by the Holy Ghost to Jesus, disproves the historical existence of Jesus. It "made a great impression among Hebrew readers around the world" (#1184, p. 31). Deinard "contemplated writing this book for almost a decade" (Berkowitz [1964], 79n42; *cf.* #1075). "This pamphlet is dedicated to countering the missionaries ... therefore permission is given to translate it into any language ... without the consent of the author" (p. 2). The author, imprint place and imprint year are recorded based on *KA* and #1078, p. 139. The printer is recorded based on a comparison with other Moinester prints (*e.g.*, #1075) and the fact that Deinard printed all his works by Moinester in the 1920s. This work cost fifty cents, or sixty-five cents bound (#1184, p. 31; adv. in Deinard's *היער באין דוב*). See Berkowitz (1964), 79-80.

For biography, other works, approbations granted and references: see #251.

1077 הופעת המשיח השניה

Author: [William E. Blackstone] ויליאם ע. בלעקסטון
Author: J.I.L. [Joseph Emanuel Landsman] [Ish Yehudi] [איש יהודי] [יוסף עמנואל לאנדסמאן] [יעל]
[2], VII, 198 pp. 8vo
New York, 1925
Publisher: Fleming H. Revell Company
Title page (p. [1]): extended writing.
Includes: translator's preface (pp. I-VI); table of contents (p. VII).
Graphics: illustration (p. 178).
BHB1; *KA* #257.
Copies: HAR; HUC; JNUL; *YGC.

Landsmann was born in Lithuania in 1869. In his youth he went to Leipzig and converted to Christianity. He studied in a Lutheran seminary and served as a pastor in Sweden. At the beginning of the nineteenth century he immigrated to London and engaged in missionary work among immigrant Jews from Eastern Europe. In 1927 he settled in Warsaw and continued his missionary work. Landsmann published missionary periodicals in Yiddish, translated missionary tracts into Yiddish and Hebrew, prepared a Yiddish translation of the Gospels (from the Greek text) and co-translated the Slavonic Apocalypse of Abraham into English. He died in 1931.

This volume contains Landsmann's Hebrew translation of Blackstone's *Jesus is Coming*. The spine on the YGC copy contains the title and Blackstone's initials. This missionary tract, which is based on Blackstone's premillennial theology, was first published in English in 1878. It was translated into thirty-six languages, including Yiddish, and more than one million copies were printed. See Yaakov, 58-60.

Other works (Landsmann): see *LFDNYL*; Rejzen.
References (Landsmann): Chajes #2525; *LFDNYL*, 4:443; Rejzen (1926), 2:73.
For biography, other works and references (Blackstone): see #940.

1078 צלם בהיכל

יספר לדור זכרון דבר התועבה הנוראה, כי קמו בישראל שני עובדי הבעל, דר. יוסף קלויזנער בירושלים, ודר. סטעפאן ווייס בנויארק להסית את ישראל לעבוד אלהים אחרים, לטובת בני ציון. ונלוה אליו בסוף הספר מאמר גדול בשם "המשומדים בישראל"

Author: E[phraim]. Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
IV, 184 pp. + wrappers 8vo
[St. Louis], [5686/1926]
Printer: [Moinester]
Front wrapper: English; extended writing.
Title page (p. I): identical to f.w.
Includes: a.a. (4735 Carondelet, New Orleans) (p. 1); preface (pp. III-IV).
Other languages: English (pp. 72-80); Yiddish (pp. 11-71, 82-106).
Berkowitz (1964), 161; *BHB1*; *KA* #698; Schapiro (1937) #46.
Copies: HUC; JNUL; LUB; *YGC.

צלם בהיכל criticizes Dr. Joseph Klausner of Jerusalem and R. Stephen Wise of New York as "apostates without baptism" for their positive attitudes toward Jesus. Klausner, in his ישו הנוצרי זמנו חייו ותורתו (Jerusalem, 5682 [1922]; English trans., 1925), had placed the historical Jesus within a Jewish context and Wise had preached about the superior ethical teachings of Jesus. "The title ... refers to Klausner's professorship in the Hebrew University (p. 113) ... A large part ... contains reprinted newspapers, mainly in Yiddish" (Berkowitz [1964], 81n49, 83). For an article by Deinard's son-in-law, Mendel Silber, see pp. 74-80. For an appendix on contemporary East European apostates, see pp. 139-84. Among those mentioned in specific are two immigrants to America, Michael Rodkinson (Frumkin) and Tilinger (Helfenbaum) (pp. 153-7, 177-8). On apostasy and conversion to Judaism in America (including by African-Americans), see pp. 178-82. For a criticism of the associates of R. Jacob Joseph of New York, see p. 173. This book was distributed free of charge (p. I; it was advertised for seventy cents, or one dollar bound, in Deinard's היער באין דוב). Imprint information is based on KA; some contents of the book are dated 5686 or 1926. For a related work, see #1075; also see #1187, p. 22. See Berkowitz (1964), 80-93.

For biography, other works, approbations granted and references: see #251.

Americana

CHAPTER SEVENTEEN

America presented Jewish immigrants with an environment unknown to them in Europe, one free of both government and rabbinic regulation. This new environment provided them with novel opportunities, as well as unprecedented challenges. One of the greatest challenges was maintaining a unified community in a land where every quorum of ten adult males could establish its own congregation. The resulting splintering of the community in the nineteenth century is represented by some of the earliest Jewish publications in America: synagogue dedications (#1079, #1081, #1082, #1084-8). The custom of hosting elaborate ceremonies to mark the dedication of a new synagogue was rooted in Amsterdam and Italy, but in America the practice assumed far greater proportions. Relatively many more services for these dedications were published in America, as many new congregations were established to represent Jews who hailed from different regions in Europe, or who subscribed to new religious movements. The numerous services that appeared in the nineteenth century also represented the fact that the Jewish congregations, and the developing urban landscape of America, were in a continual state of flux. Whereas European communities worshipped in the same synagogue for centuries, their American counterparts resettled in different neighborhoods as they grew more affluent. Shearith Israel of New York, for example, moved with its members four times in the nineteenth century alone, as they followed the constantly-expanding city limits northward.

The fragmentation of American Jewish communities in the nineteenth century advanced in an environment devoid of a single acknowledged rabbinic leadership. In European cities, the final word on religious—and often non-religious—matters was the prerogative of a local (chief) rabbi whose authority was respected and acknowledged by his town or community. In America, however, some communities at times had no rabbi altogether, while others had a multiplicity of rabbis each claiming the title of chief rabbi. The absence of a centralized rabbinic leadership combined with the establishment of many new synagogues at times engendered religious anarchy in Jewish life

One example is kashruth. Whereas the *shohatim* of a European city were subject to the authority of the (chief) rabbi, whose decision on matters of kashruth was final, in America, where no single rabbi reigned supreme, there was no final arbiter on matters of kashruth. In the absence of an acknowledged rabbinic leadership, the owners of abattoirs enjoyed the right to hire and fire *shohatim* at will. *Shohatim*, whose responsibilities included inspecting the kashruth of animals they had slaughtered, hesitated to declare too many animals unfit for consumption. Such a decision added to the expenses of the abattoir and they feared they would lose their positions. Some owners also overworked their employees, particularly before Jewish holidays, and *shohatim* working under such difficult conditions could not guarantee that they were properly slaughtering and inspecting the animals. The imperative for establishing a union for *shohatim* transcended assuring the material well being of and proper working conditions for *shohatim*. Unionization, by limiting the hours *shohatim* could work and by restricting the right of the owners to arbitrarily fire the *shohatim*, helped provide a stable supply of kosher meat to the American market.

Some American rabbis enthusiastically supported the unions, whereas others opposed them because they made it difficult to fire those *shohatim* who truly were incompetent. Moses Weinberger, for example, issued a responsum supporting butchers who hired non-unionized *shohatim* (#1122). A middle road was adopted by Aryeh Binkovitz. He opposed the arbitrary power of the butchers to hire and fire *shohatim* at will, but he stopped short of endorsing the unionization of butchers. Rather, he called for a return to the

European system whereby the rabbi of the community was responsible for ensuring that *shohatim* operated under proper conditions (#1195). Such an arrangement was of course unattainable in America, with its lack of a central rabbinic authority.

The application of Jewish law faced other difficulties in a land defined by a novel political system. Politicians and legal pundits in the twenty-first century continue to debate the nature of the American federal system and the extent of the power of individual states. Turn-of-the-century rabbis were no less concerned with this question, as it had implications for the drafting of a *heter me'ah rabbanim*, a document that requires the signatures of one hundred rabbis living in different countries. American rabbis could issue such a document alone, ruled R. Zechariah Joseph Rosenfeld, as "at one time [the United States] were separate countries. And even today each state is, to a certain extent, [a] separate [entity]" (#1144).

The American Jewish community was marked by a heterogeneity that had never before existed. Jews of various backgrounds—Hasidim, *mitnaggedim*, *maskilim*, socialists, Ashkenazim, Sephardim—came from all over Europe and the Ottoman Empire. The late development of this new American community and its uniquely variegated composition led some to question whether American Jewry constituted a community at all. When some immigrants who had resettled in the Land of Israel attempted in 1896 to organize their own expatriate community as Kollel America, they were opposed by the existing *kollelim*. (The Jews of the Land of Israel were organized into national *kollelim*, each consisting of members from a particular geographic locale.) Opponents of Kollel America argued that a Jew from Suvalk (or anywhere else in Europe) remains a Suvalker; he can not claim that he is American only because he arrived in the Land of Israel via America. More than just a theoretical question, the debate had practical ramifications. Each *kollel* was the beneficiary of Rabbi Meir Baal Hanes charity funds collected in its region, and the existing *kollelim* did not want Kollel America to receive the funds collected in America; rather, they wanted to maintain the status quo whereby monies collected from the different immigrant communities in America were distributed among the corresponding *kollelim*.[1]

If the diverse geographic and religious backgrounds of Jewish immigrants in America produced much strife and enmity, it is also provided for the unprecedented emergence of countless local *hevrot* (confraternities or societies). In America, as in no other area of Jewish settlement, much energy was channeled into organizing *hevrot* for the purpose of promoting philanthropic, intellectual and spiritual aims. Between 1848 and 1860, at least ninety-three benevolent *hevrot* were legally incorporated in New York alone; this represented almost half of the city's incorporated welfare institutions, at a time when the Jews were no more that five percent of the population. Some *hevrot* were founded for a specific purpose, such as societies in New York and Philadelphia that provided impoverished Jews with fuel for stoves and heat during the winter months.

The organization of *hevrot* by American Jews continued well into the period of mass immigration and beyond. *Landsmanschaften*, or *hevrot* organized by Jews hailing from a particular town or region in Europe, were especially popular, and in 1917 there were more than one thousand immigrant mutual aid societies in New York City alone.[2] Even in distant Latvia, R. Meir Simhah ha-Kohen of Dvinsk [Daugavpils] was impressed by this activity. In his commentary on the Pentateuch he identified the rich organizational life of American Jewry as evidence that the destiny of the Jewish people is guided by Divine Providence.[3]

Many immigrant writers in America were ambivalent about their adopted country. They appreciated their newfound security, and particularly the various freedoms enshrined in the Bill of Rights. But they also used their freedom of expression—unknown in the Russian Empire—to criticize Jewish life in the New World and what they perceived to be America's shortcomings. The most interesting of these critiques were published in the form of Talmudic parodies (#907, #1098, #1099, #1134, #1138). Other parodies were composed in the form of liturgical works (#515), Psalms (#899) and legal codes (#1150). This sudden burst of creativity and its expression in the format of traditional Jewish literature may have been the result of the new freedom from rabbinic authority in America.

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[1] On American Jews and *kollelim* in the Land of Israel, see #1026, #1111, #1113, #1186.

[2] *JCR*, 732-5.

[3] R. Meir Simah ha-Kohen, ספר משך חכמה (Riga: E. Levin, 1927), 207.

Americana

1079 Form of Service,

at the Dedication of the New Synagogue of the "Kahal Kadosh Mickvi Israel." In the City of Philadelphia.

18/18 pp. 12mo
New York, 5585 [1825]
Chronogram: והיה היום הזה לכם לזכרון וחגתם אתו
Printer: S. H. Jackson, 91 Mercer St.
Title page #1 (p. 1): English only.
Title page #2 (p. 2): plain; "אלה השירים והפסוקים מהקפות מהספרים לחנוכת בית הכנסת מקוה ישראל דק"ק פלאדאלפיא יע"א".
Other languages: English (translation).
Pointed text.
BHB1; *JA* #427; *KA* #48; Rosenbach #278; Wachs #9; Wiener (1961) #22.
Copies: HUC; *JNUL.

Philadelphia's Mikveh Israel congregation consecrated a new building on Cherry and Third Streets in 1825. Four hundred copies of this liturgy for the service were printed (Wolf and M. Whiteman, 366) and "on the last page is 'Errata in some copies'" (Rosenbach). On Mikveh Israel, see #1086. On its new synagogue, which was designed by the prominent architect William Strickland, see Morais (1894), 44; Wolf and M. Whiteman, 360-71; Wischnitzer, 28-33. The dedication service was performed by a choir of men and women, "a most unusual adjunct to a Jewish religious service in those days" (Wolf and M. Whiteman, 366; I. Cohen, 20; Scharfman, 375). Abraham Israel Keys was the *hazzan* of the synagogue in 1825.

1080 סדר שבח והודאה להודות לשם ה'

מדי שנה בשנה בק"ק מקבץ נדחי ישראל אשר באי ברבדאס

Form of Prayer & Service

to be Used in the Synagogue at Barbadoes, on the Anniversary of the Great Calamity, 2nd Elul, 5591.

Author: David Meldola דוד מילדולה
Author's father: רפאל
3, 4/4-5/5 [1] pp. 8vo
London, [1832]
Printer: J. Wertheimer, 52 Leman St.
Title page (p. 1): English; extended writing.
Includes: preface (17 June 1832) (p. 2).
Other languages: English (translation).
Pointed text.
Jacobs and Wolf #1691; *KA* #597; Roth, 320, #46.
Copies: *BL.

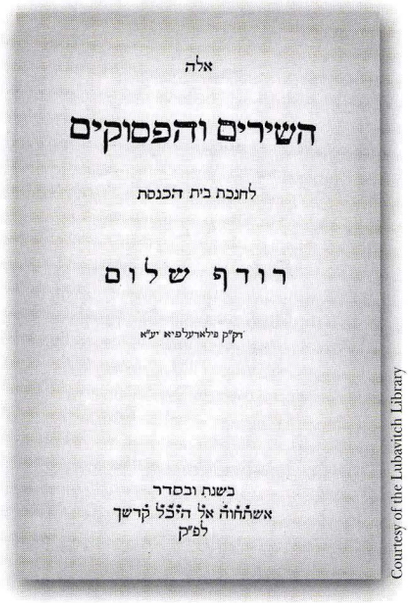
Meldola (1797-1853) served as the rabbi of the Sephardic community of London. He was a founder of the *Jewish Chronicle.*

Congregation Nidhe Israel was founded in Bridgetown, Barbados, in the 1650s. The year following the destruction of its synagogue during a hurricane in 1831, the congregation inaugurated a special annual service, prepared by Meldola, to commemorate "the great calamity." Meldola wrote in the preface to the pamphlet containing the liturgy: "As it is the bounden duty as well as the moral and religious obligation of every true Israelite, to share in the sorrows, and participate reciprocally in the gladness and happiness of his brethren, however far removed by circumstance in local situation from his immediate condolence and personal communication, to congratulate them on the joyful event of their having been by the merciful grace of Almighty God, miraculously spared from impending destruction, and by the Omnipotent Supreme rescued in the hour of perilous threatenings from the very jaws of death, I, in the fulnes [*sic*] of my heart's best affections, overwhelmed with gratitude to all merciful God for your miraculous deliverance, have prepared a Prayer and appropriate Service in commemoration thereof, to be especially continued, and annually used on that day, in praises and thanksgiving to Almighty God, for so graciously extending salvation towards you in that most dread and awful day of need and appalling trouble. It is with feelings no less ardently grateful to that righteous God, from whom alone all mercies flow, that I rejoice in your still having place and being to offer up that prayer, & c. (which herewith I send annexed), into which I have introduced and embodied some applicable expressions from another Prayer (on the Cholera Morbus visitation) of mine, used by our holy Congregation; of which Prayer I have just reason to be proud in the flattering approbation I have received from so many erudite characters (both Clerical and Secular), in their very highly commendatory communications" (p. 2). The title page of *סדר שבח והודאה* lacks an imprint date. Roth and Jacobs and Wolf record it as 5591 [1831], probably because the title page refers to the hurricane of 1831. They did not realize that the preface is dated 1832. On the annual thanksgiving service, see Silber, 68-9. For a ms. order of prayers recited at the service, see Scharfman, 63. On the consecration service for Nidhe Israel's new synagogue, which was dedicated in 1833, see *Consecration Service Used at the Jew's Synagogue, Nidchi Israel* ([1833]) (Roth, 320 [#48]) and articles from the *Barbados Globe* (1 Apr. 1833) and the *Barbados Mercury* (2 Apr. 1833), reprinted in "Consecration of the Synagogue" (broadside in JTSA). For a service following an earthquake in 1843, see the *Form of Prayer* recorded in *List of Works,* 764.

References: *EJ* (s.v. "Meldola, Raphael").

1081 אלה השירים והפסוקים
לחנכת בית הכנסת רודף שלום

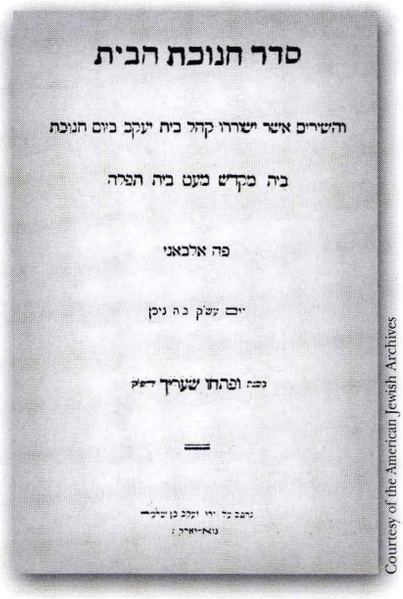
24 pp. 12mo
Philadelphia, 5603 [1843]
Chronogram: אשתחוה אל היכל קדשך
Printer: C. Sherman, 19 St. James St.
Title page #1 (p. 1): English only; half title; "Order of Consecration."
Title page #2 (p. 2): plain; "אלה השירים והפסוקים לחנכת בית הכנסת רודף שלום".
Title page #3 (p. 3): English only; "Order of Service at the Consecration of the Synagogue Roudafe Sholum [*sic*]."
Other languages: English (translation and instructions).
Pointed text.
JA #824; *KA* #47; Rosenbach #515; Wachs #23; Wiener (1961) #65.
Copies: *BL; LUB.


אלה
השירים והפסוקים
לחנכת בית הכנסת
רודף שלום
בשנת ובסדר
אשתחוה אל היכל קדשך
לפ"ק

Courtesy of the Lubavitch Library

Congregation Rodeph Shalom of Philadelphia rented new quarters in November 1842. Following renovations, the new synagogue was consecrated in April 1843. *אלה השירים והפסוקים* contains the liturgy for the consecration service. The title page reproduced in Rosenbach, p. 378 is identified as a facsimile of this pamphlet, but it is actually from Rosenbach #615. On the new building, see E. Davis, 56. On the consecration service, see *Occident* 1.2 (May 1843), 98-100.

1082 סדר חנוכת הבית
והשירים אשר ישוררו קהל בית יעקב ביום חנוכת בית מקדש מעט בית תפלה


סדר חנוכת הבית

והשירים אשר ישוררו קהל בית יעקב ביום חנוכת

בית מקדש מעט בית תפלה

פה אלבאני

Courtesy of the American Jewish Archives

19 pp. 8vo
New York, 5608 [1848]
Chronogram: ופתחו שעריך
Printer: J. M. Jackson, Cheap Printer, 203 Bowery, and 190 Houston St.
Title page #1 (p. 1): plain.
Title page #2 (p. 2): English only; "Order of Consecration of the Congregation Beth Jacob, at Albany."
Other languages: English translation.
JA #1009; *KA* #591; Rosenbach #624; Wachs #31; Wiener (1962) #89.
Copies: *AJA.

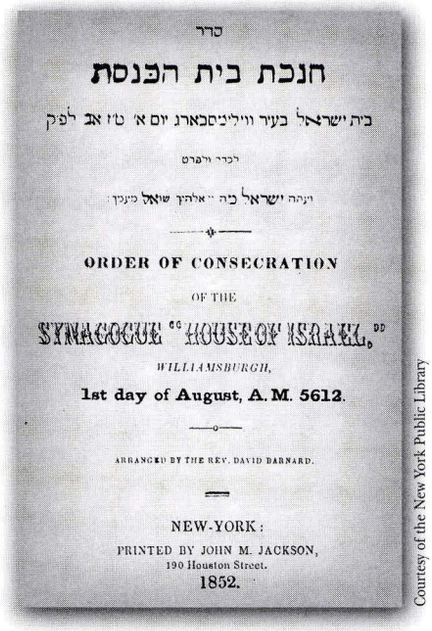
This pamphlet contains the liturgy for the consecration of a new synagogue by Beth Jacob of Albany in 1848. The Hebrew text is unpointed. For a "Prayer for the Government," see p. 15. On Beth Jacob, also called Beth El Jacob, see *EJ* (s.v. "Albany)."

1083 Order of Service
to Be Observed in the English & German Synagogue, on Friday, the 1st November, 5611. Being the Day Appointed by His Excellency the Governor, to Invoke Divine Providence to Preserve Us From the Fearful Disease Called Cholera, Raging in the Island.

11 pp. 12mo [E.p.]
Kingston, Jamaica, 1850
Printer: Isaac Lawton, no. 66 Harbour St.
Title page (p. 1): English.
Other languages: English-text.
KA #49.
Copies: *JTSA.

Following the outbreak of a cholera epidemic in Jamaica in 1850, the English & German Synagogue (Shaare Yosher of Kingston?) held special prayer services. The *Order of Service* for the day contains an outline of the liturgy (English text, with names of prayers in Hebrew) and a special prayer for the occasion (pp. 6-11). Thirty-two thousand Jamaicans died during the cholera epic of 1850 (http://www.sephardim.org/jamaica/main.html). On the English & German Synagogue, see Andrade, 55*ff.* For services following a cholera outbreak in England, see Jacobs and Wolf #1701, 1704-6. *KA* #49 also records an order of service for the dedication of a new building by Shaare Yosher (Kingston, 5598 [1838]) (not in Jacobs and Wolf; not in Roth) and an order of service for the one hundredth anniversary of the Spanish and Portuguese synagogue (Kingston, 1850) (see *Occident* 8.7 [Oct. 1850], 362-5; not in Jacobs and Wolf).

1084 סדר חנוכת בית הכנסת
בית ישראל בעיר ווילימסבארג
Order of Consecration of the Synagogue
"House of Israel," Williamsburgh, 1st day of August, A.M. 5612.


סדר

חנכת בית הכנסת

בית ישראל בעיר ווילימסבארג יום א' ט"ז אב לפ"ק

ועתה ישראל מה יי אלהיך שואל מעמך

ORDER OF CONSECRATION

OF THE

SYNAGOGUE "HOUSE OF ISRAEL,"

WILLIAMSBURGH,

1st day of August, A. M. 5612.

ARRANGED BY THE REV. DAVID BARNARD.

NEW-YORK:

PRINTED BY JOHN M. JACKSON,

190 Houston Street.

1852.

Courtesy of the New York Public Library

Author: David Barnard [דוד ברנרד]
12 pp. 8vo
New York, 5612/1852
Chronogram: ועתה **ישראל** מה יי אלהיך **שואל** מעמך
Printer: John M. Jackson
Title page (p. 1): English.
Other languages: English (translation).
JA #1229; *KA* 323; Wachs #41.
Copies: *NYPL (microfilm).

Barnard was appointed a teacher in the Bene Israel Congregation Hebrew School of Cincinnati in 5602 [1842]. He lived in Williamsburgh, Brooklyn, by 1846 (or 1848?) and he was among those who gathered to participate in the earliest services organized in Brooklyn. He was listed in the village directory as a Hebrew teacher in 1849 and he was identified as a Hebrew "professor" in an English translation of a catechism that he published in 1850. Barnard served as the acting rabbi of Temple Beth Elohim in Brooklyn from its founding in 1849 until 1852, when he resumed his activities as a Hebrew teacher and became a "fancy grocer" (Abelow, 98). He published *Biblical Women* in Cincinnati in 1863.

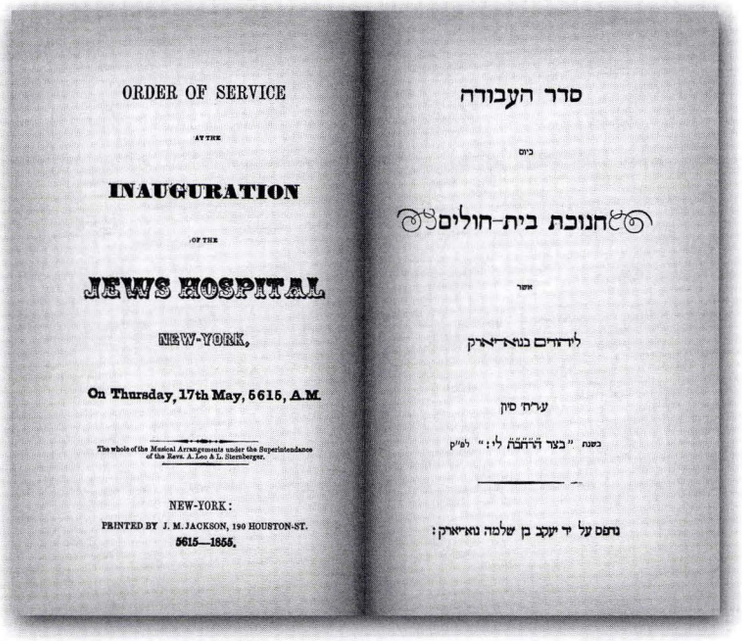
The House of Israel (Beth Israel) congregation of Williamsburgh published this liturgy for the consecration of its synagogue on 1 Aug. 1852. For a prayer for the national, state and local governments, see pp. 10-11. Sermons were delivered by Samuel Meyer Isaacs, Max Lilienthal and M. J. Raphall (p. 11-12). *JA* records that the AJHS copy of this pamphlet contains an invitation. There is much confusion in identifying this early Brooklyn synagogue. Isaac Leeser recorded the consecration of a "new Congregation" in *Occident* 10.6 (Sept. 1852), 316-7; he did not list its name, but it is clear he was referring to House of Israel because of the details he mentioned regarding the date and rabbis involved. He also noted that the president was A. M. Chrytalar. Abelow, 14-6 and *UJE*, 2:547-8, which do not record House of Israel (Beth Israel) in Williamsburgh, record that the first congregation in Brooklyn, Kahal Kadosh Beth Elohim, was organized in 1851 (it members began to meet as early as 1846 or 1848); Abraham M. Christaller was a founder and early president and Barnard was is its first rabbi. For a Beth Israel (Baith Israel) of downtown Brooklyn that was organized in 1854 and incorporated in 1856, see Abelow, 19, 23, 40-8; *UJE*, 2:544, 546.

Other works: see *JA*.
References: Abelow, 14, 16, 98; *Occident* 2.5 (Aug. 1844), 246; *UJE*, 2:549.

1085 סדר העבודה
ביום חנוכת בית—חולים אשר ליהודים בנוא-יארק

[4], 6-15 pp. 8vo
New York, 5615/1855
Chronogram: בצר הרחבת לי
Printer: J. M. Jackson, 190 Houston St.
Title page #1 (p. [1]): plain.

Title page #2 (p. [2]): English only; "Order of Service at the Inauguration of the Jews Hospital New-York, on Thursday, 17th May, 5615, A.M."
Other languages: English (translation on facing pages).
JA #1399; *KA* #594; Wachs #54.
Copies: HUC; *YGC.


ORDER OF SERVICE

AT THE

INAUGURATION

OF THE

JEWS HOSPITAL

NEW-YORK,

On Thursday, 17th May, 5615, A.M.

The whole of the Musical Arrangements under the Superintendance of the Revs. A. Leo & L. Sternberger.

NEW-YORK:
PRINTED BY J. M. JACKSON, 190 HOUSTON-ST.
5615—1855.

סדר העבודה

ביום

חנוכת בית-חולים

אשר

לידהם בנאי-ארק

ערוך סדן

בשנת "בצר הרחבת לו:" לפ"ק

נדפס על יד יעקב בן שלמה נאי-ארק:

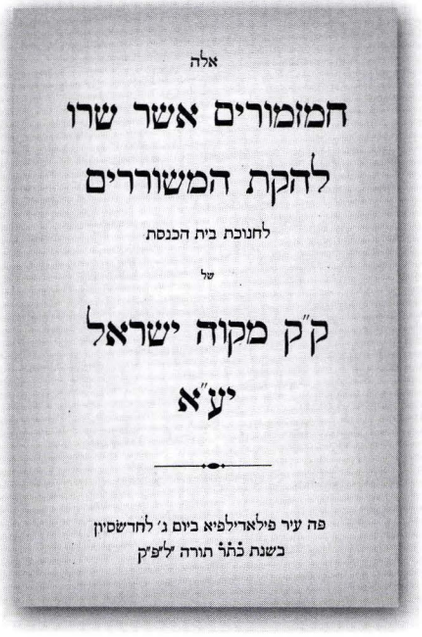
This pamphlet contains the order of service that was performed at the dedication of Mt. Sinai Hospital's new building in 1855. Among the participants listed in the pamphlet are J. J. [Jacques Judah] Lyons of New York, Rev. L. [Leon] Sternberger, Rev. [Adolf] Rubin, Rev. [Gustaus M.] Cohen, Rev. Waterman [H. Wasserman?], Rev. Schickler [Isaac Shiekler], Rev. [Falkman] [Jacob?] Tebrich. For a prayer for federal, state and local officials, see pp. 14-5 (a ms. note in the YGC copy records "prayer for Government by Revd JJ Lyons"). For a "Special Prayer at the Inauguration of the Jews Hospital, New-York," see pp. 10-3. "The whole of the Musical Arrangements under the Superintendance [*sic*] of the Revs. A. [Amsel] Leo & L. [Leo] Sternberger" (p. 2).

Jews' Hospital (later Mt. Sinai Hospital) was founded in 1852 to treat New York's Jewish ill. Its first building, on Twenty-Eight Street, was dedicated in 1855 (for a picture, see Crohn, 116). On the hospital, see Burrill B. Crohn, "The Centennial Anniversary of the Mount Sinai Hospital (1852-1952)," *PAJHS* 42.2 (Dec. 1952), 113-30; Grinstein, index; Joseph Hirsch and Beka Doherty, *The First Hundred Years of The Mount Sinai Hospital of New York* (New York: Random House, 1952); Tina Levitan, *Island of Compassion* (New York: Twayne Publishers, Inc., 1964); *USJ*, 2:243-7, index; Maxwell Whiteman, *Mankind and Medicine* (Philadelphia, 1966).

1086 Form of Service

for the Dedication of the New Synagogue, of the Portuguese Congregation "Mikve Israel," in Seventh Street Above Arch, Consecrated on the 24th of May, 1860.

[3], 3-11/3-11 pp. + wrappers 12mo
Philadelphia, 5620/1860
Chronogram (t.p. #2): כתר תורה
Printer: Barnard & Jones
Front wrapper: border; English only.
Title page #1 (p. [1]): identical to f.w., without border.
Title page #2 (p. [2]): Hebrew only; "אלה המזמורים אשר שרו להקת המשוררים לחנוכת בית הכנסת של ק"ק מקוה ישראל יע"א".
Other languages: English (translation and instructions).
JA #1682; *KA* #46; Wachs #90.
Copies: *YGC.


אלה

המזמורים אשר שרו להקת המשוררים

לחנוכת בית הכנסת

של

ק"ק מקוה ישראל

יע"א

פה עיר פילאדילפיא ביום ג' לחדשסיון
בשנת כתר תורה לפ"ק

Mikveh Israel, Philadelphia's oldest Jewish congregation, consecrated a newly-erected building in 1860. Designed by the architect John McArthur, it cost more than sixty thousand dollars. A number of rabbis participated in the elaborate dedication ceremony.

This liturgy for the dedication of the building includes an exhortation in verse whose acrostic identifies the author as the synagogue's famous Italian rabbi, Sabato Morais (pp. 8-9). It was translated into English "by a young lady of the congregation, at the request of the author." The "young lady" was Myrtilla E. Hart [Mrs. Allen Mitchell] (Morais [1894], 65, 337). The English translation of the "Prayer for the Congregation" specifically invokes blessings for the "President and Vice President of the Union, the Members of the Senate and House of Representatives of the United States of America, in Congress assembled; the Mayor and constituted Authorities of this city" (p. 10). On the new synagogue, see Kiron, 160-3; Morais (1894), 64*ff*; Wischnitzer, 56-7. For another dedication liturgy for a Mikveh Israel building, see #1079. On Mikveh Israel, see Morais (1894), index; Olitzky, 311-3; Wolf and M. Whiteman, index. On S. Morais, see *CDAJB*, 2:445; Kiron; Nadell, 191-3. On M. Hart [Mitchell], see Morais (1894), 58, 65, 128, 337.

1087 Form of Service

at the Consecration of the Synagogue Beth Elohim, Brooklyn, W.D.

15 pp. 8vo
New York, 1862
Printer: C. A. Alvord, 15 Vandewater St.
Title page (p. 1): English only.
Other languages: English (translation).
JA #1736; *KA* #903; Wachs #99.
Copies: *NYPL (microfiche).

Brooklyn's Beth Elohim congregation was founded in 1861 and it purchased the Calvary Protestant Episcopal Church the following year. This pamphlet contains the liturgy for the consecration of the building on 30 Mar. 1862. The service was conducted by G. Brandenstein, the minister of the congregation, and sermons were delivered by Samuel Meyer Isaacs of New York (English) and Rev. Jos. Saxe of New York (German). For the "Prayer for Government," see p. 11. On Congregation Beth Elohim, not to be confused with Temple Beth Elohim, see Abelow, 23-8.

1088 Form of Service

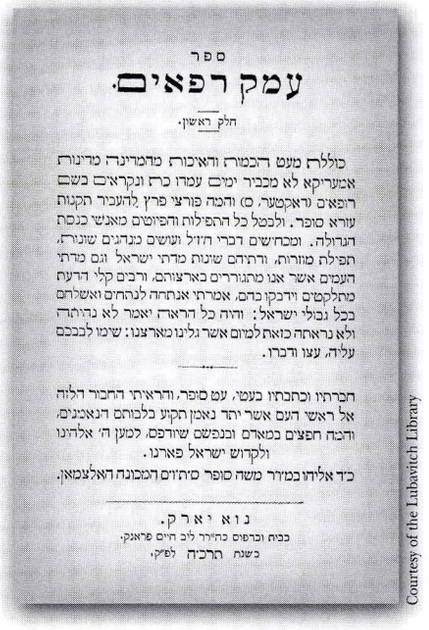
at the Consecration of the Synagogue Aderath El. 29th St., Bet. Lexington & Third Av., Sunday, Elul 24th 5624, Corresponding With Sunday, September 25th, 1864.

16 pp. 8vo
New York, 5624/1864
Printer: D. Wolff, 24 Ann St.
Title page (p. 1): English only; extended writing.
Other languages: English (translation).
JA #1854; *KA* #324, 904; Wachs #111
Copies: *NYPL (microfiche).

This pamphlet contains the dedication liturgy for the new synagogue consecrated by Aderath El of New York in 1864. The Hebrew text is unvocalized. Officers and building committee members are listed on the title page. See p. 10 for a prayer on behalf of the "President and Vice president of the United States of America; the Governor and Lieutenant Governor of this State; and the Mayor and Common Council of this City." Aderet El was founded in 1859 by German Jews (Grinstein, 474). At its 1864 dedication ceremony, addresses were delivered by M. J. Raphall, S. M. Isaacs "and others" and the service was led by M. R. de Leeuw (t.p.).

1089 ספר עמק רפאים
חלק ראשון

Author: [M. E{lijah}. Holzman] [הולצמן] האלצמאן [מ.] אליהו
Author's father: משה
28 pp. 8vo
New York, 5625 [1865]
Printer: Leib Hayyim Frank
Title page (p. 1): extended writing.
Includes: preface (22 Jan. 1865) (pp. 3, 4-5).
Approbations (p. 3): M. J. Raphall of New York; S[amuel]. M[eyer]. Isaacs of New York.
Other languages: English (p. 3).
JA #1894; *KA* #646.
Copies: HUC; *JNUL; LUB.


ספר
עמק רפאים.
חלק ראשון.
כוללת מעט הכמות והאזכרת מהמדינות מדינות
אמעריקא לא מכביר ימים עמדו כרת ונקראים בשם
רפאים (דאקטער, ס) והנה פורצי פרץ להעכיר הקנות
עורא סופר. ולכסל כל ההפילות והפיוטים מאנשי כנסת
הגדולה. ומכחישים דברי חז"ל ועושים מנהגים שונים,
תפילה מזוהה, ודתיהם שונות מדתי ישראל וגם מדתי
העמים אשר אנו מתגוררים בארצותם, ורבים קלי הדעת
מתלקטים וידבקו בהם, אמרתי אנתחה לנהחים ואשלחם
בכל גבולי ישראל: והיה כל הראה יאמר לא נהיתה
ולא נראתה כואת למום אשר גלינו מארצנו: שימו לבבכם
עליה, עצו ודברו.
חברתיו וכתבתיו בעטי, עט סופר, והראיתי החבור הלזה
אל ראשי העם אשר יהד נאמן הקיו בלבותם דנאמנים,
והנה חפצים בטאדם ובנפשם שוודפם, למען ה' אלהינו
ולקדוש ישראל פארנו.
כ"ד אלידו במ"ר משה סופר ס"ת"ום המכונה האלצמאן.
נוא יארק.
בכות וברפוס מה"ר ליב חיים פראנק.
בשנת הרכ"ה לפ"ק.

Courtesy of the Lubavitch Library

Holzman, a Hebrew scribe, was from Courland, Latvia (p. 3). He donated eleven books to the library of New York's Society of the Friends of the Hebrew Language (Shoharei Sefat Ever) ca. 1880-1 (#898, p. 9).

This polemic against American Reform rabbis was the second original Hebrew work published in America, and the first on an American theme. The text incorporates many Biblical puns and allusions. Among Holzman's targets were Max Lilienthal (pp. 17-9) and Isaac Mayer Wise. For an attack on Wise's prayer book [#44] and a ruling that those who own it must burn it, see pp. 16, 20. Holzman dedicated ***ספר עמק רפאים*** to Schachne Isaacs of Cincinnati, who had himself burned Wise's prayer book (pp. 4, 28). Holzman identified M. J. Raphall and Samuel Meyer Isaacs as the leading guardians of traditional Judaism in America (p. 28). For a laudatory analysis of the religious state of English Jewry, see pp. 27-8. Holzman expected to publish a second volume (p. 28), as well as an English edition (p. 3), but neither appeared. See Kabakoff (1976), 220-1; Kaganoff (1989-90), 47; Karp (1992-3); Karp (2000).

References: Kabakoff (1966), 12, 79; Kabakoff (1978), 344-5; Karp (1991), 312-3; Karp (1992-3), 201-2; Karp (2000), 27-8; Silberschlag (1976), 282; Silberschlag (1976), 278; *USJ*, 3:139; Wiernik (1912), 256, 407.

1090 Consecration Service
of the Synagogue of the Congregation B'nai Israel

16 pp. 8vo
Philadelphia, 1866
Printer: Stein & Jones, 321 Chestnut St.
Title page (p. 1): English only; extended writing.
Other languages: English (translation).
BHB1; *JA* #1964; *KA* #905; Wachs #164.
Copies: *BL.

This pamphlet contains the liturgy for the consecration of a newly renovated synagogue by Congregation B'nai Israel of Philadelphia in 1866. The liturgy incorporates "a hymn chaunted [*sic*] at the consecration of the new Synagogue at the Hague, Holland, in the year 5604-1844 ... [It was composed] by the late Most Rev. E.M. [Menahem Mendel] Lowenstamn [Loewenstamm], Chief Rabbi of Rotterdam, and paraphrased [in English] by the Rev. Dr. M.J. Raphall" (pp. 4-5). For a prayer for national, state and local governments, see pp. 10-11. The consecration ceremony was conducted by Rev. S. [Samuel B.] Breidenbach and addressses were delivered by R. Isaac Leeser and R. Sabato Morais. The choir, "consisting of Ladies and Gentlemen of the Congregation" was conducted by M. De Bear (p. 1). Wachs miscollates 8 pp. and misrecords the printer as "Vonstrellen." On Bnai Israel, a Dutch synagogue founded in 1852, see Morais (1894), 108-9; *Occident* 24.7 (Oct. 1866), 334; Swierenga, index.

1091 ללמד לתועים בינה
אשר יצא מנחם לעבודת המלך נגד המתירים שירת הנשים והארגעל בבהכ"נ בעת התפילה

Author: [Nahum Streisand] נחום שטרייזאנד
12 pp. 16mo
New York, 1872
Printer: E. Schrentzel, 26 City Hall Place
Title page (p. 1): border; English; extended writing.
Includes: preface (pp. 3-5).
Other languages: English (p. 12).
JA #2364; *KA* #405.
Copies: HUC; *YGC.


ללמד לתועים בינה

אשר

יצא מנחם לעבודת המלך נגד המתירים שירת הנשים והארגעל בבהכ"נ בעת התפילה.

מאת

נחום שטרייזאנד

רב דק"ק שׁערי צדק בנויארק.

חתאמי על הנצאות איש ירא אלהים עתיר נכסים דק"ק בני ישורון.

NEW YORK.
Gedruckt bei E Schrentzel 26 City Hall Place
1872

Streisand was born in Poznan in 1819. He served as a preacher in Mezeritch [Miedzyrzecz?] and Fardon (near Poznan; *cf.* Mokotoff and Sack, 501, no. 793600). Streisand married a granddaughter of R. Akiva Eger and he published Eger's glosses on the *Shulhan Arukh* in 1869. Streisand immigrated to New York in 1869 and was hired as the preacher of Shaarei Zedek. As a result of his firm commitment to Orthodoxy, Streisand was constantly at the center of strife and acrimony in his synagogue. Following the appointment of Henry Vidaver as the rabbi of Shearith Israel of San Francisco in 1874, the members of a rival synagogue, Beth Israel, invited Streisand to serve as their rabbi (*המגיד* 18.43). Upon his death in 1879, an obituary in *המגיד* recalled his anti-Reform position and his strict vigilance in overseeing ritual slaughterers and *mikva'ot* (ritual baths). For an accusation that Streisand misappropriated charitable finds he had collected for an institution in Jerusalem, see *חבצלת*, rpt. in *הצופה בארץ החדשה* 1.6 (28 July 1871), p. 41-2 [#897]. For a reference critical of Streisand in the letters of Aron J. Messing, see Rejzen (1939). Streisand had one son and four daughters (see his preface to *ספר הגהות רבינו עקיבא איגר*), but it is not known whether or not they came with him to America. In *ללמד לתועים בינה* (p. 10), Streisand referred to Eger without mentioning that he was his wife's grandfather.

This pamphlet—the second book form Hebrew polemic in America (Kabakoff [1978], 346)— contains an analysis of the rabbinic debate over the prohibition for a man to hear a woman singing (*kol ishah ervah*). Streisand had originally sent its contents to Henry Vidaver after the latter issued a ruling permitting women to sing in the choir of his congregation, Bnai Jeshurun (p. 11). For Vidaver's response, see p. 12; he urged his Orthodox opponent to abide by the "great law in the philosophy of America: Mind Your own Business." On organ music, see p. 9. *KA* collates 12, XII pp. See Kabakoff (1976), 221; Kaganoff (1989-90), 47. On mixed choirs in America and the debates pertaining to them, see K. Goldman, 82-92.

Other works: published *ספר הגהות רבינו עקיבא איגר על חושן משפט ואבן העזר* (Thorn: Dombrowski, 5629 [1869]). Contributed to #897.
References: *Israelite* 17.3 (15 July 1870), p. 9; Kabakoff (1978), 18, 345; *OZ*, 26; Rejzen (1939), 212; Sherman, 207; *המגיד* 18.43 (4 Nov. 1874), p. 382; *המגיד* 23.10 (5 Mar. 1879), p. 77.

1092 טוב טעם

Author: [Aaron Zevi Friedman] אהרן צבי פרידמאן
Author's father: יעקב שלום
[2], 4, II, 16, [1], 17-40, [1], 41-107, [1], 3 pp. + wrappers 8vo
New York, 5675 [1875]
Chronogram (f.w.): כי לה' המלוכה ומושל בגוים
Printer: M. Topolowsky, Book & Job Printer, no. 112 Canal St.
Front wrapper: border; English; extended writing.
Title page #1 (p. [1]): identical to f.w., without border.
Title page #2 (p. [1]): extended writing; border; English; "לווית חן".
Title page #3 (p. [1]): extended writing; border; English; "חן טוב".
Title page #4 (p. 76): extended writing; border; English; "טעם וריח טוב".
Includes: warning against duplication (6? Sept. 1875) (p. [2]); preface (pp. 1-4); errata (pp. 1-3); notes.
Other languages: English (pp. I-II).
Rashi type (pp. 17-8).
BHB1; *JA* #2503; *KA* #335.
Copies: HAR; HUC; JNUL; LUB; *YGC.



טוב טעם

במענה, על השאלה שנשאלה, מהמנהגי ישרי האומות, בכפרי חבל
ומלואה, מהדע נא יוכפר, בשר בהמה, בלי הפשט וחבורה,
לאכילה, אחם להכות על ראשה בברזל שנק לטרוף עלית
חייה, והחמיתה אף בסותת אסור, רק סותת חמומה
בכדי שתצא נפשה מהרה ומא ע"י שחיטה יען
כי תארוך טעם הייה ומדוע, לא ימהר בן
לבני ישראל? אף ורק ע"י שחישה.
עניתי, וחברתי אני אהרן צבי
ב. לאו"א מ"ו מ"ו יעקב
שלום ד"ר פה
נויארק.

בשנת כי לה' המלוכה ומושל בגוים ע"פ-ק.

נדפס בבית הדפוס החדש של
ר' משה ב"ר דוד מאפאלאווסקי,
111 קאנאל סטריט. נויארק.

N. TOPOLOWSKY, Book & Job Printer
No. 112 Canal Street, New York.

Friedman was born in Stawiski, Poland, in 1822. He served as a *shohet* in his native city and later as a rabbi and a *shohet* in Bernkastel-on-the-Moselle, Germany. Altogether he served as a *shohet* in Europe for nine years and he had many students (p. 42). He immigrated to America in 1848 and was hired as a *shohet* by one of the largest abattoirs of New York. At that time it was common in America to bleed animals prior to slaughtering them, and among those who permitted this were Friedman and R. Judah Middleman of New York. This practice was, however, frowned upon by Abraham Joseph Ash, rabbi of New York's Beth Hamidrash congregation, who refused to recognize Friedman as a *shohet*. Middleman subsequently solicited a responsum from R. Joseph Saul Nathanson of Lemberg, who ruled in Friedman's favor. Ash, however, continued to oppose Friedman's appointment and, as a result, Middleman left Beth Hamidrash and organized a prayer quorum in his house ca. 1853-5. His private services subsequently evolved into Beth Hamedrash Livne Yisrael Yelide Polin (later the Kalwarier [Kalverier] synagogue of Pike St.). Friedman was evidently reconciled with Ash by 1856, when an advertisement for his services appeared in the *Jewish Messenger* with a letter signed by Ash and other members of a religious court attesting that he "underwent ... examination both in theory and practice, and ... was found duly qualified for the office" (adv. reproduced in Sharfman, 555). Two years later, rabbis in Jerusalem and Europe issued letters forbidding the bleeding of animals. The debate over the controversial practice flared up once again with the arrival of R. Moses Aaronson in New York ca. 1860. He obtained new letters from Europe and Jerusalem condemning the practice in 1862, following which Middleman once again wrote to Nathanson (for the letters obtained by Aronson, see his *ספר מטעי משה*, part, 1, ff. 53b-54b; he printed the 1858 letters in part 2, f. 9b; Friedman originally printed Nathanson's 1862 response as a broadside [YGC] and he printed both of Nathanson's letters in *טוב טעם במענה* , 48). In 1866, Friedman worked in Henry Westheimer's abattoir (pp. 2-3). He died in New York in 1876.

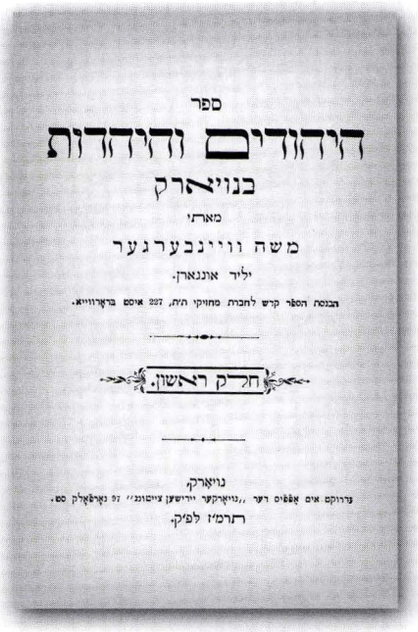
The first section, "טוב טעם" (pp. 1016), is a response to charges leveled by Henry Bergh, president of the Society for the Prevention of Cruelty to Animals, that *shehitah* is cruel. For Bergh's letter of 9 Jan. 1866 to New York's kosher abattoirs, see pp. I-II; among the members listed in the letterhead are August Belmont (the Rothschilds' representative in America) and Charles P. Daly (a chief justice of New York). "לוויית חן" (pp. 17-40) is a general explanation of the principles of kashruth. "חן טוב" (pp. 41-75) contains novellae on *shehitah* and kashruth. For a description of local *shehitah* practices, see p. 42. For Nathanson's responsa on the bleeding of animals prior to slaughter, see p. 48. For a responsum by R. Jacob Ettlinger of Altona on the implications of false teeth for kashruth, see p. 49. On the kashruth of birds native to America, see pp. 52-3. "טוב טעם וריח" (pp. 75-107) contains the author's novellae on Bible and *aggadah*. In addition to the chronogram on the front wrapper, the chronograms on the various title pages are: **על שלשה** דברים העולם עומד על האמת על הדין ועל השלום שנאמר אמת ומשפט שלום שפטו בשעריכם (p. [1]); **לב בני** ישראל (p. [3]); ובחרת בטוב (p. [1]); **ושפט בצדק דלים** (p. 76). The chronogram on the wrapper equals 5614 [1854], whereas the others equal 5635 [1875]. Drachman's hypothesis that there may have been an earlier edition (Drachman, 66n) is incorrect, since the conflicting chronograms may easily be reconciled by computing the one on the front wrapper using the full form of the tetragrammaton. *טוב טעם במענה* was translated into English, French and German (*JE*). The English translation was published as *Tub Taam, or Vindication of the Israelitisch Way of Killing Animals*, trans. by Laemmlein Buttenwieser (New York: *s.n.*, 1876; rpt. New York: Bloch, 1904); it concludes with p. 36 (second paragraph) of the Hebrew text. According to a "family legend," the English translation convinced Ulysses S. Grant to eat only kosher meat (Jo. Isaacs). See Kaganoff (1989-90), 47-8.

Other works: contributed to #897 (vol. 2, no. 26).

References: Berman, 288-90, 407-8; *CDAJB*, 1:180; Drachman, 65-6, 96-99; Eisenstein (1901), 65-6; Grinstein, 477n22; Jo. Isaacs, 15n31; *JE*, 5:518; *OZ*, 247, 349; *JA* #1105.

1093 ספר היהודים והיהדות בנויארק
חלק ראשון

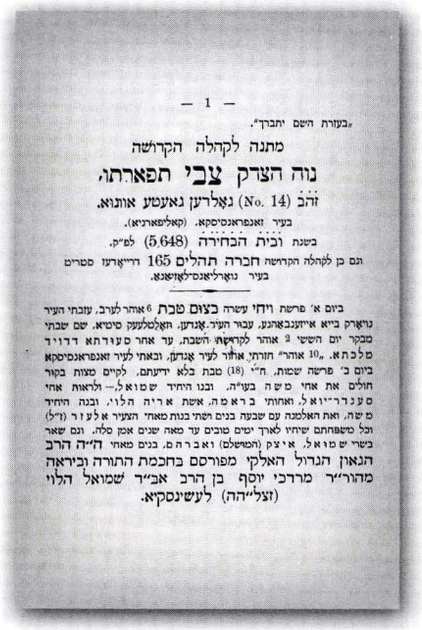
Author: M[oses]. Weinberger [ווייַנבערגער] משה
Author's father: ישׂשכר בעריש
[2], XII, 124, [1] pp. 12mo
New York, 5647/1887
Publisher (p. XII): Machsike Talmud Thora, 227 E. Broadway
Printer: New Yorker Yiddishen Zeitung/Dr. Morris Wechsler, 97 Norfolk St.
Title page #1 (p. [1]): border.
Title page #2 (p. [1]): border; English only; "Jews and Judaism in New York."
Includes: preface, by publishers (pp. I-XII); errata (p. 124); a.a. (149 Ridge St.) (p. [2]); footnotes.
Other languages: English (p. 76).
Rashi type (pp. 119-24).
BHB1; *JA* #3607; *KA* #345.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
היהודים והיהדות
בנויארק
מאת
משה ווייַנבערגער
יליד אוננארן.
הבונת הספר קדש לחברת מחזיקי תורה, 227 איסט ברָאדוויי.
חלק ראשון.
נויארק.

This survey "is the best single source for Orthodox Jewish life among early East European immigrants to New York ... it forms part of a larger literature, one that remains largely unexplored by scholars. This is the literature of immigrant protest" (Sarna [1982], 2, 3). This volume was issued to benefit the publisher, Machzikei Talmud Torah (preface; on this pioneering supplementary school, founded for Orthodox immigrant children, see Dushkin, index; *JCR*, 373; Klaperman [1969], index). Upon hearing rumors of the founding of Yeshivat Etz Chaim, America's first *heder* (traditional elementary school), Weinberger exclaimed, "how pleasant is this rumor! ... A yeshivah for Mishnah and Gemara! ... I almost don't believe my ears ... Is it possible? Can it be? Here in New York? And in America?" (p. 24). Weinberger did not seek any financial assistance to offset publication costs so that he would be free to criticize whomever he pleased (p. III). Only one volume was published. *ספר היהודים והיהדות בנויארק* had a readership in Russia (Zausmer [1957], 208). *BHB1* and *KA* do not record pp. I-XII. "Few copies ... exist, probably no more than twenty-five ..." (Sarna [1982], 3). Sarna (1982) contains a complete English translation with a critical analysis. Also see Sh. Goldman (1993-4), 188, 190, 191, 192, 193; Kabakoff (1976), 222.

For biography, other works and references: see #572.

1094 מתנה לקהלה הקדושה נוה הצדק צבי תפארתו



— 1 —

„בעזרת השם יתברך".

מתנה לקהלה הקדושה

נוה הצדק צבי תפארתה

זהב (No. 14) נאלרען נאעטע אונוא.

בעיר זאנפראנסיסקא. (קאליפאָרניא).

בשנת וביה הבחירה (5648) לפ"ק.

וגם בן לקהלה הקדושה חברה תהלים 165 דריאראנו סטריט

בעיר נואר-לי-אנס-לי-אשנא.

ביום א' פרשת ויחי עשרה בצום טבת 6 אחר לערב, עזבתי העיר נוהארק בייא איזענבאהנע, עבר העיר אָרנטן, האָלטלענקן סיטוא. שם שבתי מבקר יום הששי 9 אחר לקדשת השבת, ער אחר סעודתא דדויד מלכתא. 10 אחרי חזרתי אחור לעיר אָרנטן, ובאתי לעיר זאנפראנסיסקא ביום ב' פרשת שמות, ח"י (18) טבת בלא ידיעתם. לקיים מצות בקור חולים את אחי משה בעי"ה, ובנו היחיד שמואל. — ולראות אחי סענדר-יואל, ואחותי בראכה. אשת ארויה הלוי, ובנה היחיד משה, ואת האלמנה עם שבעה בנים ושתי בנות מאחי הצעיר אלעזר (ז"ל) וכל משפחתם שיחיו לארך ימים טובים עד מאה שנים אמן סלה. וגם שאר בשרי שמואל, איצק (המושלם) ואברהם. בנים מאחי הי"ה הרב הגאון הגדול האלקי מפורסם בחכמת התורה וביראה מהור"ר מרדכי יוסף בן הרב אב"ד שמואל הלוי (זצל"הה) לעשינסקיא.

Leszynsky was born in 1823 in Murowana Goslina, Poland [Poznan], and he immigrated to America in 1842. In 1850 he sailed to San Francisco via the Panama Canal. A few months later he returned to New York, "the Jewish metropolis [עיר ואם בישראל]," and decided to settle there because he "yearned for it." Leszynsky married Mirel b. Abraham Godfrey [גאדפריא] in 1852 in a ceremony officiated by Samuel Myer Isaacs (pp. 1-4). On 25 Dec. 1887 he traveled to San Francisco by train via Ogden, UT, and to Salt Lake City to visit relatives. He returned to New York on 11 Mar. 1888 via New Orleans and Chicago.

This folded broadside contains the itinerary of Leszynsky's trip to San Francisco in 1887 and 1888 and brief biographies of some of his relatives. Leszynsky dedicated it to Congregation Neveh Hatzedek Zevi Tifarto, 14 Golden Gate Ave., San Francisco, and Hevrah Tehilim, 165 Dry Edge St., New Orleans (p. 1). P. 4 contains an empty line for Leszynsky to insert personal inscriptions for recipients.

Author: [Henry S. Leszynsky] צבי הירש לעשינסקיא
Author's father: שמואל הלוי סג"ל
4 pp. 18mo
New York, 14 Iyyar 5648 [1888]
Chronogram: וביה הבחירה
Printer (p. 4): Brody & Chelimer, 136 Canal St.
Title page (p. 1): caption title.
Includes: a.a. (636 Lexington Ave.) (p. 4).
Copies: *YGC.

1095 חנוך בית הכנסת בית המדרש הגדול אנשי אונגארין

Order of Service

at the Dedication of the Synagogue Hungarian Congregation Beth Hamedrash Hagodol, 70 Willet St., New York. Sunday Sept. 22d, '89, יום א' כ"ו אלול תרמ"ט.



ORDER OF SERVICE
AT THE
DEDICATION
חנוך בית הכנסת
of the
SYNAGOGUE
Hungarian Congregation
BETH-HAMEDRASH HAGODOL,
בית המדרש הגדול אנשי אונגארן
70 Willett Street,
NEW YORK.
Sunday Sept. 22d, '89.
יום א' כ"ו אלול תרמ"ט.
Dr. Morris Wechsler, 109 Norfolk Street.

Courtesy of the New York Public Library

Author: Morris [Moses] Wechsler [משה וועקסלער {ווכסלר}]
Author's father: ישראל
[2], 4-22, [1] pp. 8vo
New York, [5649/1889]
Publisher/printer: *s.n.*
Title page (p. [1]): English.
Other languages: English (translation); German (pp. 16-19).
Graphics: illustration of synagogue (p. [1]).
JA #3836; *KA* #318; Wachs #393.
Copies: *NYPL (microfilm).

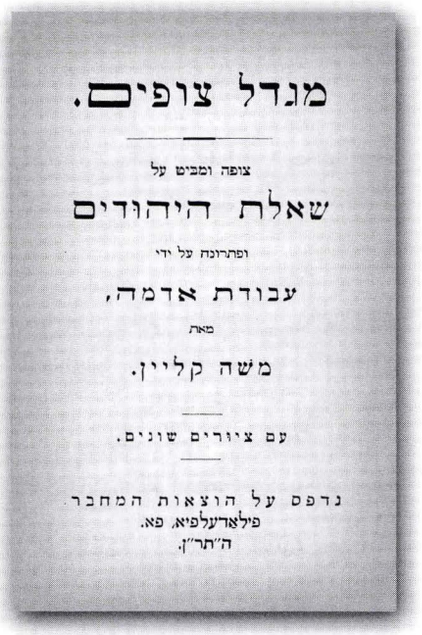
This liturgy was published for the dedication of a new building by Hungarian Congregation Beth Hamedrash [Hamidrash] Hagodol in 1889. The service was conducted by Cantor J. A. Epstein. Sermons and addresses were delivered by Morris Wechsler, Aron Cohen, R. Jacob Joseph, Dr. J. Lieberman, Hon. Henry M. Goldfogle, Rev. Jos. Cohen and Dr. Bernard Drachman. For a Hebrew poem composed for the occasion by Shemariah Hertz see pp. 10-15 (German translation on pp. 16-19). For a list of officers and committee members, see p. 22. On the congregation, see *JCR*, 171.

For biography, other works, approbations granted and references: see #500.

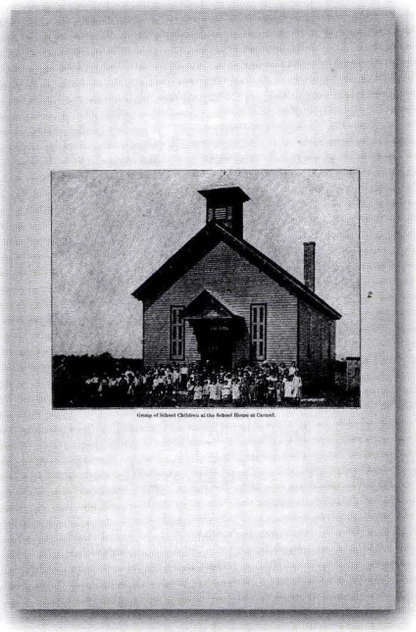
1096 מגדל צופים

צופה ומביט על שאלת היהודים ופתרונה על ידי

עבודת אדמה ... עם ציורים שונים.



Author: Moses Klein משה קליין
21, [3], 6, <V, 6-88, [1]> pp. (two cols. per page) 8vo
Philadelphia, 5650/1889
Publisher: Moses Klein
Printer (p. <6>): Billstein & Son
Title page #1 (p. 1): extended writing.
Title page #2 (p. <I>): English only; extended writing; "Migdal Zophim. (The Watch Tower.) The Jewish Problem and Agriculture as its Solution ... With Numerous Illustrations."
Title page #3 (p. <III>) half title.
Includes: warning against reproduction (p. 2); table of contents (p. 3); note to reader (p. 5); a.a. (1806 Marshall St.) (p. 5); copyright, by Klein, 1889 (p. <II>); introduction (p. <V>); preface (1889) (pp. <7-8>); note to reader (p. <[1]>).
Graphics: many photographs and other illustrations.
Other languages: English.
BHB1; *JA* #3820; *KA* #426.
Copies: HAR; HUC; JNUL; LUB; *YGC.

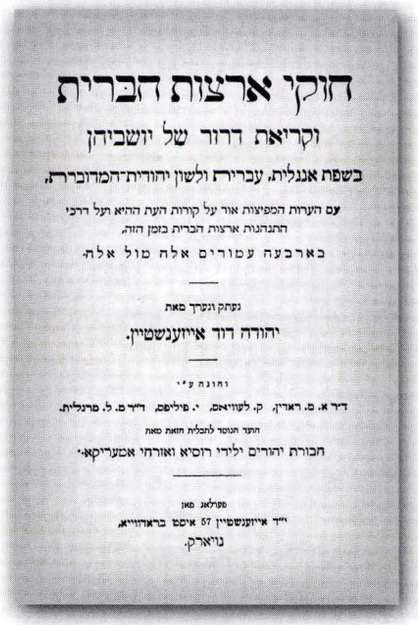


"The following pages, dealing with the Jewish Problem of to day, were originally intended to form the concluding (third) part of a work entitled 'Migdal Zophim' ... which I had designed publishing in both Hebrew and English; the first part (in Hebrew) being devoted to the 'Geographical and Historical Sketches of America,' and the second (also in Hebrew) treating of 'Jewish Emigration to the United States.' The chief object I had in view was to benefit those to whom the Hebrew language alone appealed—principally Israelites who live [in Eastern Europe] ... But I have been deterred—temporarily, it is

hoped—from fulfilling my cherished wish by the lack of an amount sufficient to guarantee me against losses incidental to the publication of the work ... The present part of my work is published exclusively in English ... The publication of the two other portions—including a Hebrew translation of the present part—will necessarily depend upon the material encouragement the author will receive. The numerous illustrations accompanying this book have been especially made by the Levytype Company, of Philadelphia" (pp. <7-8>). The third section, which is all that Klein published, deals with the "Jewish Problem and its solution through the pursuit of agriculture. Historical and descriptive review of existing colonies in America and in Palestine, illustrated with phototypes of American settlements" (p. [1]). The proposed second section was to consist of letters by Klein "reprinted [from *המליץ* and *המגיד*] ... at the urgent request of the Association of Jewish Immigrants of Philadelphia ... as a guide to intending immigrants ... . [with the hope that the] warnings ... given by the 'Watchman in the Far Land' [concerning the difficulties faced by immigrants] may be heeded" (p. [3]). For "Hebrew ... specimens of the other two portions," see pp. 21, [3], 6. Klein recommended that those unable to read English should look at the pictures (p. 5). "The Tower of David" illustration (p. <V>) also appears in #1096, p. 2. *מגדל צופים* cost one dollar, or two dollars for deluxe paper and binding (review in *הפסגה* 2.3 [18 Apr. 1890], 4 [#900]).

For biography, other works and references: see #295.

1097 The Declaration of Independence and the Constitution of the United States
ספר חוקי ארצות הברית וקריאת דרור

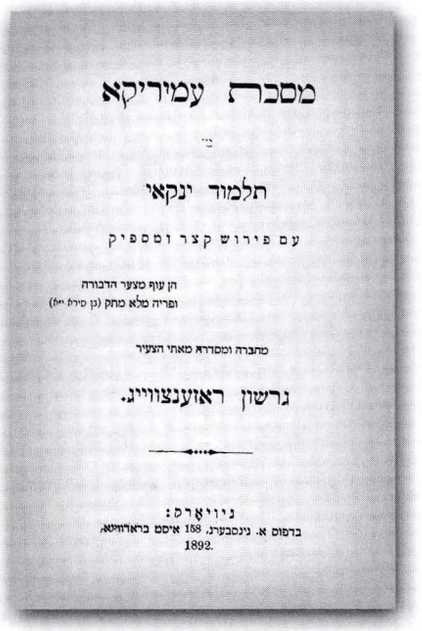

חוקי ארצות הברית
וקריאת דרור של יושביהן
בשפת אנגלית, עברית ולשון יהודית־המדוברת,
עם הערות המפיצות אור על קורות העת ההיא ועל דרכי
התנהגות ארצות הברית בזמן הזה,
באר בעה עמודים אלה מול אלה.
נתתק ונערך מאת
יהודה דוד אייזענשטיין.
ניו יארק.

Author: J[udah]. D[avid]. Eisenstein [אייזנשטיין] יהודה דוד אייזענשטיין
Author's father: זאב וולף
[7], 71 pp. (two cols. per page) 8vo [E.p]
New York, [1891]
Publisher: J. D. Eisenstein, 57 E. Broadway
Printer (p. [4]): A. Ginsberg, 158 East Broadway
Title page #1 (p. [1]): English; half title; "The Declaration of Independence and the Constitution of the United States ספר חוקי ארצות הברית וקריאת דרור".
Title page #2 (p. [2]): English only; extended writing; "The Constitution of the United States and the Declaration of Independence in English, Hebrew and Jewish-German With Explanatory Notes in Hebrew in Parallel Columns."
Title page #3 (p. [3]): extended writing; "חוקי ארצות הברית, וקריאת דרור של יושביהן בשפת אנגלית, עברית ולשון יהודית-המדוברת, עם הערות המפיצות אור על קורות העת ההיא ועל דרכי התנהגות ארצות הברית בזמן הזה."
Includes: copyright, by Eisenstein, 1891 (p. [4]); introduction, by Eisenstein, in English (p. [5]); introduction, by Dr. Adolph M. Radin, in Hebrew (Brooklyn, Sept. 1891) (p. [6]); dedication to Baron Maurice de Hirsch (p. [7]).
Other languages: English; Yiddish.
BHB1; *JA* #4286; *KA* #327.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"The translation of the Declaration of Independence and the Constitution of the United States into Hebrew and the Jewish-German dialect is intended to benefit the Russo-Jewish class of immigrants ... The book will be sold at a little above price-cost, the net result to be turned over to the Russian-American Hebrew Association, a society which is pursuing the particular aim of Americanizing the Jewish residents of the lower part of the city of New York, and of which the writer of these lines is a member" (p. 5). Every two facing pages contain four columns of parallel text: the English original, a Hebrew translation, a Yiddish translation and notes in Hebrew. Eisenstein's Hebrew translation, which is based on the earlier one of Caspar Levias (in *הלאמי*, no. 5, *et. seq.* [#899]), was revised by Adolph M. Radin, C[aspar]. Levias, J. Phillips and Dr. Max M. Margolis, "representing the Russian-American Hebrew Association of New York" (pp. [2-3]; Kabakoff [1978], 247-8). *ספר חוקי ארצות הברית* was listed at fifteen cents (adv. in *נר המערבי*, vol. 1, no. 1, p. [1] #908]) and five cents (*עץ הדעת*, no. 2, p. 2 [#909]). The YGC copy contains a label pasted on t.p. #1 that reads: "Please mail marked copy of issue containing notice of this publication. Address: J.D. Eisenstein, 55 Walker St., New York." A partial facsimile is included in Telushkin, [inserted between pp. 12-3]. On this and other translations of the Constitution and the Declaration of Independence, see Kabakoff (1978), 245-9. The Russian-American Hebrew Association was formed in 1890 by Adolph Radin, "its president and sole officer" (Rischin, 103). "The purpose ... was to implant in the hearts of the Jewish immigrants coming from Russia to America a love for the language of the land and the laws of the land, and an appreciation for the freedom that reigns in the land; to make them full citizens without their having to discard their Judaism (*i.e.*, to throw out the baby with the bathwater)" (*OZ*, 66; for a more critical view, see Gurock [1979], 89-90; for a sample of its activities, see the advs. in *העברי*, vol. 3 [1893]).

For biography, other works and references: see #205.

1098 מסכת עמיריקא
מן תלמוד ינקאי עם פירוש קצר ומספיק


מסכת עמיריקא

תלמוד ינקאי

עם פירוש קצר ומספיק

הן עוף כצעיר הדבורה
ופריה מלא כתפק (גן פירות יח)

מחברה ומסדרה מאתי הצעיר

גרשון ראזענצווייג.

ניויארק:
ברפוס א. גינסבערג, 158 איסט בראדוויא.
1892.

Author: [Gerson Rosenzweig] גרשון ראזענצווייג [רוזנצווייג]
Author's father: זלמן לייב
[6], [5]-35 pp. 18mo
New York, 1892
Printer: A. Ginsberg, 158 East Broadway
Title page (p. [1]): extended writing.
Includes: dedication to R. Samuel the Prince ("Uncle Sam") (p. [6]); preface (p. [5]).
Approbations (pp. [2-4]): Adolph M. Radin.
Other languages: Aramaic.
BHB1; I. Davidson (1907), 241 (#247); *JA* #4421; *KA* #515.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This "satire on the life and manners of the Jewish immigrants in America," modeled on the language and style of the Talmud, is one of the finest examples of American Jewish parody (I. Davidson [1907]; *JE*, 9:544; Kabakoff, 237). "The Massechet America ... displays a high order of literary ability, extraordinary satirical power and remarkable skill in employing the Talmudic idiom and method of argumentation ... This work must be acknowledged as the finest example of the satirical

employment of the Talmudic idiom in Hebrew literature ... It will remain a classic in its kind" (Drachman, 72, 83). *מסכת עמיריקא* mocks Americans' greed for wealth, the identifying traits of the "green" immigrant, the low level of Jewish education and the Reform and Orthodox rabbinate. A footnote explains the origin of "Uncle Sam" for the benefit of European readers (dedication). The earliest of Rosenzweig's Talmudic parodies, *מסכת עמיריקא* originally appeared in *העברי*, vol. 1, nos. 2-10 and vol. 2 no. 1 [#903] and was then reprinted in pamphlet form in 1892 [#1098]. Other editions are New York: S. Lewin, 1893; Vilna, 1894 [#1102]. *מסכת עמיריקא* was later included in Rosenzweig's *תלמוד ינקאי*, which was first published in 1907 [#1138]. Excerpts also appeared in various European Hebrew periodicals and even, in English translation, in the New York *Sun*. The 1892 edition cost twenty-five cents (*אוצר החכמה והמדע*, no. 1, p. 40 [#904]). An advertisement for the 1893 edition appears in *האמת*, no. 2, p. 24 [#905]. The text and commentary were reset for the 1894 edition [#1102] in the traditional layout of the Talmud. See I. Davidson (1907), 78, 100, 103-8 (with excerpts in English); Drachman, 72, 83; *JE*, 9:542-4 (s.vv. "Parody," by Davidson); Kabakoff (1966), 232-8; Kabakoff (1976), 223; Kaganoff (1989-90), 59; Z. Malachi, 253-9, 262-4; Silberschlag (1960), 63-6.

For biography, other works, approbations granted and references: see #412.

1099 מסכת דרך ארץ החדשה
מתלמודא דארעא חדתא עם פרש"י ותוספות

Author: [Abraham Kotlyar {Kotlar}] [קוטלר] אברהם קאטליאר
Author's father: מיכאל
19 pp. + wrappers 18mo
Pittsburgh, 5653 [1893]
Publisher: Joseph Selig Glick, 43 Tunnel St.
Printer: Joseph Selig Glick, 43 Tunnel St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w.
Includes: errata (p. 19); adv. for Glick's *Volksfreund* (b.w.v.).
Other languages: Aramaic.
I. Davidson (1907), 227 (#142); *JA* #4375.
BHB1; *KA* #514.
Copies: HAR; JNUL; LUB; *YGC.
First Hebrew book published in Pittsburg.


מסכת דרך ארץ החדשה
מתלמודא דארעא חדתא
עם פירש"י ותוספות
חברה וסדרה חד מתארי כתניתא כמר
אברהם קאטליאר מקליוולאנד
יליד טראשקון בפלך קאוונא ברוסיא המדינה.
בירח שבט תרנ"א ליצירה
תמסכת הזאת כבר נדפסת או בכתב העתי „אאלקס־
פרינדי", וחקוראים התענגו עליה עד מאד, ובעת
לבקשת רבים וכן שלמים נעתרתי להעלותה עוד הפעם
על מכבש הדפוס והסדותי משם את כל הטעיות
והשבושים שנפלו בהדפסה הראשונה למען ירון הקורא בה.
בדפוס והוצאות יוסף זעליג גלי ק,
43 טונעל סטריט פיטסבורג פא.
בשנת ה' תרנ"ג

Kotlyar was born in 1857 (not 1847, as in Malachi) in Troskunai, Kovno Province, and he studied in various yeshivot before serving in the Czarist army in 5642 [1882]. In 5648 [1888] he immigrated to America. After living for a short while in Sharon, PA, he settled in Cleveland. Kotlyar owned a Jewish bookstore and he contributed to Hebrew and Yiddish periodicals. He was a member of Hovevei Zion and, after visiting the Land of Israel in 5669 [1909], he agitated for the preservation of Jewish holy and historical sights. Kotlyar was friendly with Ephraim Deinard and Kotlyar supplied him with books. These two figures "were the last of the Mohicans of the old guard in Hebrew literature in America, who remained faithful to the old style" (Kabakoff [1978],

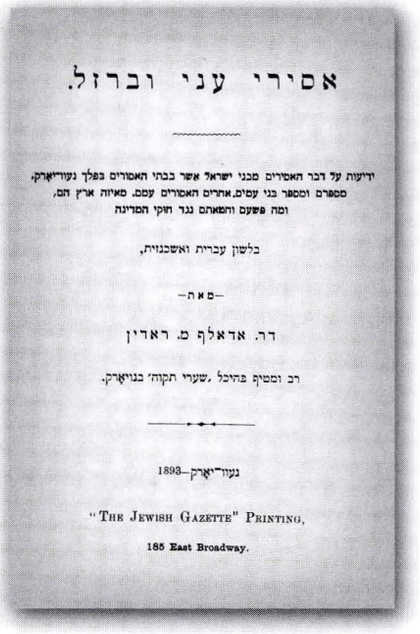
117). Kotlyar spent the last few years of his life in the Orthodox old age home of Cleveland and he died in 1943.

Kotlyar published "מסכת דרך ארץ החדשה" in Pittsburgh's *Volksfreund* in 1891. It is "a Talmudic parody ... dealing mostly with the life of the Jewish immigrants and the manners of the American people" (I. Davidson [1907], 227). "True, he handles the Talmudic style with considerable skill, but his humor is far from refined. In his effort to be realistic, he often becomes coarse" (I. Davidson [1907], 108). *מסכת דרך ארץ החדשה* was republished in pamphlet form in 1893 [#1099] and 1898 [#1112]. The three chapters of the 1893 edition were expanded to seven in the 1898 edition (*cf.* I. Davidson [1907], 227, who misrecords seven for 1893 edition). The 1898 edition is set in the traditional layout of the Talmud and contains additional satires on American Jewish life. Other editions are Warsaw: Eliezer Isaac Shapira, 1902; Tel Aviv: A. Eitan and S. Shushani, 1927 (with "ילקוט חדש"). For reviews, see #947, pp. 51-2; *הפסגה* 5.37 (8 July 1898), 8 [#900]; *הפסגה* 6.32 (2 June 1899) [#900]. For summaries and analyses, see Z. Malachi, 259-64; Kabakoff (1978), 117-8; Kaganoff (1989-90), 59; *JE*, 9:542-4 (s.v. "Parody," by Davidson).

Other works: #1112. Contributed to #900, #912.
References: I. Davidson (1907), 78, 108-9, 227; *HYBA*, 87; *JE* (s.v. "Parody"), 9:544; Kabakoff (1966), 189; Kabakoff (1978), 115-9; Kressel, 2:738; Z. Malachi, 259-64.

1100 אסירי עני וברזל

Author: [Adolph {Aaron} M{oses}. {Moses Aaron Nadyr} Radin] אדאלף [אדולף, אהרן] מ[שה]. ראדין [רדין]
Author's father: מרדכי
[2], 34, 25 pp. (two cols. per page) 8vo
New York, 1893
Printer: The Jewish Gazette, 185 East Broadway
Title page #1 (p. [1]): extended writing; English.
Title page #2 (p. 1): Yiddish only; "מיין. איבער דיע ארמען אונד פעלאסענען בעריכט אן דיע ראבבינער פערזאמלונג פאן דר. אדאלף ראדין".
Approbation (p. [2]: Gerson Rosenzweig of New York.
Other languages: English; Yiddish.
BHB1; *JA* #4577; *KA* #62.
Copies: HAR; HUC; JNUL; LUB; *YGC
First book on Jewish Prisoners.


אסירי עני וברזל.

ידיעות על דבר האסירים מבני ישראל אשר בבתי האסורים בפלך נעוריארק,
מספרם ומספר בני עמים, אחרים האסורים עמם, מאיזה ארץ הם,
ומה פשעם ומאתם נגר חוקי המדינה

בלשון עברית ואשכנזית,

—פ א ת—

דר. אדאלף מ. ראדין

רב ומטיף בהיכל, שערי תקוה' בנויארק.

נעוריארק—1893

"The Jewish Gazette" Printing,

185 East Broadway.

אסירי עני וברזל contains information on Jewish prison inmates in New York State (including their numbers, crimes and countries of origin) and on institutions and individuals involved in the rehabilitation of Jewish criminals. It also includes autobiographical information pertaining to Radin's activities as a chaplain. Originally written in German (#536, p. 18) or English (Kabakoff [1966], 233n50), a Hebrew translation appeared serially in *העברי* 3 (1893), nos. 7-26 [#903]. The book form edition contains both the German (in Hebrew letters) and Hebrew versions. The layout of the Hebrew text is identical to the version in *העברי*. The imprint date on t.p. #2 is Feb. 1893.

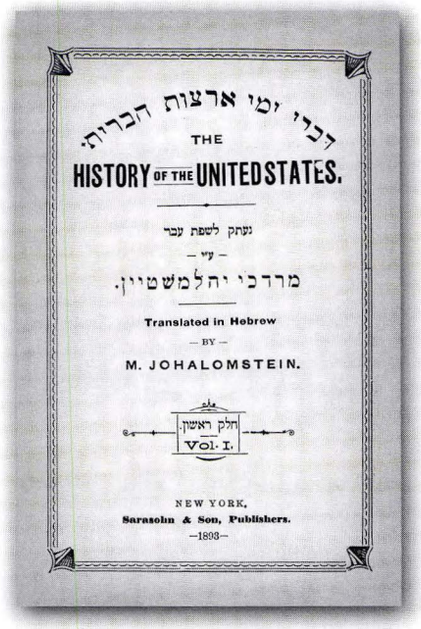
Jewish immigrants at the turn of the century were frequently accused of being responsible for a disproportionately large percentage of criminal activity. "No one was more disturbed by the revelations of Jewish crime in the downtown ghetto than uptown German Jews" (Sorin, 86; also see Goren, 25*ff*). Radin was praised for publishing *אסירי עני וברזל* because by so doing he demonstrated that even Jewish criminals were not removed from the Jewish fold. More importantly, he proved to non-Jews that Jews did not compose a large percentage of prison inmates, and to native Jews that Russian and Polish Jews were not disproportionately represented among the criminal class (see the approbation). On Jewish prison inmates, also see Israel Davidson's article in *המודיע לחדשים*, vol. 1, p. 23-6 [#913]. On Radin's activities as a chaplain, see *OZ*, 66.

For biography, other works, approbations granted and references: see #506.

1101 דברי ימי ארצות הברית ... חלק ראשון
נעתק לשפת עבר

THE HISTORY OF THE UNITED STATES ...

Translated in Hebrew Vol. I.

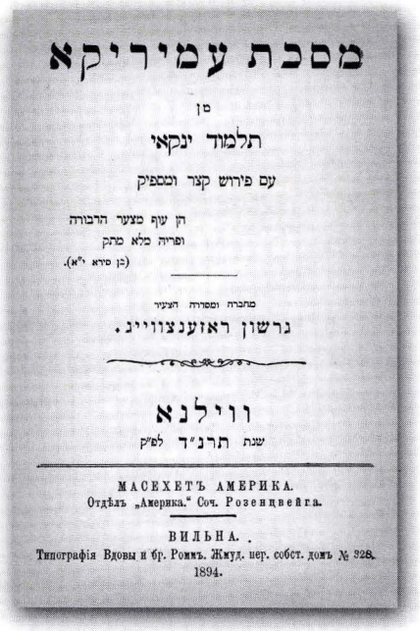


Author: M[ordekhai]. Johalomstein [Jalomstein] מרדכי יהלמשטיין
Author's father: דוד
112 pp. (two cols. per page) 8vo
New York, 1893
Publisher: Sarasohn & Son
Title page #1 (p. 1): border, English.
Title page #2 (p. 2): identical to t.p. #1.
Includes: preface (p. 3).
BHB1; *JA* #4543; *KA* #134.
Copies: HAR; JNUL; LUB; *YGC.

"Among our brethren dwelling in the United States are to be found many who do not understand the language of the land, and who do not know about the history of the land they live in. Therefore, we have begun to translate for them into Hebrew ... books on the history [of America] that were written and printed in the language of the land ... for it is a commandment and an obligation incumbent on every individual to know, at the very least, the origins of the country in which he lives. Through this knowledge he will come to love his country, and will be familiar with the great men who were responsible for making this the most glorious and magnificent of all countries" (p. 3). *דברי ימי ארצות הברית* was originally serialized in *העברי* 2.1 (3 July 1892), *et seq.* [#903]. It begins with the Indians and the Norsemen and concludes in 1713. There are no references to Jews. No more volumes appeared. The book form edition is an offprint of the serialized edition (the columns were rearranged to conform to the smaller format).

For biography, other works and references: see #898.

1102 מסכת עמיריקא
מן תלמוד ינקאי עם פירוש קצר ומספיק


מסכת עמיריקא

מן

תלמוד ינקאי

עם פירוש קצר ומספיק

חן שוף מצער הרבורה
ופריה מלא פתק
(בן סירא י"א).

מחברה ומסדרה הצעיר
גרשון ראזענצווייג.

ווילנא
שנת תרנ"ד לפ"ק

МАСЕХЕТЪ АМЕРИКА.
Отдѣлъ „Америка." Соч. Розенцвейга.

ВИЛЬНА.
Типографія Вдовы и бр. Ромъ. Жит. пер. собст. домъ № 328.
1894.

Author: [Gerson Rosenzweig] [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
38 pp. 8vo
Vilna, 5654/1894
Printer: Romm
Title page (p. 1): Cyrillic; extended writing.
Includes: copyright, 1894 (p. 2); dedication to R. Samuel the Prince ("Uncle Sam") (p. 3); transfer of copyright from author to publisher (p. 4); preface (p. 8).
Approbations (pp. 5-7): Adolph M. Radin.
Other languages: Aramaic.
Rashi type.
BHB1; I. Davidson (1907), 241 (#247); *KA* #515.
Copies: HAR; HUC; JNUL; *YGC.

This satire was first published in book form in 1892 [#1098]. The text and commentary were reset in the traditional layout of the Talmud in the 1894 edition.

For biography, other works, approbations granted and references: see #412.

1103 ספר תקות זכריה


ספר

תקות זכריה

שובי לבצרון אסירי התקוה וכו'.
(זכריה ט' י"ב.)

מאתי אסיר התקוה
הצעיר זכריה יוסף ראזענפעלד.
חוברת שניה

בדפוס של ו. שור
146 West 12th Street,
CHICAGO.

Author: [Zachariah Joseph Rosenfeld] [רוזנפלד] זכריה יוסף ראזענפעלד
Author's father: משה גבריאל
St. Louis and Chicago, [5654/1894]-[1896]
BHB1; *JA* #5072; *KA* #975.
Copies: *JNUL; *JTSA; *LUB (vol. 2); *YGC.

VOL. 1
52 pp. + wrappers 16mo
St. Louis, [5654/1894]
Printer: W. Schur, 1001 N. 7th St.
Front wrapper: border; "ספר תקות זכריה".
Includes: preface (pp. 1-2).
Other languages: Yiddish (pp. 5-7).

VOL. 2
6, 12 pp.; 13-18 ff.; 19-58, [2] pp. + wrappers 16mo

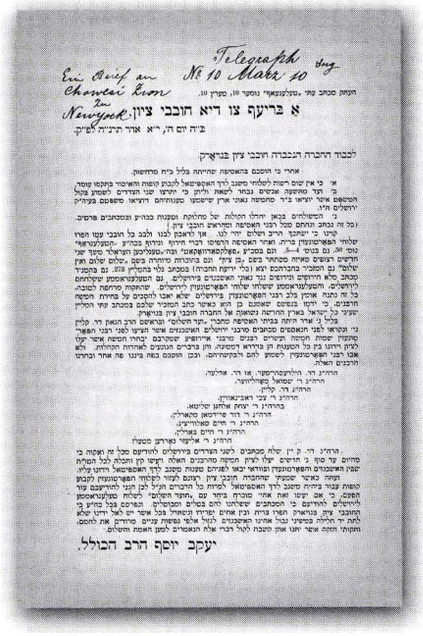
Chicago, [1896]
Printer: W. Schur, 146 W. 12th St.
Front wrapper: border; English; "ספר תקות זכריה ... חוברת שניה".
Approbations (pp. 1-2): R. Jacob Joseph of New York (17 Sept. 1895); R. Shabbetai [Shabsi] Rosenberg of Brooklyn (1896?).
Includes: preface (24 Feb. [or 20 Apr.] 1896) (pp. 3-6); errata and addenda (pp. [1-2]).

ספר תקות זכריה deals with the application of the laws of a *mikvah* (vol. 1) and an *eruv* (vol. 2) to local conditions in St. Louis. Despite the numerous approbations the work received, Rosenfeld aroused the ire of local rabbis *(KA)* and R. Shalom Elhanan Jaffe published his *ספר שואל כענין* (Jerusalem: Moses Lilienthal, 5655 [1895]) to refute it. Vol. 2, ff. 13-8 in the YGC and LUB copies are paginated as folios and printed with a different type. The copies at JTSA and JNUL do not have any folio pagination and are uniform in type throughout. JNUL also has a reprint, issued in 5754 [1994] by the Hevrat Eruvin of New York in an edition of 15 copies, that has the folio pagination. *BHB1* collates [6], 6, 58, [2], 4 pp. for the JNUL copy of vol. 2, but upon inspection at JNUL we found 2, [6], 4-6, 58, [2] pp. Vol. 2 at JNUL contains three additional unnumbered leaves after p. 2 of the initial pagination: the first, printed by S. Wolkowitz (1024 N. 7th St.), contains approbations from R. Joseph Komissarsky of Chicago (23 Apr. 1896), R. Todros Yukel b. Moses Nahum Tiktin [Tikton] of Chicago (1 May 1896) and R. Abba [Abraham] Hayyim Levinson of Baltimore (22 April 1896). The second leaf, also printed by Wolkowitz, contains an approbation from R. Meir b. Joseph [Feimer] of Slutsk (17 Aug. 1896). The third leaf contains approbations from R. Dov Aryeh [Bernard Louis] Levinthal of Philadelphia and R. Moses Simeon Sivitz of Pittsburgh. One copy of vol. 2 at JTSA and the copy at LUB are identical to the YGC copy. A second copy of vol. 2 at JTSA contains the additional leaf with approbations by Komissarsky, Tiktin and Levinson. Imprint dates are recorded based on the preface and the approbations.

For biography, other works and references: see #592.

1104 א בריעף צו דיא חובבי ציון

Author: [Jacob Joseph] יעקב יוסף [יאסעף, יאזעף]
Author's father: דובער
[4] pp. 8vo
New York, 5655 [1895]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title.
Other languages: Yiddish.
Copies: *YGC.


Telegraph
Ein Brief an Chawcai Zion
No 10 Mabr 10
א בריעף צו דיא חובבי ציון
יעקב יוסף הרב הכולל.

This folded broadside contains letters from R. Jacob Joseph of New York concerning two emissaries who arrived in the city in 1894 to collect money on behalf of the Misgav Ladakh hospital in Jerusalem. They initially received assistance from R. Jacob Joseph and the leaders of the Rabbi Meir Baal Hanes charities in America. After a short while, however, the emissaries arrounsed the enmity of the leaders of the *kollelim* in Jerusalem who feared that their own ability to collect funds was being threatened. The representatives of the *kollelim* in New York withdrew their assistance and the two emissaries subsequently turned for help to the leaders of Hovevei Zion. The representatives of the *kollelim* then asked R. Jacob Joseph for assistance. He arranged a meeting for all the involved parties to get together and reach a compromise. It was apparently decided that the emissaries would cease their activities for three months, but during this time Hovevei Zion continued to support them by sending caustic letters and telegrams to Jerusalem; attacking the *kollelim* in the American Yiddish press (including in a Socialist newspaper) and the European Hebrew press; and publishing a polemical pamphlet (broadside?), *שלום שלום ואין שלום* (unrecorded). Supporters of the *kollelim* subsequently published *א בריעף צו דיא חובבי ציון*, containing: an open letter from R. Jacob Joseph to Hovevei Zion in *טעלעגראף*, no. 10 (10 Mar. 1895); a Yiddish article by Meir Freedman, the secretary of Hovevei Zion, in *אבענד בלאטט*, no. 121 (11 Mar. 1895); and an open letter by R. Jacob Joseph to other rabbis attacking Hovevei Zion (2 Apr. 1895). The latter letter claimed that Hovevei Zion in New York only had seven members and that "in the span of eight years since they began to collect money in all parts of our country, not even one penny has been used to improve the *yishuv* in the Land of Israel." On this fight, see Feinstein, 52; letters by Freedman in *המגיד* 4.1 (3 Jan. 1895), 5-8; *המליץ* 23.273 (9 Dec. 1894), 1. *א בריעף צו דיא חובבי ציון* was printed entirely with blue ink.

For biography, other works, approbations granted and references: see #693.

1105 קונטרס הואיל משה

כולל שאלה ותשובה בענין שו"ב שאסר ע"ע בנדר ע"ד רבים שלא לשחוט.

Author: M[oses]. Weinberger [ווייַנבערגער] משה
Author's father: ישׁשכר בעריש
8 ff. 8vo
New York, 5655 [1895]
Printer: Emil Held, 242 2nd St.
Title page (f. 1a): border; extended writing.
BHB1; *JA* #4787; *KA* #720.
Copies: HAR; *JNUL.


קונטרס

הואיל משה

כולל

שאלה ותשובה

— בענין שו"ב —

שאסר ע"ע בנדר ע"ד רבים שלא לשחוט.

מאתי

משה בלאאמ"ו מו"ה ישׁשכר בעריש נ"י ווייַנבערגער

רב ואב"ד בבית המדרש הגדול א"א

— פה נויארק יע"א —

תרנ"ה

דרוק פון עמיל העלד, 242 2טן סטריט נויארק.

Courtesy of the Jewish National University Library

This responsum, authored on 25 June 1895, defends a *shohet* who was denied work by Melekhet Hakodesh, a union for New York *shohatim*. See Berman, 322; *OZ*, 350; Kaganoff (1989-90), 56; Sarna (1982), 24.

For biography, other works and references: see #572.

1106 איכה רבתי

קינה היא ותהי לקינה על הבלי "המשכילים" עמי הארץ, מספרי ספורים, רבנים (דאקטארן) ורבנים "קטנים", בארץ החדשה. מאת נ-חשמ"ל

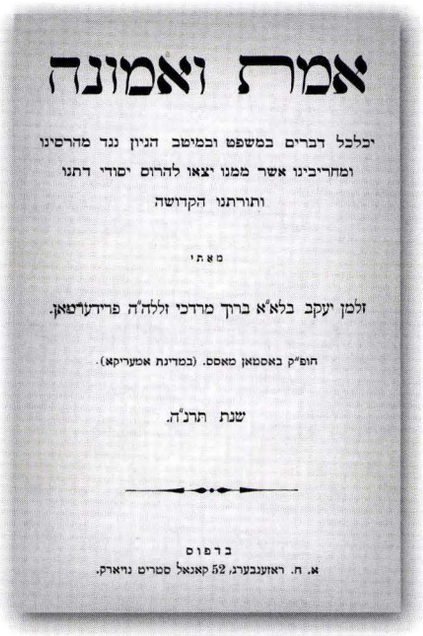
Author: [N-Hashmal, Nehemiah Samuel Libowitz {Leibowitz}] נ-חשמ"ל [נחמיה שמואל ליבאוויטש, ליבאוויטץ, ליבוביץ, פנחס בן אמתי, בן-יצחק, מאיר זיוו]
Author's father: יצחק
16 pp. + wrappers 18mo
New York, 5655/1895
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: half title; "איכה רבתי מאת נ-חשמ"ל".
Title page (p. 1): English; extended writing.
Includes: dedication to Talmudic literature (p. 3); preface (p. 4).
BHB1; I. Davidson (1907) #156; *JA* #4872.
Copies: HAR; HUC; JNUL; *YGC.

This volume, "on the decline of Talmudic studies in America" (*JA*), specifically criticizes #574 (pp. 10-12n). "Only one hundred copies were printed and they are not for sale" (p. 1).

For biography, other works, approbations granted and references: see #253.

1107 ספר אמת ואמונה

יכלכל דברים במשפט ובמיטב הגיון נגד מהרסינו ומחריבנו אשר ממנו יצאו להרוס יסודי דתנו ותורתנו הקדושה


אמת ואמונה

יכלכל דברים במשפט ובמיטב הגיון נגד מהרסינו
ומחריבינו אשר ממנו יצאו להרוס יסודי דתנו
ותורתנו הקדושה

מאת

זלמן יעקב בלא"א ברוך מרדכי זללה"ה פרידערמאן.

הוצ"ק באסטאן מאסס. (במדינת אמעריקא).

שנת תרנ"ה.

בדפוס
א. ח. ראזענבערג, 52 קאנאל סטריט נויארק.

Author: S[olomon]. [Zalman] J[acob]. Friederman יעקב [שלמה] זלמן פרידערמאן [פרידרמאן, פריעדערמאן]
Author's father: ברוך מרדכי
[3], 90, [1] pp. 8vo
New York, 5655/1895
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. [1]): extended writing.
Includes: preface (p. 1-6); postscript (p. 90); errata (p. [1]); footnotes.
Approbations (pp. [2-3]): R. Jacob Joseph of New York (20 June 1895); R. Hayyim Jacob Widrewitz of New York; Hayyim Shalom Shachor of Boston (23 May 1895).
BHB1; *JA* #4831; *KA* #59.
Copies: HAR; HUC (defective); JNUL; LUB; *YGC.

This anti-Reform polemic, directed specifically against a "heretic" (p. 3) who had penned two articles in *העברי* (1894), nos. 15, 18 [#903], was completed on 16 May 1895 (p. 90). Friederman intended this to be the first part of a larger work (p. 90), but no more volumes appeared. The back board bears an English title ("Truth and Faith A Treatise for the Vindication of the Principles of our holy Law, against their opponents, in a scientifical [*sic*] way") and the author's address (19 Stillman St., Boston). Friederman only had ten copies left in 1903; they cost one "ר"ט" (Reichsthaler?) each (adv. in *בית ועד לחכמים*, no. 1, p. 5 [#591]). *KA* contains an extended review; also see #947, p. 54. See Caplan (2002), 171, 174.

For biography, other works, approbations granted and references: see #711.

1108 תורה אור.
זה ספר תולדות ותקנות של חברת מרביצי תורה וישיבת אור החיים
ORGANIZATION & CONSTITUTION OF THE JEWISH RABBINICAL HIGH SCHOOL ASS'N.

Author: [Moses Weinberger] [{משה ווינבערגער {ווויינברגר]
Author's father: [ישׁשכר בעריש]
3-13, [1] pp. + wrappers 12mo
New York, [5656/1896]
Printer: Held and Kestenbaum, 242 2nd St.
Front wrapper (p. 1): border; English; extended writing.
Includes: adv. for #762 (p. [1]).
BHB1; *JA* #5057; E. R. Malachi (1944b) #5; *KA* #872.
Copies: HAR; HUC; JNUL; *YGC.
First advanced yeshivah in America.


תורה אור.
זה ספר תולדות ותקנות
—של—
חברת מרביצי תורה וישיבת
אור החיים.
נוסדה בחודש מרחשון תרנ"ו לפ"ק
פה נויארק יע"א.
ORIGINATION & CONSTITUTION
OF
The Jewish Rabbinical High School
Ass'n.
FOUNDED
OCTOBER 5656.
NEW YORK.
בדפוס של השותפים
העלד עם קעסטענבוים, 242 סעקאנד סטריט,
נוי יארק.

This pamphlet contains the constitution of Yeshivat Or Hahayyim (Jewish Rabbinical High School), founded by Weinberger in October of 1895 on New York's Lower East Side. It was the first attempt to establish a European-style yeshivah devoted entirely to traditional Jewish studies. The school had three divisions, the highest leading to ordination. "We do not charge tuition to those willing to devote all their time to learning; we even help them financially. From them we hope to produce rabbis and teachers for the Jews" (p. 9). Recognizing that American youth also desired secular knowledge, Weinberger permitted minimal time for secular studies. Sherman, 215 records that the yeshivah "never opened," but the constitution reports that sixty students were enrolled in the lowest division and that almost another twenty studied Mishnah and Talmud (pp. 10-11). "Except for [the constitution] ... virtually nothing is known about the yeshivah ... It is evident that a primary function [of this pamphlet] ... was to provide Yeshivat Or ha-Hayyim with a public relations document for fundraising and recruitment purposes ... The anonymous pamphlet was obviously authored by Weinberger (the Hebrew style, vocabulary, and syntax are unmistakably his)" (Leiman [1990], 77, 88n14, 88n20). For a sermon that Weinberger delivered at the yeshivah on Hanukah (Dec. 1895-Jan. 1896), see #762, pp. 84-6. Leiman (1990), 88n29 records the imprint date as 1895, but we record 5656/1896 because the advertisement is dated Tevet 5655 (18 Dec. 1895-15 Jan. 1896). For an English translation of this pamphlet, see Leiman (1990). See Gurock (1988), 260n14.

For biography, other works and references: see #572.

1109 Consecration Service

Synagogue of the Spanish and Portuguese Congregation Shearith Israel in the City of New York ... Iyar 18, 5667-May 19, 1897

15, [1] pp. 4to
New York, 1897
Printer (p. [1]): Press of Philip Cowen
Title page (p. 1): English only; extended writing.
Graphics: photograph (p. 2).
Other languages: English (translation on facing pages).
Pointed text.
BHB2; *JA* #5230; *KA* #595; Wachs #541.
Copies: HUC; JNUL; *YGC.

Shearith Israel moved into a new building on Central Park West in 1897 in order to be closer to a membership that had migrated uptown. Among those who participated in the consecration ceremony were R. Meldola de Sola of Montreal, R. Sabato Morais of Philadelphia and R. H. Pereira Mendes of New York (p. 15). The officers are listed on p. 3. Wachs records a Hebrew title ("סדר העבודה לחנוכת הבית לק"ק שארית ישראל"). On the new building, which continues to be used in the twenty-first century, see De Sola Pool and De Sola Pool, 67*ff*; Wischnitzer, 95, 97, 99, 100 (with pictures). On Shearith Israel, see #35.

1110 תכתב זאת לדור אחרון

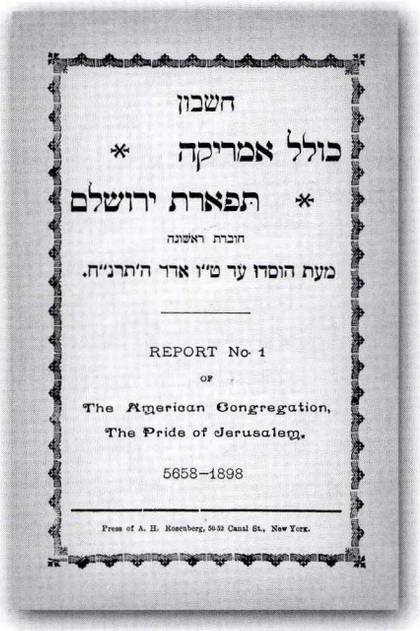
ציור נאמן ממצב ספרותנו בארץ החדשה ויחס עם-הספר אליה

Author: [Samuel Benjamin Schwartzberg] [שוורצברג] שווארצבערג [בנימין] [שמואל]
Author's father: יהודה ליב
33 pp. + wrappers 8vo
New York, 5658 [1898]
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Title page (p. 1): identical to f.w., without border.
Includes: dedication to H. D. Birkhahn (p. 3); errata (p. 33).
BHB1; *JA* #5473; *KA* #886.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Schwartzberg published this pamphlet following the failure of *נר המערבי* [#908], a Hebrew periodical he edited. In it he "poured forth a bitter complaint against 'the people of the book' for their indifference to Hebrew and its literature ... [He] draws a dark picture of the state of Hebrew culture and literature in this country" (Waxman). *תכתב זאת לדור אחרון* remains an important source on *נר המערבי*. For critiques of *תכתב זאת לדור אחרון*, see #947, p. 52; *הפסגה* 6.4 (11 Nov. 1898), 8; #947, p. 52. See Berkowitz (1964), 59; Hapgood; Kabakoff (1971), 169.

For biography, other works and references: see #908.

1111 חשבון כולל אמריקה תפארת ירושלים


חשבון
כולל אמריקה *
תפארת ירושלם *
חוברת ראשונה
מעת הוסדו עד ט"ו אדר ה'תרנ"ח.

REPORT No. 1
OF
The American Congregation,
The Pride of Jerusalem.
5658–1898

Press of A. H. Rosenberg, 50-52 Canal St., New York.

Author: [Judah David Eisenstein] [יהודה דוד אייזענשטיין {אייזנשטיין}]
Author's father: זאב וולף
New York, 5658/1898-5660/1900
BHB1 (nos. 1-2); *KA* #332; *JA* #S461 (nos. 1-2).
Copies: HAR (no. 2); JNUL (nos. 1-2); LUB; *YGC.

NO. 1 (until 9 Mar. 1898)
18 pp. + wrappers 8vo
New York, 5658/1898
Printer (f.w.): A. H. Rosenberg, 50-52 Canal St.
Front wrapper: border; English; extended writing; "חשבון כולל אמריקה תפארת ירושלים ... Report No. 1 of the American Congregation Pride of Jerusalem."
Title page (p. 1): extended writing.
Includes: memorial to R. Moses Judah Joshua Leib Diskin (p. 1); preface (pp. 2-4); postscript (pp. 17-8); list of directors (p. 18).

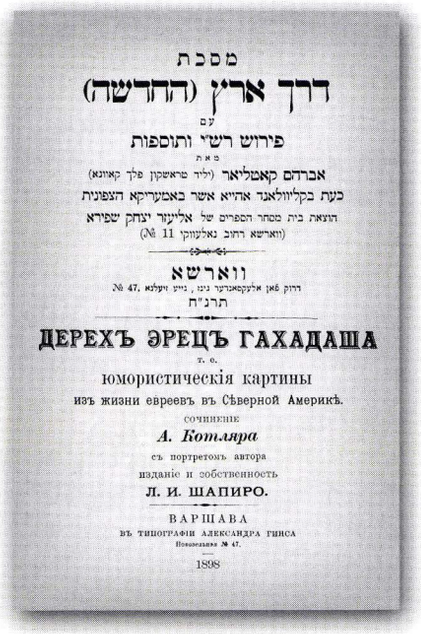
NO. 2 (9 Mar. 1898 to 25 Feb. 1899)
19, [1] pp. 8vo
New York, 5659/1899
Printer: A. H. Rosenberg, 50 Canal St.
Title page (p. 1): extended writing.
Includes: preface (pp. 2-3).

NO. 3 (25 Feb. 1899 to 14 Feb. 1900)
12 pp. 8vo
New York, 5660/1900
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): English; extended writing.
Includes: preface (pp. 2-3).

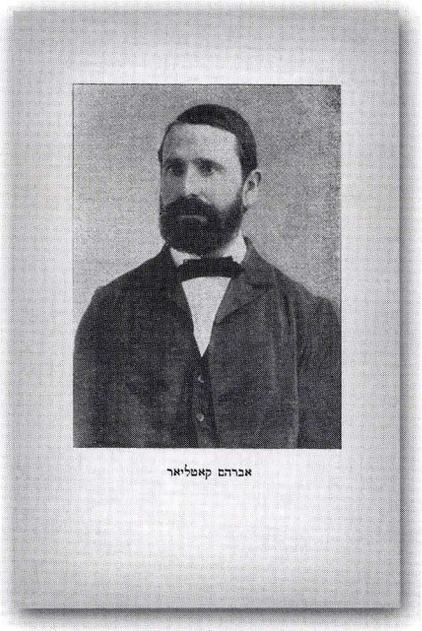
Eisenstein, the director of Kollel America, published these pamphlets to publicize its income and expenditures and to refute critics. On the history of Kollel America, see no. 1, pp. 2-4; no. 2, pp. 2-3; no.3, pp. 2-3). Its New York address was "C/O Rabbi H. Hochstein, 183 East Broadway" (no. 2, p. [1]). The address of the printer for no. 1 is also recorded as 52 Canal St (p. 1). As *BHB1* notes, "תפארת ירושלים" does not appear in the title on the title page of no. 1, but the title on the front wrapper of the YGC copy (not recorded by *BHB1*) contains these words. *BHB1* records a wrapper for no. 2 with an English title. For the income and expenditures from Heshvan 1901 to Elul 1903, see *חשבון הכנסה והוצאה מכולל אמעריקא* (Jerusalem: Samuel Halevi Zuckerman, 5663 [1903]). On Kollel America, see #1113.

For biography, other works and references: see #205.

1112 מסכת דרך ארץ החדשה
עם פרוש רש"י ותוספות


מסכת
דרך ארץ (החדשה)
עם
פירוש רש"י ותוספות
מאת
אברהם קאטליאר (ליד מראשקן פלך קאוונא)
כעת בקליוולאנד אהייא אשר באמעריקא הצפונית
הוצאת בית מסחר הספרים של אליעזר יצחק שפירא
(ווארשא רחוב נאלעווקי 11 №)
וואַרשא
דרוק פֿאן אלעקסאנדער גינז, נייע זיעלנא №. 47
תרנ"ח
ДЕРЕХЪ ƏРЕЦЪ ГАХАДАША
т. е.
юмористическія картины
изъ жизни евреевъ въ Сѣверной Америкѣ.
сочиненіе
А. Котляра
съ портретомъ автора
изданіе и собственность
Л. И. ШАПИРО.
ВАРШАВА
ВЪ ТИПОГРАФІИ АЛЕКСАНДРА ГИНСА
Новолипки № 47.
1898

Author: [Abraham Kotlyar {Kotlar}] [קוטלר] אברהם קאטליאר
Author's father: מיכאל
[7], 5-39 pp. 8vo
Warsaw, 5658/1898
Publisher: Isaac Eliezer Shapira, 11 Nalewki St.
Printer: Alexander Ginz, 47 Naye Zielna
Title page (p. [2]): Cyrillic, extended writing.
Includes: copyright, 1898 (p. [3]); errata (p. 4); preface (p. 6).
Approbations (pp. 1-3, 5-6): R. Zadoc Kohn of Paris (14 Dec. 1898); Alliance Israelite Universelle (9 Dec. 1898); Dr. Aaron Hahn of Cleveland (23 Apr. 1899); Ephraim Deinard (from #947, p. 52); *Volksfreund* (9 Dec. 1898); *Volksadvocate and Herald* (17 Feb. 1898); Samuel Benjamin Schwartzberg of New York; Abraham Moses Lunz of Jerusalem (3 Jan. 1899); R. Abraham Dov Dobsewitch of Cleveland (28 Aug. 1895); R. Dov Aryeh Friedman of Cleveland (3 Apr. 1897); Zev Wolf Schur.
Graphics: portrait of author (p. [1]).
BHB1; I. Davidson (1907), 227 (#142); *KA* #514.
Copies: HAR; HUC; JNUL; *YGC.


אברהם קאטליאר

This Talmudic parody was first published in book form in 1893 [#1099]. Kotlyar expanded it from three chapters to seven in the 1898 edition [#1112], which was set in the traditional layout of the Talmud and contains additional satires on American Jewish life modeled on the *Haggadah, Akdamut* and High Holiday *piyyutim.* The list of approbations recorded by *BHB1* varies slightly from the YGC copy. In the 1898 edition, Kotlyar stressed that *מסכת דרך ארץ החדשה* was originally published in 1891, prior to Rosenzweig's parody of the same genre [#1098]. For a review, see *הפסגה* 5.37 (8 Jul. 1898), p. 8 [#900].

For biography, other works and references: see #1099.

1113 ספר התקנות
של כולל אמריקה תפארת ירושלים


ספר התקנות

של

כולל אמריקה תפארת ירושלים

פתוח תפתח ידך לאחיך לעניך ולאביונך
בארצך. (דברים ט"ו, י"א).
עניי עירך וענוי עיר אחרת עניי עירך
קודמין. (ב"מ ע"א).
אלה יהודה זכאה חולקה באן רוסי
בתוי למשרי מדורא באראנא קדישא.
(ספר חזהר ויקרא אחרי מות).

התקנות האלה נתקבלו באספה בנויארק, בסוטצש"ק, ב' בסלו
שנת תרנ"ח לפ"ק
(התקנות האלה נעתקים ללשון אנגלית ויהודית).

נ ו י א ר ק
1898.

בדפוס א. ה. ראזענבערג, 52 קאנאל סטריט, נויארק.

Author: [Judah David Eisenstein] [{איזנשטיין} יהודה דוד אייזענשטיין]
Author's father: זאב וולף
[6], 10 pp. + wrappers 12mo
New York, 5658/1898
Printer: A. H. Rosenberg, 52 Canal St.
Front wrapper: border; extended writing.
Includes: adv. for #908 (f.w.v.); preface, by Eisenstein (pp. [5-6]); adv. (b.w.r.).
Approbations (pp. [1-4], 10): R. Moses Judah Joshua Leib Diskin of Jerusalem (23 Sept. 1897); R. Jacob Joseph of New York (13 Sept. 1896); Edwin S. Wallace, United States Consul in Jerusalem (22 Jan. 1897).
Other languages: English (pp. [3-4] and Yiddish (b.w.r.).
BHB1; *JA* #5402; *KA* #980.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The Jewish population of the Land of Israel under Ottoman rule was divided according to national origin into various *kollelim* (Rumanian, Hungarian, Suwalki, etc.)—at least twenty-eight by the end of the nineteenth century. American expatriates, however, were too few in number to establish their own *kollel*. The primary importance of the *kollel* was its economic nature, as the members of each one received the charitable funds collected (particularly by special emissaries and from Meir Ba'al ha-Nes charity boxes) in the respective countries of origin. Since American Jews in the Land of Israel were not organized as a distinct entity, they were unable to receive funds collected in America (which were distributed among the various *kollelim*) and they thus lacked any social and economic power. With the hope of becoming the legal beneficiary of funds collected in America and improving their position, in 1896 they established Kollel America Tiphereth Jerusalem with the support of R. Moses Judah Joshua Leib Diskin (not an American expatriate). The established *kollelim* opposed the American initiative, arguing that American expatriates were not really Americans, but rather Lithuanians, Rumanians, Hungarians, etc. who happened to arrive in the Land of Israel via America and thus had no right to constitute themselves as a distinct national *kollel*. The American branch of Kollel America Tiphereth Jerusalem was chartered in 1897 and Eisenstein became its head soon after. To publicize the *kollel*'s finances and refute critics he published #1111. For an advertisement for Kollel America, see #908, vol. 2, no. 4, p. [4]. For polemics against it, see #1180, pp. 27*ff*; *ירושלים תתן קולה* (broadside, Jerusalem, 1897). On Kollel America, see Fishbane; *OZ*, Eisenstein (1961), 63; 82-6, 96, 354-6; *אספקלריא*, no. 2, p. [1] [#918]; *והצדיקו! את הצדיק* (Jerusalem: *s.n.*, 5696 [1896]); *The Golden Book ספר הזהב* (Jerusalem: Merkaz, 5691/1930). On *kollelim*, see *EJ* (s.v. "Kolel").

This pamphlet contains the constitution of Kollel America, adopted on Nov. 27 1897 (p. [1]), and a list of officers. On Eisenstein's authorship, see *OZ*, 83, 367. *BHB1* and *JA* collate [4], 10 pp. The title page records that the constitution was translated into Yiddish and English. These translations were published as *Constitution of the American Congregation, The Pride of Jerusalem; or, "Kollel America Tiphereth Jerusalem"* (New York: Press of Philip Cowen, 1898) [*JA* #5400] and *קאנסטיטוציאן פון כולל אמריקה תפארת ירושלים* (New York: A. H. Rosenberg, [1898?]) [*JA* #5401]. For the revised constitution of 1924, see #1186.

For biography, other works and references: see #205.

1114 מזמרת הארץ
American National Songs in Hebrew

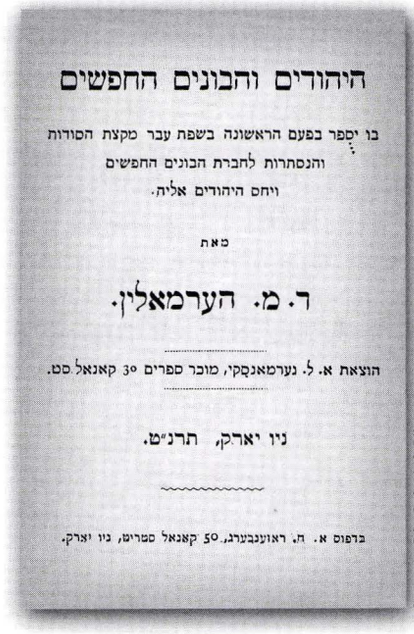
Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
[20] pp. + wrappers 4to
S.l., [1898]
Publisher/printer: *s.n.*
Front wrapper: art; border; English; extended writing.
Title page (p. [1]): half title.
Includes: dedication to "Mayer Sulzberger, embodying all that is good in American Judaism" (p. [2]); preface, in English (p. [3]); copyright, 1898, by Rosenzweig (p. [20]).
Other languages: English translation.
Music (pp. [17-20]).
Pointed text.
BHB1; *JA* #5465; *KA* #457.
Copies: HAR; HUC (defective); JNUL; LUB; *YGC.

This booklet contains the English text and Hebrew translation of "My Country, 'Tis of Thee," "Columbia, The Gem of the Ocean, or the Red, White and Blue" and "The Star Spangled Banner." Appended are the musical arrangements and transliterations with the "Ashkenazic reading according to Weintraub's method" (p. [20]). The Hebrew translations originally appeared in *העברי* [#903]. "What [is] more appropriate than that the songs that have thrilled American hearts should be rendered in the tongue of the first people, who spoke the word 'Liberty'? ... all I have done with the patriotic songs has been to restore them to their original tongue. I found the language to be that of Scriptures. The oldest and youngest nations thinking in the same vein ... all that was best in the Jewish nation is now the possession of the American nation to be developed and cultivated for the benefit of all humanity ... My earnest hope is that these songs ... will be adopted in Synagogues and Sabbath schools" (p. [3]). The imprint date is recorded based on the copyright. The front wrapper is adorned with an American flag. For a review, see #947, p. 50. *מזמרת הארץ* twenty-five cents (*קדימה*, b.w. [#911]). *KA* records, "I have heard that it was printed a second time, but I have not seen it." On this work and its context within the great patriotic fervor demonstrated by Jews in the wake of the Spanish-American War, see Kabakoff (1966), 229-30; Kabakoff (1978), 255-8, 260.

For biography, other works, approbations granted and references: see #412.

1115 היהודים והבונים החפשים

Author: [David Moses Hermalin] [הרמלין] הערמאלין [משה] [דוד]
Author's father: אברהם אבא
27 pp. + wrappers 18mo
New York, 5659 [1899]
Publisher: A. L. Germansky
Printer: A. H. Rosenberg, 50 Canal St.
Front wrapper: extended writing.
Title page (p. 1): identical to f.w.
Includes: memorial to father (p. 3); preface (pp. 5-10).
BHB1; *KA* #346.
Copies: HAR; HUC; *LOC; LUB.


היהודים והבונים החפשים

בו יספר בפעם הראשונה בשפת עבר מקצת הסודות והנסתרות לחברת הבונים החפשים ויחס היהודים אליה.

מאת

ד. מ. הערמאלין.

הוצאת א. ל. גערמאנסקי, מוכר ספרים 3o קאנאל סט.

ניו יארק, תרנ"ט.

בדפוס א. ה. ראזענבערג, 50 קאנאל סטריט, ניו יארק.

Courtesy of the Lubavitch Library

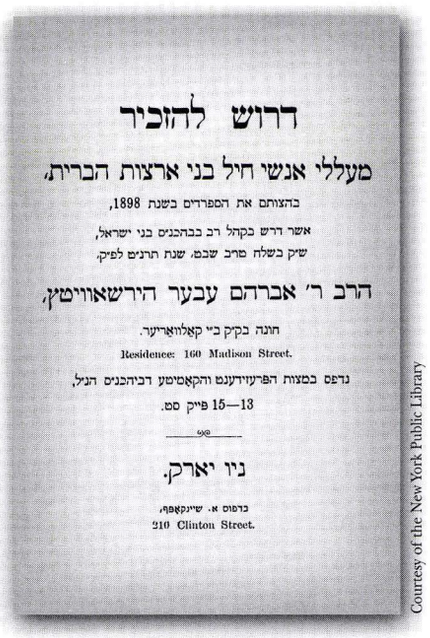
"In this book is related for the first time in Hebrew some of the secrets and mysteries of the Freemasons and the relationship of the Jews to them" (p. 1). Hermalin, who was himself a high-ranking Mason, investigated the subject to determine whether it was proper for Jews to join the fraternity (pp. 5-10). There are numerous references to masonry in America. On a Orthodox rabbi (unnamed) who was the head of a Masonic lodge in New York, see p. 8.

For biography, other works and references: see #25.

1116 דרוש להזכיר

מעללי אנשי חיל בני ארצות הברית, בהצותם את הספרדים בשנת 1898 אשר דרש בקהל רב בבהכנ"ס בני ישראל, ש"ק בשלח טו"ב בשבט, שנת תרנ"ט לפ"ק

Author: A[braham] .E[ver]. Hirschowitz [Hirshowitz] [עבער] אברהם עבר הירשאוויץ, הירשוביץ]
Author's: [שלמה] שמואל
[1], V, <7, [1]> pp. 12mo
New York, [5659/1899]
Printer: A. Sheinkopf, 210 Clinton St.
Title page #1 (p. [1]): English; extended writing.
Title page #2 (p. 1): English; extended writing; "Jewish Patriotism and its Martyrs in the Spanish-American War 1898. A Sermon Delivered at the Synagogue Sons of Israel, 13-15 Pike Street, New York. On Sabbath Morning, the 17th of Shebat, 5659. January 28th, 1899, by Rabbi A.E. Hirschowitz. Translated by a Russian American Hebrew."
Includes: a.a. (160 Madison St.) (p. [1]).
Other languages: English (pp. <1-7, [1]>).
BHB1; *JA* #5588; *KA* #178.
Copies: *NYPL.


דרוש להזכיר

מעללי אנשי חיל בני ארצות הברית,

בהצותם את הספרדים בשנת 1898,

אשר דרש בקהל רב בבהכנ"ס בני ישראל,

שק בשלח טרב שבט, שנת תרנט לפק,

הרב ר' אברהם עבער הירשאוויטץ,

חונה בקק בי קאלומבריעה.

Residence: 160 Madison Street.

נדפס במצות הפרעזידענט והקאמיטע דכיהבנים הנ"ל,

בדפוס א. שיינקאפף,

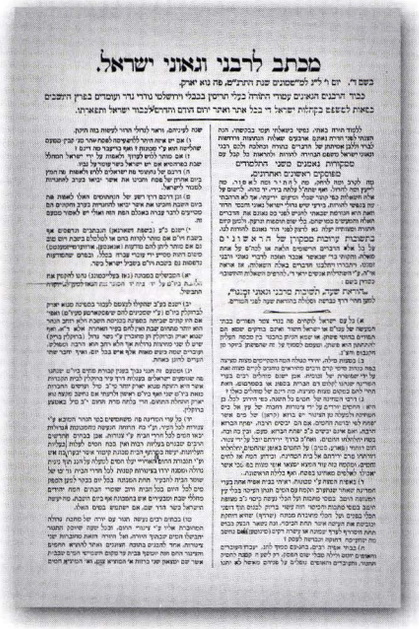
210 Clinton Street.

Courtesy of the New York Public Library

Hirschowitz delivered this sermon shortly after the Spanish-American War (1898). "Over eighteen centuries have elapsed since our people were driven from the holy land and scattered around the cardinal points of the earth, traveling from nation to nation and not a people or language ever received us as hospitably and with as wide opened arms as the American people ... for such beneficence of this country, our religious law impels us with the patriotic duty, to seek for the peace and weefare [*sic*] of this country forever ... reward rebounds to these United States for so goodly sheltering our ancestors from their persecutors, the Spaniards, enemies of light ... Now with such fervent appreciation for hospitable treatment inherent in us, when this country is preparing for war against the cruel enemy ... The youth of Israel true to their fame of heroism, freely volunteered in the response to the Call to Arms ..." (pp. <3-7>). An English translation follows the Hebrew text. Hirschowitz delivered this sermon on the Sabbath designated for appeals to raise funds for a national monument in memory of soldiers killed in action. Following his sermon, Cantor Israel Kuper recited a prayer for the government, chanted Psalms and led a prayer in memory of the soldiers who died in the war (on Kuper, see Zausmer [1957], 72). For a letter from Isaac M. Wise, Julius Freiberg and Joseph Silverman requesting that all synagogues conduct a service on that Sabbath, see p. <[1]>. This pamphlet is not mentioned by Kabakoff in his discussion of patriotic Hebrew literature on the Spanish-American War (Kabakoff [1978], 250-68).

For biography, other works and references: see #531.

1117 מכתב לרבני וגאוני ישראל


מכתב לרבני וגאוני ישראל.

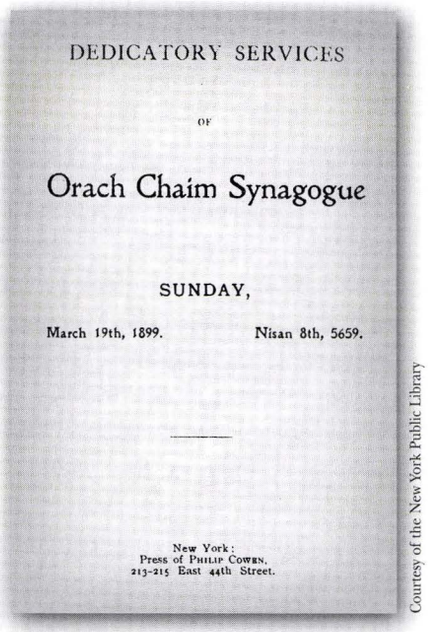
Author: [Dov] B. [Bernard, Baer]. Abramowitz דוב בער אבראמאוויטץ [אבראמאוויץ, אברמוביץ]
Author's father: אברהם מנחם
[3] pp. Fo.
New York, 18 Iyar 5659 [28 Apr. 1899]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title
Includes: a.a. (169 E. Broadway) (p. [3]).
Copies: *YGC.

This open letter to "the rabbis and sages of Israel" contains a list of "forty urgent questions" on Jewish law pertaining to Jewish life in America. They deal with: clothing made from a combination of wool and linen (*sha'atnez*); performing *metzitzah* with a "sponge or rag" instead of a "glass tube"; baking bread on the last day of Passover; poor working conditions in matzah factories; converting churches into synagogues; forbidden oils; the rabbinate in America; the status of kitchen utensils made by non-religious Jews; and using plumbing water for *mikva'ot*. Among the questions are many that deal with the laws of Sabbath and holidays (carrying in Manhattan, using electric lights, riding bicycles and elevators, water towers, the Brooklyn Bridge and *tehum Shabbat*, burials, bread baked by Sabbath desecrators, reading or advertising in Yiddish newspapers printed on the Sabbath and riding ferries between Manhattan and Brooklyn on the Sabbath).

For biography, other works, approbations and references: see #584.

1118 Dedicatory Services

of Orach Chaim Synagogue Sunday, March 19th, 1899. Nisan 8th 5659.


DEDICATORY SERVICES
OF
Orach Chaim Synagogue
SUNDAY,
March 19th, 1899. Nisan 8th, 5659.
New York:
Press of Philip Cowen,
213-215 East 44th Street.

Courtesy of the New York Public Library

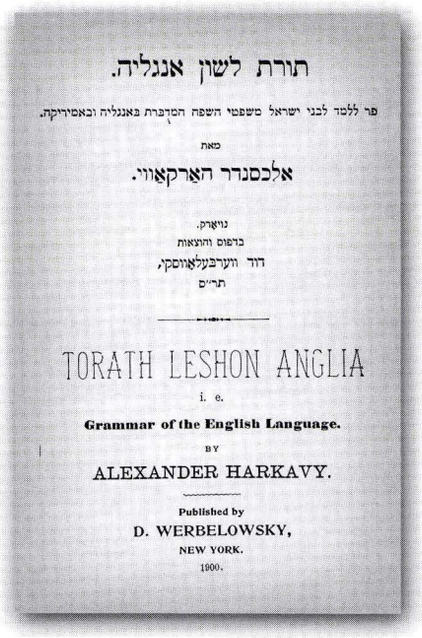
[4], 15, [2] pp. 8vo
New York, [5659/1899]
Printer: Philip Cowen, 213-215 East 44th St.
Title page #1 (p. [4]): English only; half title.
Title page #2 (p. 1): English only.
Includes: list of officers (pp. [2-3, 1]).
Graphics: illustrations of Orach Chaim (pp. [1], [2]).
Other languages: English (translation).
Pointed text.
JA #5632; *KA* #401; Wachs #559.
Copies: *NYPL (microfilm).

This pamphlet contains the liturgy for the dedication of a building by New York's Orach Chaim congregation in 1899 at 221-223 E. 51st St. The services were conducted by Rev. W. Cooper, Rev. Dr. M. J. Peikes and Dr. J. D. [I.D.] Sapir. Sermons and addresses were delivered by S. W. Heller, R. Henry W. Schneeberger and Henry Pereira Mendes. For the opening address of R. Bernard Drachman, see pp. 2-3. Our collation is based on a microfilm copy that most likely duplicated certain pages (the same list of officers appears three times and the same illustration appears twice).

1119 תורת לשון אנגליה

ספר ללמד לבני ישראל משפטי השפה המדברת באנגליה ובאמריקה

Torath Leshon Anglia i.e. Grammar of the English Language


תורת לשון אנגליה.

ספר ללמד לבני ישראל משפטי השפה המדברת באנגליה ובאמריקה.

מאת

אלכסנדר האַרקאַווי.

נויארק.
בדפוס והוצאות
דוד ווערבעלאָווסקי,
תר״ס

TORATH LESHON ANGLIA

i. e.

Grammar of the English Language.

BY

ALEXANDER HARKAVY.

Published by
D. WERBELOWSKY,
NEW YORK.
1900.

Author: Alexander Harkavy אלכסנדר הארקאווי [הרכבי]
Author's father: יוסף משה
80 pp. 8vo
New York, 5660/1900
Publisher: D. Werbelowsky
Title page (p. 1): English.
Includes: copyright, by Harkavy, 1894 (p. 2); preface (Nisan 1893) (p. 3); errata (p. 4); table of contents (pp. 5-6).
Other languages: English.
BHB2; *JA* #5750; Rappel (1993) #269; Rappel (1995) #ה91; *הארקאוו׳ס ביא-ביבליאגראפיע*, 12.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This textbook is "tailored for the benefit of those who know Hebrew and want to learn the laws of the English language" (p. 3). It cost fifty cents (adv. in Libowitz, *אוצר החכמה והמדע* [#904], p. 2). *JA* misrecords the publisher as "B. Werbelowsky." For a review, see #906, p. 27. An earlier edition is New York: A.Ferneburg, 5664/1894 [*JA* #4681; *KA* #876] (*הארקאוו׳ס ביא-ביבליאגראפיע* records the printer as David Werbelowsky).

For biography, other works and references: see #237.

1120 Appendix Neo-Hebraic Literature in America

A Hitherto Unnoticed Side of the Intellectual Activity of the Jewish People

Author: Bernard [Dov] Drachman [{דראכמאן} דוב דרכמן]
Author's father: בנימין
53- 139 pp. 8vo [E.p.]
[New York], [1900]
Printer: [Press of Philip Cowen]
Title page (p. 53): extended writing.
Includes: dedication to Joseph Blumenthal (p. 55); preface (15 Jan. 1901) (p. 57); note on transliteration (p. 58); introduction (pp. 59-61).
Other languages: English text.
Pointed text (pp. 101-11, 117-29).
JA #S211; *KA* #276.
Copies: JTSA; *YGC.

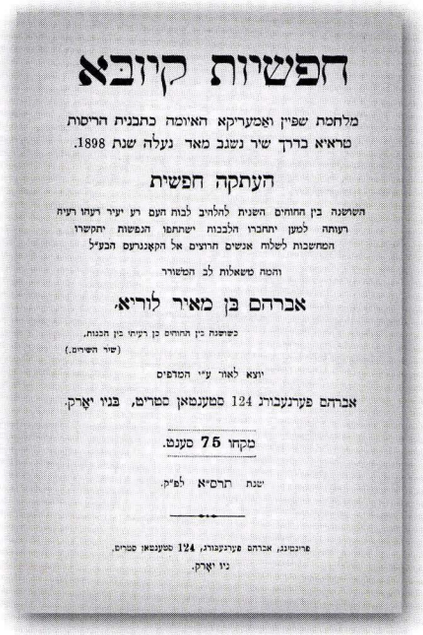
"The purpose of this essay ... is merely to call attention to the proportions to which the Neo-Hebraic literature of America has attained and to its importance ... that America has had any noteworthy share in that [modern] revival [of Hebrew], or that Hebrew literature on this continent has attained, in any degree, to respect-commanding proportions, is known to but few outside of its circle of upholders and readers. It may well surprise even scholars who, as a rule, confine their attention to their own specialties, to be informed that, with the exception of the physical and technical sciences, every branch of literature is to-day represented by Hebrew works of importance written and published in America. Indeed, when we consider the number and importance of these works, the lofty intellectual and literary qualities of some, the profound learning and scholarship of others, we must, I believe, come to the conclusion that the Hebrew literature of America is the most important part of American-Jewish literature in general, that it represents the best which the Jewish intellect in America has yet accomplished" (pp. 57, 60-1). This volume contains a survey of the various genres of American Hebrew literature and ten Hebrew selections with English translations (by R. Dov Pique, Aaron Zevi Friedman, Moses Aaron Schreiber, Sabato Morais, Isaac Rabinowitz, Menahem Mendel Dolitzky, Solomon Jacob Friederman, Zev Schur and A. H. Rosenberg). There is a reference to bibliographies of American Hebraica by Ephraim Deinard and Alexander Harkavy (p. 57); none by the former is known from such an early date, and none by the latter is known altogether. This work was published as an appendix to *Proceedings of the Seventh Biennial Convention of the Jewish Theological Seminary Association.* The rest of the volume is not related to Drachman's appendix.

For biography, other works, approbations granted and references: see #115.

1121 חפשיות קיובא

מלחמת שפיין ואמעריקא האיומה ... בדרך שיר ... העתקה חפשית

Author: Abraham Lewis [Luria, Lurie, Louis] אברהם לוריא
Author's father: מאיר
[4], 90 pp. + wrappers 8vo
New York, 5661/1901
Publisher: Abraham Ferneburg, 124 Stanton St.
Printer: Abraham Ferneburg, 124 Stanton St.
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Spanish American War. In Hebrew Poetry by Rev. Abraham Lewis."
Title page (p. [1]): identical to f.w.
Includes: table of contents (p. [4]); preface (pp. 2-3); acknowledgments (p. 90).
Approbations (pp. [2], 1, 3-4): J. A. Porter, secretary to President McKinley; Dr. Judah Halevi [Leopold] Zinsler; Abraham Joseph Markson.
Graphics: portrait of the author (p. [2]).
Pointed text (pp. 4-60).
BHB1; *KA* #326.
Copies: HUC; JNUL; LUB; *YGC.


חפשיות קיובא

מלחמת שפיין ואמעריקא האיומה כתבנית הריסות
טראיא בדרך שיר נשגב מאד נעלה שנת 1898.

העתקה חפשית

השוטנה בין התוחים השנית להלחיב לבוח העם רע יעיר רעתו רעית
רעותה למען יחחברו הלבבות ישחתמו הנפשות יחקשרו
המחשבות לשלח אנשים חרוצים אל הקאנגרעס הבעיל

והמה משאלות לב המשורר

אברהם בן מאיר לוריא.

בשושנת בין התוחים בן רעיתי בין הבנות.
(שיר השירים.)

יוצא לאור ע"י המרפים

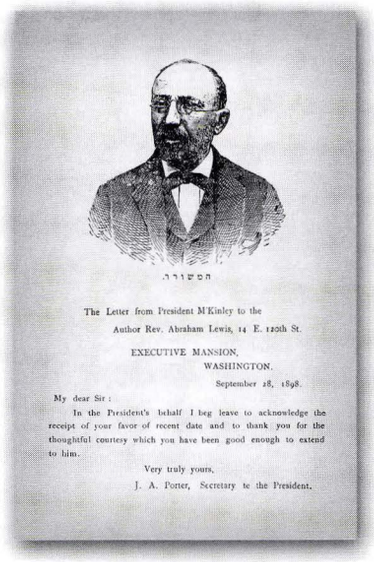
אברהם פערנבוים 124 סטענטאן סטריט, בנוי יארק.

מקחו 75 סענט.

שנת תרס"א לפ"ק.

פרינטינג, אברהם פערנבוים, 124 סטענטאן סטריט,
ניו יארק.

Luria composed this poem glorifying the American forces that fought in the Spanish-American War for the benefit of those who did not understand English. He included poems in honor of McKinley, General Alger and Secretary of the Navy Long arranged acrostically with the letters of their English names in the first column (p. [3]). Other poems memorialize Kalman Schulman and Michah Joseph Berdiczewsky (p. 60) and pay tribute to Bernard Drachman (p. 4; Drachman had, one year earlier, praised Luria's verse in #1120, p. 73). On Zinsler, Sender Jarmulowsky, R. Ben Sara (Kasriel Hersch Sarasohn?), Meir London (*not* the Socialist congressman; see #423), [Abraham Joseph or Abraham David?] Markson and Jacob Abramowitz, and for an advertisement, in verse, for Feingold and Spero's clothing store, see p. 90. Appended (pp. 61-89) is the second part of #423, which is a Zionist exhortation and a lament on the state of Hebraism in America. For a critique of religious observance in America, see pp. 79*ff*: "One is amazed how the faith here has been buried alive, piles of dirt have been heaped on it. On the Sabbath the stores remain wide open ... of ten Jewish merchants, only one closes. Rabbis chase after money and honor more than after Torah ... a boy following his bar mitzvah tosses his speech over his shoulder." Luria also criticizes young Zionist activists who stray from tradition. Markson's approbation is for #423. *חפשיות קיובא* cost seventy-five cents (f.w.). The nephew visiting from abroad whom Luria refers to on pp. 78-9 may have been M. H. Luria (see #432) or Jacob Luria (see #410). Luria did not earn a profit from any of his works, "and if you inquire of me why I continue to write? For the spirit!" (p. 3). On this "long and boring" work, see Kabakoff (1978), 257-8. For other references to McKinley or the Spanish-American War, see #441, #1027, #1114, #1116 and Kabakoff (1978), 254-8.


תפשורה

The Letter from President M'Kinley to the
Author Rev. Abraham Lewis, 14 E. 120th St.

EXECUTIVE MANSION,
WASHINGTON,
September 28, 1898.

My dear Sir:

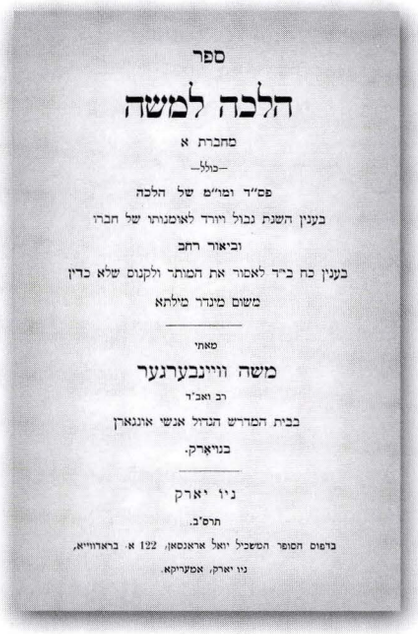
In the President's behalf I beg leave to acknowledge the receipt of your favor of recent date and to thank you for the thoughtful courtesy which you have been good enough to extend to him.

Very truly yours,
J. A. Porter, Secretary to the President.

For biography, other works and references: see #410.

1122 ספר הלכה למשה

מחברת א כולל פס"ד ומו"מ של הלכה בענין השגת גבול ... וביאור רחב בענין כח בי"ד לאסור את המותר ולקנוס שלא כדין משום מיגדר מילתא


ספר

הלכה למשה

מחברת א

—כולל—

פס"ד ומו"מ של הלכה

בענין השגת גבול ייורד לאומנותו של חברו

וביאור רחב

בענין כח בי"ד לאסור את המותר ולקנוס שלא כדין

משום מיגדר מילתא

מאתי

משה ווינבערגער

רב ואב"ד

בבית המדרש הגדול אנשי אונגארן

בנויארק.

ניו יארק

תרס"ב.

בדפום חסופר השטכיל יואל אראנסאן, 122 א. בראדוויא,

ניו יארק, אמעריקא.

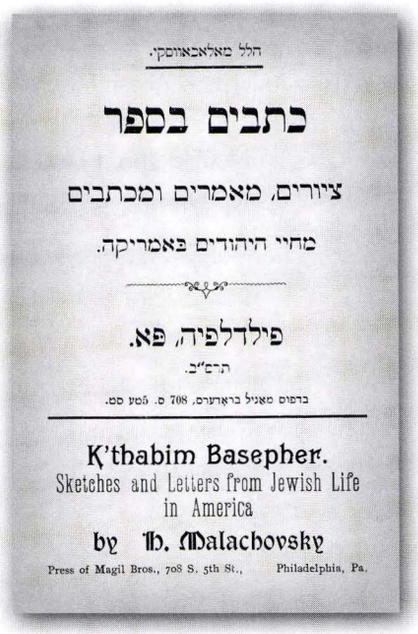
Author: M[oses]. Weinberger [ווינבערגער] משה
Author's father: ישכר בעריש
[11], 74 pp. + wrappers 8vo
New York, 5662 [1902]
Printer: Joel Aronson, 122 East Broadway
Front wrapper: extended writing.
Title page (p. [1]): identical to f.w.
Includes: author's note (Dec. 1902-Jan. 1903) (pp. [9]-2); memorial to father (p. 2); preface (Iyyar 1902) (pp. 3-6); a.a. (100 Ave. D) (p. 6).
Approbations (pp. [2-8]): R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (31 Oct. 1902); Eliezer Deitsch of Bonyhad, Hungary (26 Oct. 1902); R. Judah Altman of Csota, Hungary (10 Aug. 1892); Naphtali Hacohen Bein of Lemesany, Czechoslovakia [Hungary] (18 Nov. 1892).
KA #261.
Copies: HAR; HUC; LUB; *YGC.

Weinberger issued this responsum to permit the consumption of meat slaughtered by the United Dressed Beef Co. United's *shohatim*, who were members of the Melekhet Hakodesh union, were fired in 1896 for refusing to work overtime prior to a holiday. R. Hillel Hacohen Klein, who granted United its kashruth certification, backed the striking *shohatim* and refused to authorize the hiring of replacements. United subsequently hired its own *shohatim*, an action which led Klein to rule that it was forbidden to eat meat slaughtered at United. For a comparison of Torah scholarship in Europe and America, see p. 3. The responsum was authored on 25 May 1902 (p. 7). Pp. [2]-2 were printed later than the title page and the main text. (Some of the approbations are dated 5663 [1902-3] and some refer to having seen the work. Also, the printer announced that the author's father had died on 7 Jan. 1903, as the last quire was being printed.) Some pages are mispaginated. Weinberger had a few copies left in 1914 and was prepared to send a copy at no charge to whoever wanted one (#762, p. [3]). The title page of *ספר הלכה למשה* states that it is the first volume, but no more volumes appeared. *ספר הלכה למשה* should not be confused with #572, a different work by Weinberger with a similar title; Deinard miscataloged *ספר הלכה למשה* as a new edition of #572 (see #1130, p. 7). On the responsum and its context, see Gastwirt, 74-81.

For biography, other works and references: see #572.

1123 כתבים בספר
ציורים, מאמרים ומכתבים מחיי היהודים באמריקה
K'THABIM BASEPHER
Sketches and Letters from Jewish Life in America

Author: H[illel]. Malachovsky [Malachowsky, Malochowsky] הלל מאלאכאווסקי [מלאכאווסקי, מלאכובסקי, מלכובסקי]
[1], 98, [2] pp. + wrappers 8vo
Philadelphia, 5662 [1902]
Printer: Magil Bros., 708 South 5th St.
Front wrapper: English.
Title page (p. 1): identical to f.w.
Includes: table of contents (p. 2); memorial to parents (p. 3); errata (pp. [1-2]); adv. (p. [2]); a.a. (806 South 3rd St.) (p. [2]); footnotes.
Approbation (p. 4): Isaac Jacob Weissberg of Kiev (17 Mar. 1892).
Graphics: portrait of author (p. [1]).
BHB2; *KA* #382.
Copies: HAR; HUC; JNUL; LUB; *YGC.


הלל מאלאכאווסקי.

כתבים בספר

ציורים, מאמרים ומכתבים

מחיי היהודים באמריקה.

פילדלפיה, פא.

תרס"ב.

בדפוס מאגיל בראדערס, 708 ס. 5טע סט.

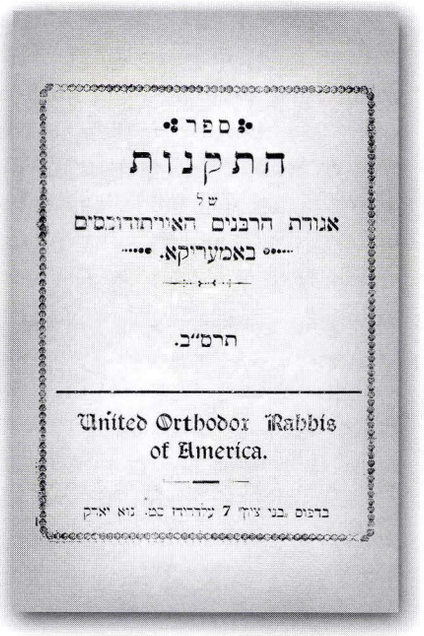
K'thabim Basepher.
Sketches and Letters from Jewish Life in America
by H. Malachovsky
Press of Magil Bros., 708 S. 5th St., Philadelphia, Pa.


לְמַזְכֶּרֶת יְרִידוּת

לִכְבוֹד הָעַלְמָה הַמִּישְׁכֶּלֶת וְהַמְּלֻמֶּדֶת
מָרַת מִרְיָם פְּרַיידְעַרַיִיךְ תִּחְיֶה
מֵאֵת הַמְּחַבֵּר.

This work contains: sketches of immigrant life in America; correspondence with Isaac Jacob Weissberg of Kiev, his father-in-law and a Hebraist; poetry (pp. 37, 79, 95-8); and articles from *המליץ* and *הפסגה*. Some of the contents are based on American themes and one article from *המליץ* contains a description of Philadelphia. Malachovsky announced that he was prepared to print his "שירי הלל" (p. [2]); it does not appear in *BHB1* or *KA*.

1124 ספר התקנות של אגודת הרבנים הארתודוכסים באמעריקא


ספר
התקנות
של
אגודת הרבנים האיירתודוכסים
באמעריקא.
תרס"ב.
United Orthodox Rabbis
of America.

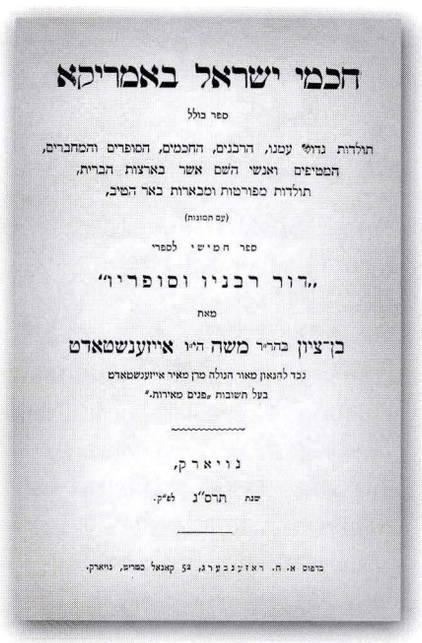
19, 24, 2, VI, [1] pp. 16mo
New York, 5662 [1902]
Printer: Zion Printing, 7 Eldridge St.
Title page #1 (p. 1): border; English.
Title page #2 (p. [1]): border; English only; "Constitution of the United Orthodox Rabbis of America."
Includes: appeal (p. 2).
Other languages: Yiddish; English.
BHB2; *KA* #976.
Copies: HAR; JNUL; LUB; *YGC.
First national Orthodox rabbinic organization in America.

This pamphlet contains the constitution of Agudath Harabbonim (Union of Orthodox Rabbis of the United States and Canada) in Hebrew and Yiddish and a list of the addresses of its members in English. It cost ten cents (p. [1]; adv. in *בית ועד לחכמים*, no. 1, p. [4]). For an advertisement, see *בית ועד לחכמים*, no. 2, p. 4 [#591]. For a second edition, see #1151.

Agudath Harabbonim, the first Orthodox rabbinic association in America, was founded in 1902. Only those who had studied in the great yeshivot of Europe and were ordained by rabbinic scholars were eligible for membership. On the 1903 conventions of Agudath Harabbonim, see #1128. For the early history of the organization, see Gurock (1996), index; Sherman, 225-36; *SYSRO*.

For biography, other works and references: see #25.

1125 חכמי ישראל באמריקא ...
ספר חמישי לספרי "דור רבניו וסופריו"


חכמי ישראל באמריקא
ספר כולל
תולדות נדוּפ עמנו, הרבנים, החכמים, הסופרים והמחברים,
המפיצים ואנשי השם אשר בארצות הברית,
תולדות מפורטות ומבארות באר היטב,
(עם תמונות)
ספר חמישי לספרי
„דור רבניו וסופריו"
מאת
בן־ציון בהרי"ר משה הי"ו אייזענשטאדט
נכד להגאון מאור הגולה מרן פאר אייזענשטאדט
בעל השובות „פנים מאירות."
נויארק,
שנת תרס"ג לפ"ק.

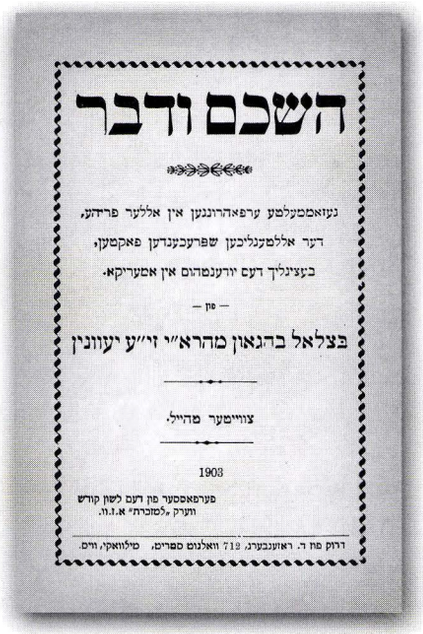
Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
112, [16] pp. 8vo
New York, 5663 [1903]
Printer: A. H. Rosenberg, 52 Canal St.
Title page (p. 1): extended writing.
Includes: preface (21 Aug. 1903) (pp. 4-9); footnotes.
Approbations (p. 3): (10 Aug. 1903) R. Jacob David Willowsky [Ridbaz] of Chicago; (9 Jan. 1903) R. Hillel Hacohen Klein; R. Adolf Radin (18 Jan. 1903).
Graphics: portraits (pp. [1-16]).
BHB1; *KA* #311.
Copies: HAR; HUC; JNUL; LUB; *YGC.

As opposed to other nations, which honor their scholars while they are still alive, the Jews, Eisenstadt complained, mistreat and slander their living scholars. Only when they die are these individuals accorded any respect, but by then is too late to write their biographies accurately. He thus published this biographical encyclopedia of contemporary American figures. It is "the first and only work written in Hebrew on the history of American Jewish literature and authors—an even greater future can be seen, for it will serve as the cornerstone for the development of Jewish history in the land of Columbus" (p. 7). It includes contributors to all genres of Hebrew literature and scholarship and there are many entries on rabbis. It contains a sample of the poetry of Abraham Luria (p. 112) and portraits of R. Jacob Joseph (p. [1]), R. Hayyim Shraga Brodsky, Abraham Ever Hirschowitz (p. [2]), R. Bernard Drachman, R. Shalom Elhanan Jaffe, R. Jacob David Willowsky [Ridbaz] (p. [3]), Prof. S[olomon]. Schechter, Kasriel Zevi Sarasohn (p. [4]), Dr. Adolph Radin, Dr. Isidor Singer, Herman Rosenthal (p. [5]); Zevi Hirsch Masliansky, Moses Hacohen Reicherson (p. [6]); Nehemiah Samuel Libowitz (p. [7]); R. Y. Z. Firedman [Zalman Jacob Friederman?], R. Zevi Hirsch Lass, Dr. Morris Wechsler (p. [8]); Moses Goldman, M[ordekhai]. Z[e'ev]. [Max] Raisin, Jacob Zalman Raisin (p. [9]); Solomon Rosenthal, Samuel Benjamin Schwartzberg, Hillel Malachowsky (p. [10]), Ezekiel Leavitt (p. [11]), Judah David Eisenstein, Zevi Hirsch Bernstein, Aaron Dov Dobsewage (p. [12]), Avner Tannenbaum, Prof. George Selikovitsch (Sambatyon), Max Bokansky (Ben Porat), Jonah (John) Polio (Ben Amitai) (p. [13]), Eliakum Zunser, Morris Rosenfeld, Nahum Meir Sheikewitch (Shomer) (p. [14]), Jacob Gordin, Menahem Mendel Dolitzky, Prof. Moses Halevi Ish Horowitz (p. [15]), David M. Hermalin, Alexander Harkavy, Israel Joseph Zevin (Tashrak) and Hayyim Melitz (Dr. Morison) (p. [16]). *BHB1* only records fifteen plates of portraits, as per a variant copy in YGC that lacks p. [2]. *חכמי ישראל באמריקא* is vol. 5 of *דור רבניו וסופריו*, Eisenstadt's series of biographies of Jewish rabbis, authors, philanthropists, journalists, etc. For a supplement consisting of only American individuals, see #1163. Eisenstadt advertised in 1929 that he would be publishing *אוצר היהודים באמריקה*, but it never appeared (Brisman [1987], 458n58); he did, however, publish *אנשי השם בארצות הברית ... ספר ראשון* (St. Louis: Moinester Press, 5693 [1933]). For a companion volume to *חכמי ישראל באמריקא* with portraits, see *אוצר התמונות* [#534]. For a review, see #449, pp. 2-5. For an advertisement, see *בית ועד לחכמים*, no. 1, p. [5] [#591] (earlier volumes of the series were advertised at one dollar each). All six volumes of the series sold out (adv. in #539). For additional biographical works by Eisenstadt, see #526, #539. See Brisman (1987), 255, 262, 276, 278, 356; Kaganoff (1989-90), 58.

For biography, other works, approbations granted and references: see #392.

1126 השכם ודבר ... צווייטער טהייל

Author: B[ezalel]. Ewnin [Evnin, Yevnin] [יונין] בצלאל יעוונין
Author's father: אברהם יונה
[2], 32, [1] pp. 12mo
Milwaukee, 1903
Printer: D. Rosenberg, 712 Walnut St.
Title page #1 (p. [1]): border; Yiddish.
Title page #2 (p. 1): identical to t.p. #1.
Title page #3 (p. 2): English only; "Hashkem V'daber. A compilation of experiences, at the earliest of the daily speakable matters of facts, referring to the Judaism in America. By Rev. B. Ewnin. Part II."
Includes: preface (p. 3).


השכם ודבר

נעזאמטעלטע ערפאהרונגען אין אללער פרידעו,
דער אללמענליכען שפרעכענדען פאקטען,
בעצינליך דעם יודענטהום אין אמעריקא.

— פון —

בצלאל בהגאון מהרא"י זי"ע יעוונין

צווייטער טהייל.

1903

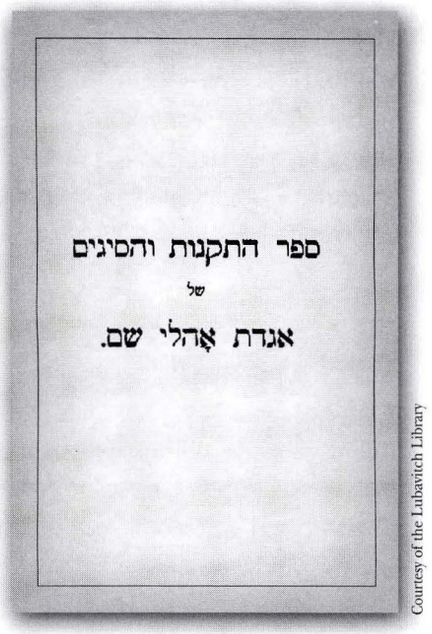
Approbations (p. 4): R. Jacob Joseph of New York (27 June 1895).
Other languages: Yiddish (pp. 3, 21-4).
Graphics: illustrations (pp. [2], [1]).
Copies: HUC; *LUB; *YGC (lacks pp. [1-2], [1]).

השכם ודבר is a survey of Judaism in America. For an addendum to #695, see pp. 29-32. Ewnin planned to publish *השכם ודבר* as early as 1892 (#695, p. 25); the first volume, which contains only Yiddish text, was printed in 1895 in Chicago by L. Meites [*JA* #4830; LUB, with author's inscription]. "When God will widen my borders I will come forth with my book and print it. It deals specifically and at length with anti-Semitism and its development in America" (p. 32).

For biography, other works and approbations granted: see #695.

1127 ספר התקנות והסיגים של אגדת אהלי שם

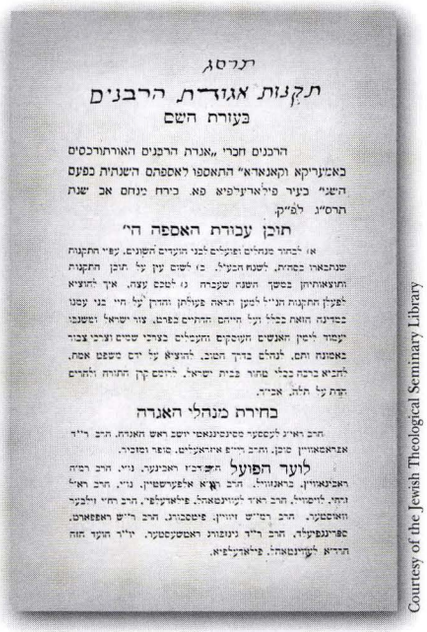
9, <9, [3]> pp. + wrappers 18mo
[New York], [1903?]
Publisher: [Ohole Shem]
Printer (b.w.r): Baron Press, 13 East Broadway
Front wrapper: plain.
Back wrapper: English only; "Constitution and By=Laws of the Ohole Shem Association."
Title page #1: identical to f.w.
Title page #2: identical to b.w.
Other languages: English translation.
JA #4890; *KA* #977.
Copies: HUC; *JTSA (constitution boxes); LUB.


ספר התקנות והסיגים
של
אגדת אהלי שם.

Courtesy of the Lubavitch Library

The membership of Ohole Shem approved a constitution and voted to publish it in Hebrew and English at a meeting on 10 Feb. 1902 (#913, vol. 2, p. 36). Based on the list of members (pp. <[1-3]>), this constitution could not have been printed prior to April 1902, when Solomon Schechter immigrated to America, nor later than April 1903, when both Moses Hacohen Reicherson and Gustav Gottheil died. *JA* records the imprint date as "1895?" This constitution should not be confused with the one approved in 1895 and which the society voted to print in 1896, but of which there is no record (see Ohole Shem's *Monthly Bulletin*, no. 1, pp. 3, 6; no. 2, p. 4 [appended to #910]). On Ohole Shem, see #1139.

1128 [תקנות אגודת הרבנים]


תרס"ג

תקנות אגודת הרבנים
בעזרת השם

הרבנים חברי „אגרת הרבנים האורתודכסים
באמעריקא וקאנאדא" התאספו לאספתם השנתית בפעם
השני' בעיר פילאדעלפיא פה. בירח מנחם אב שנת
תרס"ג לפ"ק.

תוכן עבודת האספה הי'

או לבחור מנהיגים ופעלים לבני הועדים השונים. ע"י התקנות
שנתקבלו בספרת, לשנה הבעל"ט, בו לשום עין על תוכן התקנות
ותוצאותיהן בשבך השנה שעברה נו לטבת עצה. איך לחוציא
לפעל התקנות הנ"ל למען תהיה פעולתן והחזק "על חיי בני עמנו
בפדינה הואת בכלל ועל היהים החדשים בפרט. צור ישראל ושאנכו
יעמוד לימין האנשים השפקים והעבלים בצרכי שבים וצרכי צבור
באמונה ותם, לנהם בדרך השוב, להוציא על ידם משפט אמת,
להביא ברכה בכלי מחור בבית ישראל, להיסם קרן התורה ולהחים
הדת על תלה, אביה.

בחירה בנהלי האגרה

חבר ראוי לעסקי בפעיבענאמי חשב ראש האגרת, תיב רי"ד
אבראאמזין סופן, ותיב חי"ב איזראעליט, סופר ומזכיר.

לועד הפועל תיב רבי ראבינאוויץ, בראנזוויל. תיב ר"א אלפערשטיין, נוי. חבר ראל
נחמי, לויסוויל. חבר ראי לעווענאהל, פילאדעלפי. חבר חיי וילבער
וואשינגטאן. חבר רמ"ש זירקין, פיטסבורג. חבר ר"ש ראבאוויטש.
סאן־פרענסיסקא. חבר ריד נעוועדר אטלאנטא. יוליר חבר חזק
חבר לעווענאהל, פילאדעלפיא.

Courtesy of the Jewish Theological Seminary Library

This pamphlet contains the reports of the conventions of Agudath Harabbonim held in Ab 1903 in Philadelphia (pp. [1-7]) and on 15 Nov. 1903 in New York (pp. [8-11]). We record Israelit as the author because he was Agudath Harabbonim's secretary (pp. [7, 11]). The JTSA copy has no title page and we record the title according to *KA*. On Agudath Harabbonim and for its constitution, see #1124.

For biography, approbations granted and references: see #770.

1129 ספר דברי אמת


ספר
דברי אמת
ע"ד שבועת האמת. ומשפט ע"ד השבועה לעבור
על דברי תורה שנשבעו השובים והרידב"ז
זה לזה, ובענין הכשרות.
חלק ראשון.
מאת
צבי שמעון בלא"א הרב המפורסם
מה"ו נפתלי הירץ ז"ל אלבום
רב החעה פת קק
שיקאגא
שנת תרס"ה.
בדפוס חיים ליב בר' אליעזר מייסטס, 380 ס. האלסטער סט.

Author: [Zevi Simeon {Hirsch} Album] צבי שמעון [הירש] אלבום
Author's father: נפתלי הירץ
Chicago, 5664 [1904]-5672 [1912]
BHB1; *KA* #126; Mishkin #37 (vol. 1), 52 (vol. 2), 53 (vol. 2).
Copies: HAR; HUC; JNUL; LUB (vol. 1); *YGC.

VOL. 1
87 pp. 4to
Chicago, 5664 [1904]
Printer: Hayyim Leib b. R. Eliezer Meites, 380 Halsted St.
Title page (p. 1): border; extended writing; "ספר דברי אמת ע"ד שבועת האמת. ומשפט ע"ד השבועה לעבור על דברי תורה שנשבעו השובי"ם והרידב"ז זה לזה, ובענין הכשרות".
Includes: addenda (p. 2).

VOL. 2
[1], 82, [1], 28 pp. 4to
Chicago, 5672 [1912]
Printer: Hayyim Leib Ben R. Eliezer Meites, 2025 West 12th St.
Title page #1 (p. [1]): border; "ספר דברי אמת חלק שני".
Title page #2 (p. [1]): border; extended writing; "מחאה גלויה נגד אסיפת והסכמת הרבנים עם בעלי הכת צער בעלי חיים לעשות תקנות או סכנות בעניני השחיטה. תוצאה שניה".
Illustrations: facsimiles. of manuscripts.
Other languages: English (p. 7, 22-4); Yiddish (pp. 71-3, 25-8).

Album was born in 1849 in Tazitz, Kovno Province, into a well-known rabbinical family (his brother, R. David Tevel Katzenellenbogen, was the chief rabbi of St. Petersburg). He studied in the Volozhin yeshivah. "I was a man of wealth and means ... and I never strayed from Torah. It was on my lips day and night. This is how I thought I would live my entire life, but suddenly the wheels of fortune turned. [In 1891] a great fire in my town destroyed my house, my belongings and all that I had, which forced me to ... [immigrate to Chicago] where I was appointed a rabbi and teacher in one of the holy congregations [Mishna Ugemro]" (#1129, vol. 1, p. 11; secondary sources record that Album was a rabbi in Russia and that he immigrated following pogroms). Album, who was "the foremost champion of Orthodox Judaism in Chicago" (Gutstein, 130), was involved in community-wide activities and he supervised kashruth without receiving any remuneration. This latter endeavor was of supreme importance, since Chicago was the nation's slaughtering capital. His authority in this sphere was threatened in 1903 by the appointment of R. Jacob David Willowsky [Ridbaz] as the city's chief rabbi. A struggle ensued between the two, which at one point erupted into a violent confrontation between the supporters of each side. It abated only when Willowsky left town the following year. Album died in 1921.

Though Willowsky did not name any individuals in his indictment of kashruth supervision in Chicago (in #721), Album was, by association, implicated. Vol. 1 of *ספר דברי אמת* contains Album's defense and counterattack. For a general criticism of #721, see vol. 1, pp. 69*ff.* For Album's contention that Willowsky had a hostile personality and had been involved in many fights in Europe, see vol. 1, p. 83. Willowsky was subsequently defended by Feivel Gwirtzman of New York in *אכן נודע הדבר* [#1131]. Album relentlessly continued his attack in vol. 2 of *ספר דברי אמת*, in which he accused Willowsky of certifying wine as kosher for Passover even though it was not, and of supervising a bakery that operated on the Sabbath. Appended to vol. 2 is an expanded edition of Album's *מחאה גלויה* [#1142], with a separate title page and imprint. *ספר דברי אמת* is an invaluable source on kashruth supervision and *shehitah* in America and it contains numerous primary sources relating to the controversies between Album and Willowsky (vol. 1, pp. 50-1; vol. 2, pp. 41-2, 46-82; *מחאה גלויה*, 7-8). Some of these primary sources appear in facsimile in the volume. Album hoped to publish his novellae on the Talmud (vol. 1, p. 2). See *DA1*; Gastwirt, 90-2; Kaganoff (1989-90), 55; Karp, "Ridwas," 167-72; Rothkoff (1968), 569-70.

Other works: #621, #1142.
Approbations granted: #229.
References: *AJYB* 24 (1922-3), 100; *CDAJB*, 1:12; *DA1*, 34-7; Gastwirt, 92; Gutstein, 129-30, 132, 248, 284, 290-2, 399; Karp, "Ridwas," 164*ff*; Meites, 534 (portrait); *NYT* (13 June 1921), p. 13:4; Rothkoff (1968), 568-71; Sherman, 17-8, 226; *UJE*, 1:163; *USJ*, 3:623; Wiernik (1912), 281; #682, p. 126.

1130 רשימת כל ספרי ישראל אשר נדפסו באמעריקא בשפת עבר
ובסופה שתי קינות על הגאון חידא ז"ל

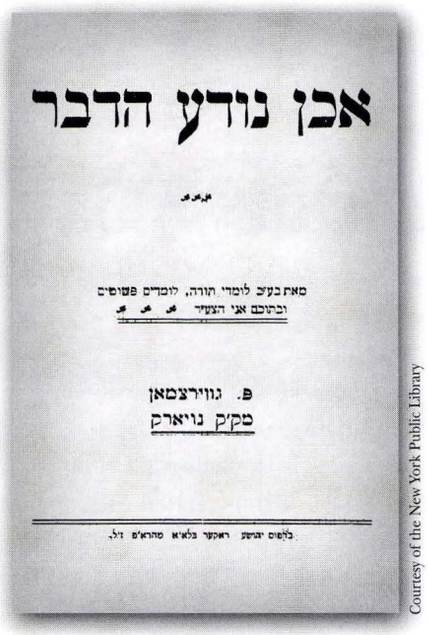
Author: [Ephraim Deinard] [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
[2], 2, 5-32, [1] pp. 32mo
Kearny, NJ, 5664 [1904]
Printer: Ephraim Deinard
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [2]): extended writing; "כל ספרי ישראל אשר נדפסו באמעריקא בשפת עבר".
Includes: preface (pp. 1-2); adv. (pp. 31-2); a.a. (86 Windsor St., Kearny, NJ) (pp. 32, [1]).
BHB1; Berkowitz (1964), 158; *KA* #371; Schapiro (1937) #28.
Copies: HAR; HUC; *JNUL.

This bibliography contains a list of one hundred fifty-nine American Hebrew imprints in Deinard's possession and a "want list" of seventy-five more. Deinard planned to use these books for his proposed bibliography of American Hebraica, *ספרת ישראל באמעריקא* (p. 1) [#1153]; it was not published until 5673 [1913]. Appended are two elegies for R. Hayyim Joseph David Azulai [Hida] (pp. 24-30). *BHB1* records that *רשימת כל ספרי ישראל* was printed on green paper, but the JNUL copy appears to have been printed on regular paper. *רשימת כל ספרי ישראל* is the earliest bibliography of American Hebraica. Gerson Rosenzweig announced his plans to publish a bibliography of American Hebraica as early as 1896 (*העברי* 6.36 [5 June 1896], p. [1] [#903]) and Bernard Drachman wrote in 1901 "that Mr. Ephraim Deinard and Mr. Alexander Harkavy had prepared bibliographical lists of American Neo-Hebraica" (#1120, p. 57; the preface is dated 1901, even though the volume has a 1900 imprint date). However, there is no record of such a work by Rosenzweig or Harkavy and Deinard did not publish such a work prior to his *רשימת כל ספרי ישראל*. See Berkowitz (1964), 62; Kabakoff (1978), 57.

For biography, references, approbations granted and biography: see #251.

1131 אכן נודע הדבר

Author: [F{eivel}. Gwirtzman] [גבירצמאן] גווירצמאן .[פ[ייביל
[1], III, 8 pp. 8vo
[Cleveland], [1904?]
Printer: Joshua Rocker
Title page: plain.
Includes: preface (pp. I-III).
KA #43.
Copies: LUB; *NYPL; *YGC (lacks t.p.).


אכן נודע הדבר

מאת בעל לומדי תורה, לומדים פשוטים
וכתובם אני הצעיר

פ. גווירצמאן
מק"ק נויארק

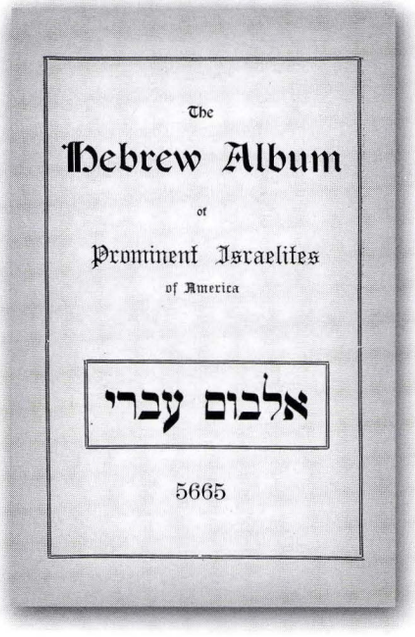
Courtesy of the New York Public Library

Gwirtzman lived in New York (p. [1]). (Sherman, 18 records his given name as Feivel, though the initial on the t.p. is a *pe* with a *dagesh*.)

This pamphlet defends R. Jacob David Willowsky of Chicago [Ridbaz] against the attacks of R. Zevi Album in his *ספר דברי אמת* [#1129]. For a scathing personal attack on Album, see p. II. According to Album, Willowsky himself was the author of *אכן נודע הדבר* (see *ספר דברי אמת*, vol. 2, pp. 9, 31). See Gastwirt, 92; Kaganoff (1989-90), 55; Karp, "Ridwas," 166-7.

1132 The Hebrew Album of Prominent Israelites of America
אלבום עברי

Author: [Moses Goldman] [{מ}שה. {דב} גאלדמאנן {גאלדמאן, גולדמאן, גולדמן}]
Author's father: [אליעזר אריה הכהן]
[2], 3-24, [15] pp. (two cols. per page) 4to
New York, 5665/1904
Publisher: M. Goldman
Title page (p. [2]): English.
Includes: dedication to "Joseph S. Marcus, Esq. The patron of Hebrew Literature in America" (p. [1]); preface (p. 3).
Other languages: English (translation).
Graphics: portraits (pp. [1-15]).
BHB1; *KA* #44.
Copies: JNUL; LUB; *YGC.



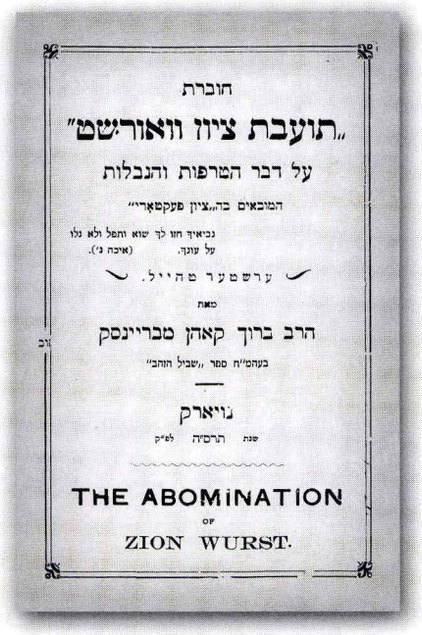
"A nation becomes great by reason of its great men ... the account of their hope and fears and their achievements and triumphs are an incentive for others to emulate them. We, therefore, issue this album containing ... [eighty] portraits and [eighty-one] brief biographical sketches of eminent living Jews in America, pointing out what each has done in his particular sphere for the welfare of the community [for humanity in general, and specifically for the benefit of our people]. The album is divided into the following groups: 1, Philanthropists; 2, Rabbis; 3, Preachers; 4, Professors; 5, Zionists; 6, Editors and Publishers; 7, Legislators; 8, Contributors to 'The Nation' [#915]" (p. 3; bracketed text is from the Hebrew preface). That different individuals were responsible for the Hebrew text and English translation is evident from the many discrepancies between the two (see *KA* for a partial list of errors). Goldman acknowledged his "indebtedness to Mr. Philip Cowen ... in assisting us to produce this album" (p. 3), and it is possible that Cowen helped him render the text into English (on Cowen, see *CDAJB*). The front board reads, "Album with Compliments of Joseph S. Marcus ... 1904" (the Gregorian imprint date is recorded based on this). Pasted onto the front board *verso* of the YGC copy is a mimeographed "Apology": "it would take volumes to exploit the deeds of the brethren of the Jewish faith in this broad land, [and] it may be said, in apology, that the album was compiled during the summer season, when so many are away from their usual abodes, and somewhat difficult to be reached ... It is desirable that all corrections will be made in a second and more voluminous edition, the funds for which have been so kindly assured by that friend and patron of Hebrew literature in America, Mr. Joseph S. Marcus." No more volumes were issued. Goldman is identified as the publisher in a copy with a variant front board that reads, "אלבום עברי תשורה לקוראי 'הלאם' ... שנת תרס"ה יו"ל על ידי מ. גאלדמאנן S. Weinkrantz, Bookbinder, 70 Duane St." (on Weinkrantz as a publisher, see index). Subscribers of *הלאם* received *אלבום עברי* as a free promotion to (see *הלאם*, vol. 3, nos. 26, 36, 39, 48 [#915]). Another variant front board reads, "אלבום עברי שמונים תמונות מגדולי ישראל באמריקה עם תולדותיהם ... S. Druckerman Bookseller New York."

For biography, other works and references: see #906.

1133 חוברת "תועבת ציון וואורשט" על דבר הטרפות והנבלות המובאים בה"ציון פעקטאריי" ... ערשטער טהייל

The Abomination of Zion Wurst

Author: [Baruch Cohen] [ברוך קאהן [הכהן, כהן]
Author's father: מאיר שלום
[2], VIII, 8, 8, [1] pp. 12mo
New York, 5665 [1905]
Publisher/printer: *s.n.*
Title page (p. [1]): border; English; extended writing.
Includes: a.a. (5 Essex St.) (p. 8).
Other languages: Yiddish (pp. [2], I-VIII, 2-7).
KA #844.
Copies: HAR; HUC; *NYPL; *YGC (defective).


חוברת
„תועבת ציון וואורשט"
על דבר הטרפות והנבלות
המובאים בה„ציון פעקטאריי"
נביאיך חזו לך שוא ותפל ולא גלו
על עונך. (איכה ב').
ערשטער טהייל.
פאת
הרב ברוך קאהן טבריינסק
בעהמ"ח ספר „שביל הזהב"
נויארק
שנת תרס"ה לפ"ק
THE ABOMINATION
OF
ZION WURST.

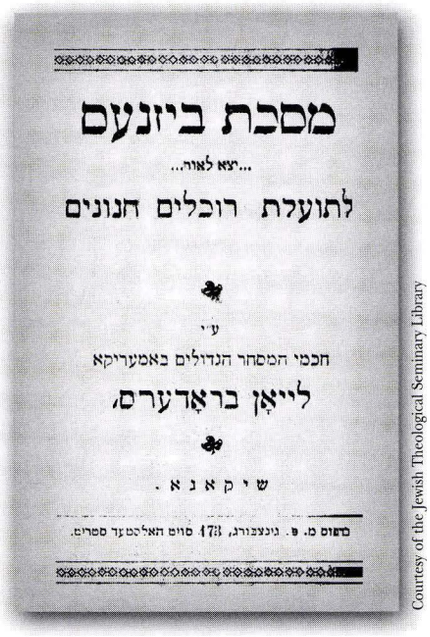
While a kashruth supervisor at Zimerman's Zion Wurst Factory (New York), Cohen discovered that it was operating and making deliveries on the Sabbath. "And then the factory owners rose up against me with the help of a rabbi, Dr. Small is his name [*i.e.*, R. Dr. Hillel Hacohen Klein]. And they slandered me with lies and defamed my name in the newspapers. For this reason I published a pamphlet called 'תועבת ציון וואורשט.' And the mouths of the liars were shut up and the factory was destroyed" (#552, p. 27). For a ruling from Agudath Harabbonim (1 Aug. 1905), see p. 1 (it also appeared on the *verso* of a broadside sheet, *הודעה כפולה*, that deals with this controversy [JTSA Karp Collection]). "The second volume, with an explication of the legal ruling of Agudath Harabbonim, will appear shortly" (p. [2]; it never appeared). P. [1] contains a review of #718 from *הלאם* [#915].

For biography, other works, approbations granted and references: see #552.

1134 מסכת ביזנעס ... לתועלת רוכלים חנונים וסוחרים

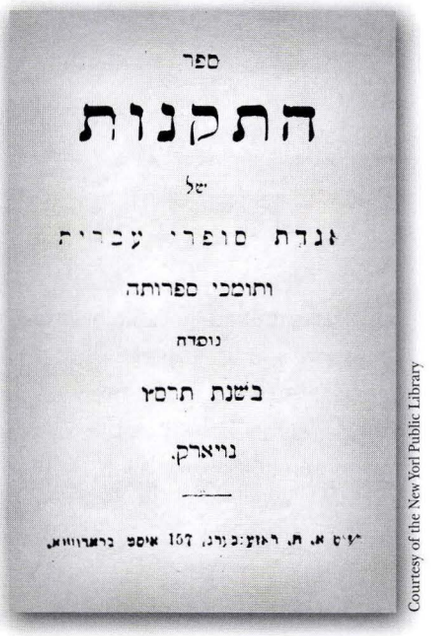
Author: [Sidney B. Glass] [סידני ב. גלאסס]
20 pp. + wrappers 32mo
Chicago, [1905]
Printer: M. P. Ginzburg, 473 South Halsted St.
Front wrapper: border.
Title page (p. 1): plain.
KA #511; Mishkin #43.
Copies: *JTSA.

This talmudic parody on business in America was issued as an advertisement for the Chicago business of Lyon Brothers. The text continues onto the back wrapper. The imprint date and author are recorded based on *KA*.


מסכת ביזנעס
...יצא לאור...
לתועלת רוכלים חנונים
ע"י
חכמי המסחר הגדולים באמעריקא
לייאן בראדערס,
שיקאגא.
סדום מ. פ. גינצבורג, 473 סוים האלסטעד סטריט.

Courtesy of the Jewish Theological Seminary Library

1135 ספר התקנות
של אגדת סופרי עברית ותומכי ספרותה


ספר
התקנות
של
אגדת סופרי עברית
ותומכי ספרותה
נוסדה
בשנת תרסז
נויארק.

Courtesy of the New York Public Library

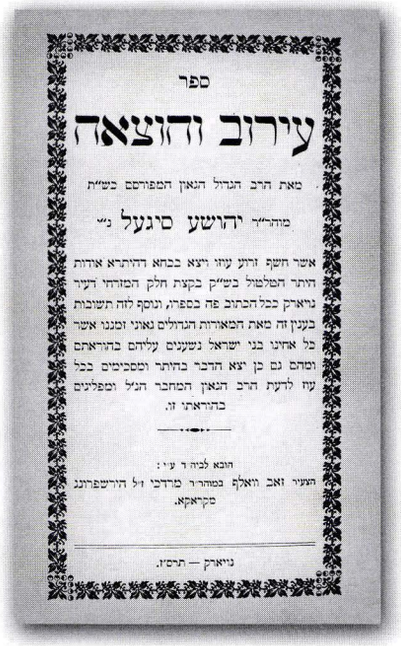
6, [2] pp. 8vo
New York, [1906?]
Publisher: [Society for the Advancement of Hebrew Learning]
Printer: A. H. Rosenberg, 157 E. Broadway
Title page (p. 1): plain.
Includes: adv. for Morris Salem (p. [2]).
Other languages: Yiddish-only text.
KA #978.
Copies: *NYPL (microfilm).

This pamphlet contains the constitution of the Agudat Soferei Ivrit ve-Tomekhei Sifruteha (Society for the Advancement of Hebrew Learning). The imprint date is recorded based on the printer's address. An English translation was published as *Constitution of the Society for the Advancement of Jewish Learning* (New York: A. H. Rosenberg) [NYPL]. Founded in 1906, "the objects of the Society are: 1. To further and promote the use of the Hebrew language, to work for its interest with word and act, to purify and elevate it through the publication of useful books and periodicals, and to assist Hebrew authors with all possible means. 2. To develop a National Hebrew spirit and to inspire a love for the Hebrew language, history and literature." It hoped to open: a "Hebrew Institute for Jewish history and science"; "a library of Hebrew literature and a reading room of Jewish newspapers, magazines and periodicals in various languages"; and "a school for children to learn Hebrew and Jewish history according to the latest methods of instruction, and also for adults desiring to acquire a knowledge of Hebrew and Jewish history" (pp. 2-3). The constitution also mandated that the Society purchase cemetery plots when its membership reached five hundred (p. [1]). The society's officers were H. [Zevi Hirsch?] Bernstein (president), A. [Avner?] Tannenbaum (vice president), M[orris]. Salem (treasurer and corresponding secretary), A. H. [Abraham Hayyim] Rosenberg (recording secretary) and S. Dombroff (financial secretary). In celebration of the seventieth birthday of Abraham Hayyim Rosenberg in 1908, the society decided to publish the third volume of his *אוצר השמות* [#228] (see #235); it contains an advertisement for the society with its constitution (pp. [1-2]). This society soon thereafter disbanded. This pamphlet could not have appeared later than 1907, when Bernstein died.

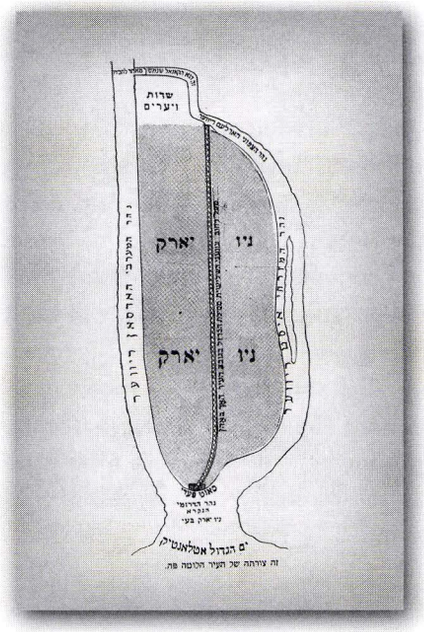
1136 ספר עירוב והוצאה

Author: J[oshua]. Seigal [Siegal, Segal] [סיגל] יהושע סיגעל
Author's father: משה יוסף
[2], 54 pp. 8vo
New York, 5667 [1907]
Publisher: Zev Wolf b. Mordekhai Hirschprung of Cracow
Printer: Isaac Rachlin and Partners, 1-3 Ridge St., Cor. Division [only pp. 27-54]
Printer: *s.n.* [pp. 1-26]

Title page (p. [1]): border; extended writing.
Includes: copyright, by publisher, 1907 (p. [2]); a.a. (163 Henry St.) (p. 26); errata (pp. 27, 54).
Graphics: map (p. 4).
BHB1; *KA* #636.
Copies: HAR; HUC; JNUL; LUB; *YGC.


ספר
עירוב וחצאה
מאת הרב הגדול הגאון המפורסם בש"ת
מוהר"ר יהושע סיגעל נ"י
אשר חשק זרוע עוזו ויצא בבחא דהיתרא אדות
היתר המלמול בש"ק בקצת חלק המזרחי העיר
נויארק בכל הכתוב פה בספרו, ונוסף לזה תשובות
בענין זה מאת המפארות הגדולים נאותי זמננו אשר
כל אחינו בני ישראל נשענים עליהם בהוראתם
ומהם גם כן יצא הדבר בהיתר ומסכימים בכל
עוז לרעת הרב הגאון המחבר הגיל ומפליגים
בהוראתו זו.
חובא לביה"ר ע"י:
העתיר זאב וואלף במוהר"ר מרדכי זיל הירשפרונג
מקראקא.
נויארק — תרס"ז.

Seigal was born in 1845 in Kuczbork, Poland, and was ordained by R. Leibel Harif of Plock, R. Joshua of Kutna and R. Joseph Kara of Wloclawek. He succeeded his father as the rabbi of Sierpc (Sherpts), and was thereafter known as the Sherpser Rav. Due to the opposition of the town's Jews, who were Hasidim (Seigal was not), and the small salary that he received, Seigal decided to leave Europe. He immigrated to New York ca. 1875 (or 1884?) and served as the rabbi of a Polish congregation. When R. Jacob Joseph of Vilna was invited to become the chief rabbi of New York in 1888, Seigal was asked to serve as the head of his rabbinical court. Seigal declined and was soon after crowned chief rabbi by the hasidic and Galician opponents of R. Jacob Joseph (see #693; Seigal signed his approbation to #198 with the title of chief rabbi). It was not long before the two came into conflict over the issue of kashruth supervision, and it was Seigal—together with R. Hayyim Jacob Widrewitz—who "effectively undermined whatever authority Rabbi Joseph had in communal affairs" (Gurock). Seigal continued to remain aloof of the Lithuanian rabbinic establishment in America and he refused to join Agudath Harabbonim when it was established in 1902. Seigal immigrated to the Land of Israel in 1908, but was forced to return to New York the following year because he could not adjust to the climate. He died one year later.



According to Jewish law, one may only carry an item outdoors on the Sabbath if the area is cordoned off by an *eruv*. In this controversial responsum, Seigal permitted Jewish residents on the East Side of Manhattan to carry on the Sabbath, arguing that the East River, the Harlem River and the Third Avenue elevated train tracks constituted a halakhic *eruv*. Seigal completed the manuscript on 5 Sept. 1905 and signed it as the "Chief Rabbi of the Congregations of Israel [of New York]" (p. 26). For a map of Manhattan and the East Side *eruv*, see p. 4. For letters from European rabbis, including R. Shalom Mordekhai Hacohen Schwadron, on the matter, see pp. 28-53. Seigal's ruling was opposed by other local rabbis and it even resulted in a split among his own followers. For a rebuttal by Judah David Bernstein, see #1145 (he claimed that Schwadron was tricked into agreeing with Seigal and he later changed his opinion; p. 8). A lengthy summary of Seigal's responsum appears together with his map in **אוצר ישראל**, 8:138 [#230]. Rachlin only printed pp. 27-54 (p. 54; the printer of the remainder, which was set in a different type, is not identified). See Kaganoff (1989-90), 56.

Other works: ***אזני יהושע חלק א*** (Jerusalem: Moriah, 5674 [1914]).
Approbations granted: #198; Joshua Zev Zissenwein, ***ספר ציר נאמן*** (Jerusalem: Isaac Nahum Levy, 5658 [1898]).
References: *AJYB* 12 (1910-1), 110; *BHB1*; Caplan (2002), 86; *CDAJB*, 2:594; Gastwirt, 63-4, 71, 76, 77; Gurock (1996), 27; *HYBA*, 74; Karp (1955), 173-4; Karp (1963), 293; I. Robinson (1992), 503; Sherman, 193-4; *OY*, 8:138; *OZ*, 118.

1137 צללים

Author: [Ezekiel Levitt {Leavitt}] [יחזקאל לעוויט {לוויט, לוי} {יהל"ל השני}]
Author's father: גרשון מרדכי הלוי
12 pp. (2 cols. per page) 8vo
New York, 5667 [1907]
Printer: Haleom, 24-26 Vandewater St.
Title page (p. 1): English.
Includes: dedication to Barukh Isaac Reinherz (p. 2).
Pointed text (p. 8).
BHB1; *KA* #696.
Copies: LUB; *NYPL (microfilm).

This pamphlet attacking Hebrew authors in America contains three sketches from "the New York ghetto" (p. 3): "למך המלמד", "השוטה בחרוזים" and "המחברים". "למך המלמד" is about a teacher who published articles written by another under his own name. "השוטה בחרוזים" is a polemic against Hebrew writers who employ neologisms. The contents of ***צללים*** are offprints from ***הלאם*** 7.12 (12 Mar. 1907), [2] [#915]; 7.13 (21Mar. 1907), [2]; 7.27 (11 July 1907), [3].

For biography, other works, approbations granted and references: see #314.

1138 תלמוד ינקאי

מכיל בקרבו שש מסכתות הלא הנה: מסכת הדיוטות, מסכת חנוכה, מסכת נכסים, מסכת מסוה, מסכת כזבים, מסכת עמיריקה. ונלוה בסופו מדרש אסתר והגדה לסופרים

Author: Gerson Rosenzweig [רוזנצנווייג] גרשון ראזענצווייג
Author's father: זלמן לייב
[6], 4, [1], 4, [1], 4, [1], 4, [1], 2, [1], 31, [1], 3, [1], 4 pp. 8vo
New York, 1907
Publisher: S. Druckerman, Bookseller, 50 Canal St.
Printer: A. H. Rosenberg, 11 Rutgers St.
Front wrapper (p. [1]): extended writing; *shaar.*
Title page #1 (p. [2]): identical to f.w.
Title pages #2-8 (pp. [6], [1], [1], [1], [1], [1], [1], [1]): divisional t.p.
Includes: preface (p. [3]).
Approbations (pp. [4-5]): Adolph M. Radin.
Other languages: Aramaic.
BHB1; *KA* #892.
Copies: HAR; HUC; JNUL; LUB; *YGC.


תלמוד ינקאי

מכיל בקרבו שש מסכתות הלא הנה:

מסכת הדיוטות, מסכת חנוכה, מסכת נכסים, מסכת מסוה,
מסכת כזבים, מסכת עמיריקה.

ונלוה בסופו

מדרש אסתר והגדה לסופרים

מאת

גרשון ראזענצווייג.

הוצאה בית מסחר הספרים של ש. דרוקערמאן
50 קאנאל סטריט נויארק.
1907.

This parody on Jewish life in America is divided into eight sections. The first six are modeled, in language, style and format, as Talmudic tractates. The last two sections are modeled on the Passover *Haggadah* and as a Midrash on the Scroll of Esther. Each section has a divisional title page. The front wrapper and title page #1 list both the printer and the publisher. The divisional title pages for the individual tractates only list the printer and the title pages to the last two sections only list the publisher. Each section originally appeared individually in various American periodicals (see I. Davidson [1907], 240-1 for bibliographical information). For pamphlet form editions of the first section, see #1098. *תלמוד ינקאי* was republished in 1909 in New York by S. Druckerman (facs. of t.p. in Z. Malachi, 264). The 1909 edition cost thirty-five cents (adv. in *הדבורה* 1.2 [Nov. 1911], 15 [#922]). Rosenzweig published additional parodies modeled on the Talmud and liturgy that only appeared in periodicals (Kabakoff [1966], 235-7). See #1098; Kabakoff (1966), 232-8; I. Davidson (1907), index (s.v. "Talmud," "Masekheth America").

For biography, other works, approbations granted and references: see #412.

1139 ספר זכרון שנתי

המודיע פרשת פעולות האגודה אהלי שם להרחבת ידיעת הספרות העברית וחכמת ישראל במשך שנת ה"ת"ר"ס"ז

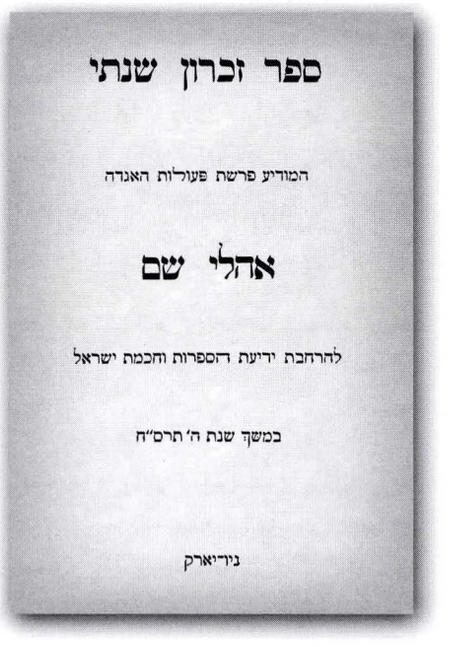
21, [3] pp. + wrappers 8vo
New York, [5668 {1908}?]
Publisher: Ohole Shem
Printer: A. H. Rosenberg, 11 Rutgors [*sic*] St.
Front wrapper: extended writing.
Back wrapper: English only; extended writing; "Annual Report for 1906-07-5667 of the Ohole Shem Association A Society for the Promotion of Hebrew Literature and Jewish Science."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. 2): identical to b.w.
Other languages: English (*passim*).
Brody, 144; Brody-Zeldner, 221; *KA* #280; not in *BHB1.*
Copies: HAR; LUB; *YGC.

This pamphlet contains abstracts of addresses delivered before the Ohole Shem society in 1906-7 by Israel Davidson, Drachman, Eisenstein, Hayyim Hirschensohn, Talmey and Peter Wiernik. Among the subjects are Hebrew literature, Bible, history, biography and philosophy. For lists of members and officers, see pp. [1-3]. For the full text of Hirschensohn's address, see #208, pp. 38-54, 4-10. Eisenstein's criticism of *JE* (pp. 12-14) is not cited in S. R. Schwartz (1991).

On 8 Oct. 1895, New York's Hebraists founded Ohole Shem (Oh'le Shem Association for Advancement of the Study of Semitic Literatures) in the home of Adolf Radin. They declared in their manifesto, "to our regret, the scholars of Israel stand back and do not participate in the labors of the scholars of other nations who toil in the field of ancient [Semitic] literature ... The scholars of Israel are much closer to the source of these investigations than other scholars ..." ("קול קורא" in *הזמן* 1.11 [13 Dec. 1895], p. 2 [#907]; #908; #910). J. D. Eisenstein, an early member, recalled, "they decided: to establish a library with the works necessary for the study of Oriental languages; to publish a journal for the study of Semitic languages in general, and the literature of Israel in specific; and to deliver lectures to the general public on occasion" (*OZ*). In May of 1896 Ohole Shem merged with the Society for the Advancement of Hebrew Literature in America (חברה מפיצי ספרת ישראל באמעריקא). Owing to competition with the nascent Zionist movement, the membership of the combined organization declined ca. 1897-9 (#908, vol. 1, no. 7,

f.w.v.; #913, vol. 1, p. 75). Ohole Shem apparently disbanded because it was reported that it was reestablished in JTSA in Dec. 1900 (#913, vol. 1, p. 75; not 1899, as in *OZ*). The reestablished society celebrated the seventieth birthday of Baron Horace Guenzburg in 1903 and it attempted to start a publication fund in his honor. This, however, never came to fruition because all available resources were diverted to assist a new wave of Russian and Rumanian immigrants. Ohole Shem instead initiated an annual journal, *ילקוט מערבי* (#916, p. [5]). That the society was a scholarly one, and not a popular one, is borne out by its activities and membership lists (many prominent Hebraists and Jewish scholars were members). Among its officers were B. Biskow, Dr. Simeon Brainin, Bernard Drachman, Eisenstein, N. T. London, Z. H. Masliansky, Radin, A. H. Rosenberg, Herman Rosenthal, Dr. Bernard Talmey and P[inehas]. H. Turberg. On the society's membership and activities, see Friesel, 27, 29, 32; *OZ*, 80; #1139, #1140, #913 (vol. 1, pp. 75-6, 99-100, 119-20, 140, 160, 179, 201-4, 236-6), #1127; #1146; Kabakoff (1966), 106, 142, 150, 217; *JA* #S470 (appended to #908, #910) *הלאם* 1.4 (3 Dec. 1903) [#915]; *הלאם* 1.2 (20 Dec. 1906), [4-5] [#915]; *הלאם* 1.7 (24 Jan. 1907), [2]; *הלאם* 1.10 (21 Feb. 1907), [2]; *הלאם* 6.17 (25 Apr. 1907), [5]; *העברי* 6.12 (20 Dec. 1895), p. [3] [#903]; 6.13 (21 Mar. 1907), [3]; *העברי* 6.18 (31 Jan. 1896), p. [1] [#903]; *הזמן* 1.6 (8 Nov. 1895), p. 2 [#907]; *הזמן* 1.7 (15 Nov. 1895), pp. 2-3; *הזמן* 1.8 (22 Nov. 1895), pp. 1-2. Works published by Ohole Shem include #908, #910, #913 (?), #916, #1127, #1140 and #1146.

1140 ספר זכרון שנתי
המודיע פרשת פעולות האגדה אהלי שם להרחבת ידיעת הספרות וחכמת ישראל במשך שנת ה'תרס"ח



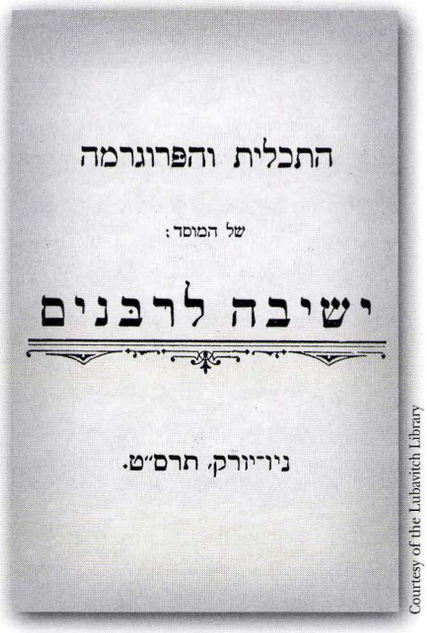
26, [1] pp. + wrappers 8vo
New York, [5669 {1909}]
Publisher: Ohole Shem
Printer: [A. H. Rosenberg?]
Front wrapper: plain.
Back wrapper: English only; "Annual Report for 1907-8 5668 of the Ohole Shem Association. A Society for the Promotion of Hebrew Literature and Jewish Science."
Title page #1 (p. 1): identical to f.w.
Title page #2 (p. [1]): identical to b.w.
BHB1; Brody, 144; Brody-Zeldner, 221; *KA* #281.
Copies: HUC; JNUL; *YGC.

This pamphlet contains abstracts of addresses on Hebrew literature delivered before the Ohole Shem society (29 Oct. 1907-26 May 1908) by Dr. Isaac Broyde, Ben Zion Eisenstadt, Bernard Drachman, N. T. London and Dr. Isaac S. Moses. For a list of officers, see p. 2. No printer is listed, but the volume contains the same type and layout as #1139. The imprint date is recorded based on #1146, p. 18.

For biography, other works and references: see #1139.

1141 התכלית והפרוגרמה של המוסד: ישיבה לרבנים

11, [1], <11, [1]> pp. + wrappers 8vo
New York, 5669/1909
Publisher/printer: *s.n.*
Front wrapper: plain; "פרוגרמה ישיבה לרבנים".
Back wrapper: English only; "Rabbinical Seminary Curriculum."
Title page #1 (p. 1): "התכלית והפרוגרמה של המוסד ישיבה לרבנים".
Title page #2 (p. <1>): "Curriculum Rabbinical Seminary New York 1909-1910."
Other Languages: English (translation).
KA #885.
Copies: *LUB.


התכלית והפרוגרמה
של המוסד:
ישיבה לרבנים
ניו־יורק, תרם״ט.

Courtesy of the Lubavitch Library

This pamphlet contains, in English and in Hebrew, a description of the Rabbinical Seminary (Yeshivah Larabbanim), founded in 1908 on New York's Lower East Side following two strikes by the student body of RIETS. The students at RIETS favored a curriculum that included secular subjects and that was geared toward producing pulpit rabbis; until that point, however, the school had been patterned on the traditional East European yeshivah where students studied Torah solely for its own sake. This pamphlet explained that "the aim and purpose of the Rabbinical Seminary is to rear rabbis of the Jewish Orthodox creed, learned in Jewish Law and culture, and equipped with a thorough knowledge of Judaism and its allied and kindred subjects. Its graduates shall have a thorough knowledge of the Talmud, the Codes, and Jewish learning in general. They shall, in addition, possess a high secular education, and be trained in all studies pertaining to religion and Judaism ... The training is to be given them ... with the aim to fit them for their public duties as heads of their respective congregations" (p. <3>). In addition to Talmud and codes, coursework included Bible, Jewish history, Jewish philosophy, Hebrew grammar and homiletics. Students were also expected to attain an undergraduate college degree (pp. <5-6>). On the Rabbinical Seminary, see Gurock (1988), 40; Klaperman (1969), 115-9, 121, 140.

1142 מחאה גלויה נגד אסיפת והסכמת הרבנים עם בעלי הכת צער בעלי חיים לעשות תקנות או סכנות בעניני השחיטה מלחמת מצוה ומלחמת חובה נגד בעלי הצער

Author: [Zevi Simeon {Hirsch} Album] צבי שמעון [הירש] אלבום
Author's father: נפתלי הירץ
26 pp. + wrappers 32mo
Chicago, 5669/1909
Printer: Isaac b. Samuel Heschel Rosenberg, 182 Blue Island Ave.
Front wrapper: border; extended writing.

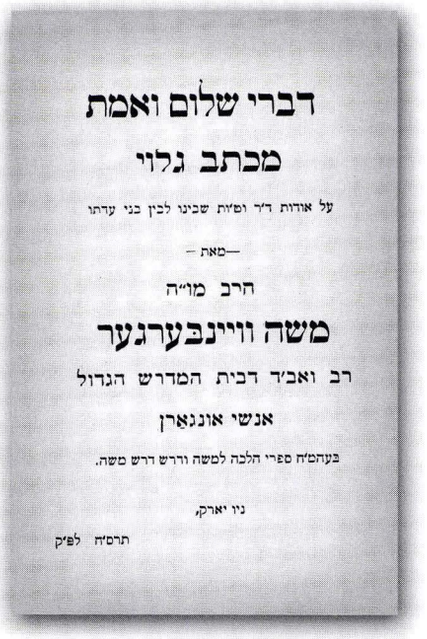

מְחָאָה גְלוּיָה
....נגד....
אסיפת והסכמת הרבנים
עם בעלי הכת צער בעלי חיים
לעשות תקנות או סכנות בעניני השחיטה
מלחמת מצוה ומלחמת חובה נגד בעלי הצער
מאתי הצעיר
צבי שבעון בן הרב המפורסם מוהר נפתלי
הירץ ז״ל אלבום, רב החונה פה ק״ק
שיקאגא
בשנת תרם״ט לפ״ק
בדפוס של יצחק ראזענבערג בהרב ר׳ שמואל העשיל ז״ל
182 בלוא איילאנד עוועניו.
1909.

Includes: note from typesetter (f.w.v.); a.a. (171 Johnson St.) (p. 22).
Other languages: English (pp. 7-8).
Mishkin #48.
Copies: *YGC.

מחאה גלויה was issued to defend *shehitah* (ritual slaughter) against the attacks of the Humane Society and rabbis who were willing to collaborate with it. Album described the members of the Humane Society as anti-Semites who were interested only in weaning Jews away from their observances (p. 1). The work was enlarged and republished as *מחאה גלויה תוצאה שניה, עם הרבה הוספות, נגד אסיפת והסכמת הרבנים עם בעלי הכת "צער בעלי חיים" לעשות תקנות או סכנות, בעניני השחיטה* (Chicago: Moses Natan Nathan, 5670/1910); the enlarged edition was then included as a supplement to #1129.

For biography, other works, approbations granted and references: see #1129.

1143 דברי שלום ואמת
מכתב גלוי על אודות ד'ר וט'ות שבינו לבין בני עדתו

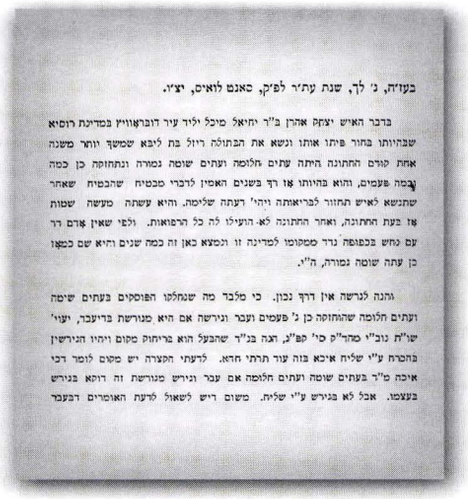

דברי שלום ואמת
מכתב גלוי
על אודות ד'ר וס'ות שבינו לבין בני עדתו
—מאת—
הרב מו"ה
משה ווינבערגער
רב ואב"ד דבית המדרש הגדול
אנשי אונגארן
בעהמ"ח ספרי הלכה למשה ודרש דרש משה.
ניו יארק,
תרס"ח לפ"ק

Author: [Moses Weinberger] [ווינבערגר] משה ווינבערגער
Author's father: ישששכר בעריש
[1], 20, [1], 15 pp. 8vo
New York, [1909]
Publisher/printer: *s.n.*
Title page #1 (p. [1]): extended writing.
Title page #2 (p. [1]): extended writing; "אגרת משנה".
BHB1; *KA* #143.
Copies: HAR; JNUL; LUB; *YGC.

Weinberger stepped down from the pulpit of his congregation, Beth Hamidrash Hagadol Anshei Ungarn of New York, following a violent quarrel on Passover 1906 between congregants who supported him and those who opposed him. He subsequently excommunicated the congregation. In this open letter to the congregation, and specifically to its leader, David Moscowitz, Weinberger complained that his stepping down had been misinterpreted as his resignation (p. 1). The letter is dated 14 July 1908 and 16 Aug. 1908 (pp. 1, 20). Appended is an additional open letter, "אגרת משנה", dated 18 Aug. 1909 and 20 Aug. 1909 (pp. 1, 13; *KA* misrecords the title "אגדת משה"). In it he forbade any other rabbi to preach, officiate at marriages or assume any religious position in the synagogue. He also included a response by R. Shalom [Solomon] Elhanan Jaffe of New York, dated 25 Aug. 1909 (pp. 14-5). On the violent quarrel of 1906, which necessitated police intervention, see Sarna (1982), 24-5. See Kaganoff (1989-90), 55.

For biography, other works and references: see #572.

1144 [... בדבר האיש]



בעזה"ת, נ' לך, שנת עת"ר לפ"ק, כאנט לואיס, יצ"ו.

בדבר האיש יצחק אהרן ב"ר יחיאל מיכל יליד עיר דוברוושוויץ במדינת רוסיא שבהיותו בחור פיתו אותו ונשא את הבתולה ריזל בת ליבא שמשך ווחר משנה אחת קודם החתונה היתה עתים חלומה ועתים שוטה נמורה ונתחוקה כן כמה פעמים, והוא בהיותו אז רק בשנים האמין לדברי מכטיח שהבטיח שאחר שתנשא לאיש תחזור לבריאותה ויהי' רעתה שלימה. והיא עשתה מעשה שטות אז בעת החתונה, ואחר התחונה לא הועילו לה כל הרפואות. ולפי שאין אדם רך עם נחש בכפופה נדר ממקומו למדינה זו ומצא כאן זה כמה שנים והיא שם כמאז כן עתה שוטה נמורה, ה"י.

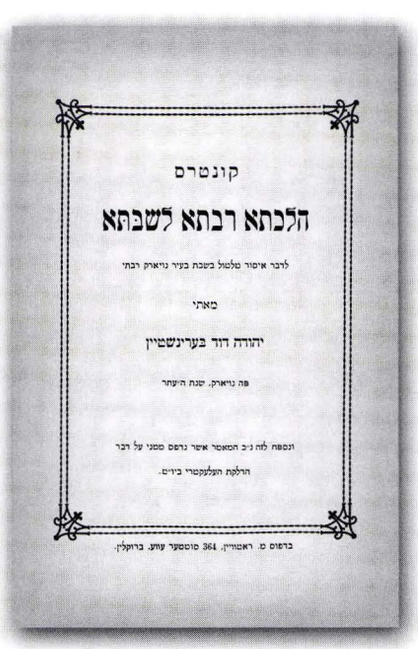
והנה לנרשה אין דרך נבון. כי מלבד מה שנתלקו הפוסקים בעתים שיטה ועתים חלומה שהתחוקה כן ג' פעמים ועבר וגירשה אם היא מנורשת בריעבר, יעוי' יו"ד נוב"י מהר"ק כי' קפ"ג, הנה בנ"ד שהבעל הוא בריחוק מקום ויהיו הגירושין בהכרח ע"י שליח איכא בזה עוד תרתי חדא. לדעתי הקצרה יש מקום לומר דכי איכה מ"ד בעתים שוטה ועתים חלומה אם עבר וגירש מנורשת זה דוקא בגירש בעצמו. אבל לא בגירש ע"י שליח. משום ריש לשאול לרעת האומרים דבעבר

This pamphlet deals with one Isaac Aaron b. Yehiel Mikhel of Dubrovitsa, Ukraine, who when a youngster was deceived into marrying a mentally unbalanced girl. He eventually immigrated to America, leaving his wife in Europe. Rosenfeld ruled that the husband could marry a second wife if he received a *heter me'ah rabbanim*, *i.e.*, the consent of one hundred rabbis. (A medieval rabbinic decree forbids the practice of polygyny.) Normally this *heter me'ah rabbanim* must be approved by rabbis living in different countries, but Rosenfeld explained that it could be issued by American rabbis alone because "at one time [the United States] were separate countries. And even today each state is, to a certain extent, [a] separate [entity]" (pp. 6-7). Pamphlets such as these were not printed for public circulation; rather, they were distributed to rabbis in an effort to justify the need for the *heter* and to convince rabbis of the need to sign it. The YGC copy is an original printer's sheet (unfolded); it was probably issued without a title page.

Author: [Zechariah Joseph Rosenfeld] זכריה יוסף ראזענפעלד [רוזנפלד]
Author's father: משה גבריאל
7 pp. 8vo
S.l., 4 Heshvan 5670 [19 Oct. 1909]
Publisher/printer: *s.n.*
Copies: *YGC.

For biography, other works and references: see #592.

1145 קונטרס הלכתא רבתא לשבתא
לדבר איסור טלטול בשבת בעיר נויארק רבתי ... ונספח לזה ג"כ המאמר אשר נדפס ממני על דבר הדלקת העלעקטרי ביו"ט.



קונטרס

הלכתא רבתא לשבתא

לדבר איסור טלטול בשבת בעיר נויארק רבתי

מאתי

יהודה דוד בערינשטיין

פה נויארק, שנת ה'יעתר

ונספח לזה ג"כ המאמר אשר נדפס ממני על דבר

הדלקת העלעקטרי ביו"ט.

בדפוס ט. ראטווין, 364 סוטטער עוה. ברוקלין.

Author: [Judah {Julius?} David {Dov} Bernstein] יהודה דוד [דוב] בערינשטיין [ברנשטיין]
Author's father: נתן
30, [2], 32-33, [1] pp. 8vo
New York, 5670 [1910]
Publisher (p. [1]): Benzion Eisenstadt
Printer: M. Rotwein, 364 Sutter Ave. (Brooklyn)
Title page (p. 1): border; extended writing.
Includes: author's preface (19 May 1910) (pp. 3-8); publisher's preface (9 June 1910) (p. [1]); errata (p. [1]).
Approbations (pp. [1-2], [1]): R. Eliezer Deutsch of Banhida, Hungary (10 July 1910); Ben Zion Eisenstadt of Brownsville (9 June 1910).
BHB1; *KA* #722.
Copies: JNUL; LUB; *YGC.

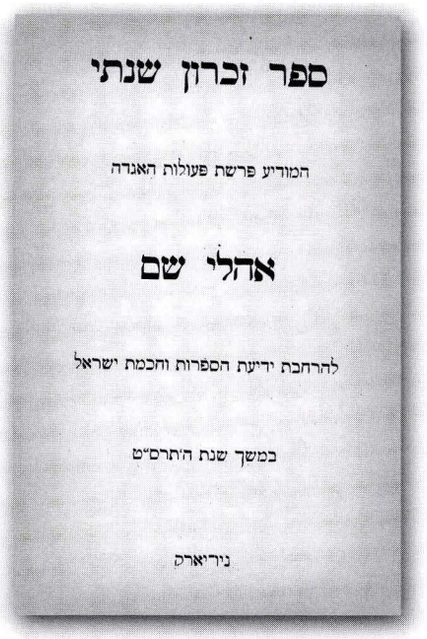
Bernstein was born in 1863 in Aleksotas, Kovno Province, where his maternal grandfather had been the rabbi. While earning a reputation as an *illuy* (prodigy) in the yeshivah of Slobodka, Bernstein also studied mathematics and engineering. He immigrated to America in 1894 (or 1893?) and, to avoid the pulpit, became a kashruth supervisor in a winery. Bernstein was a founder of RIETS, where he served as a Talmud instructor, administrator and fund-raiser. It was largely owing to his influence that Agudath Harabbonim, of which he was a member, endorsed RIETS. Bernstein spent the last years of his life in San Francisco and he died in 1930. (Bernstein is identified as Julius D. Bernstein, a founder of Yeshivat Etz Hayyim, in Gurock [1988], 20 and Klaperman [1969], 21, 192n13 [citing a 1897 newspaper article]. If this is accurate, Bernstein could not have arrived in America later than 1886, contrary to other secondary sources.)

Bernstein published *קונטרס הלכתא רבתא לשבתא* to refute #1136 (see p. 20). The appended responsum on using electric lights on holidays (pp. 31-3) originally appeared in *בית ועד לחכמים*, no. 2, pp. 15-6 [#591]. *KA* misrecords the imprint date as 5671 [1911].

Other works: contributed to #619, #591. Also see Sherman.
References: *BHB1*; *CDAJB*, 1:52; Gottlieb, 306; Gurock (1988), 18, 19-20; *HYBA*, 20; *JCR*, 1187; Kaganoff (1989-90), 57; Klaperman (1969), index; *LTRY*, 5; Sherman, 30-1; *SYSRO*, 153.

1146 Annual Report of the Ohole Shem Association A Hebrew Literary Society for the Year New York 5669—1908—1909

[1], 20, [1] pp. [E.p.] 8vo
New York, [5670 {1910}?]
Publisher: Ohole Shem
Printer: [A. H. Rosenberg?]
Title page #1 (p. [1]): English only.
Title page #2 (p. [1]): plain; "ספר זכרון שנתי המודיע פרשת פעולות האגדה אהלי שם להרחבת ידיעת הספרות וחכמת ישראל במשך שנת ה'תרס"ט".
Other languages: English (pp. 1-17).
Brody, 144; Brody-Zeldner, 221.
Copies: HUC; *YGC.


ספר זכרון שנתי

המודיע פרשת פעולות האגדה

אהלי שם

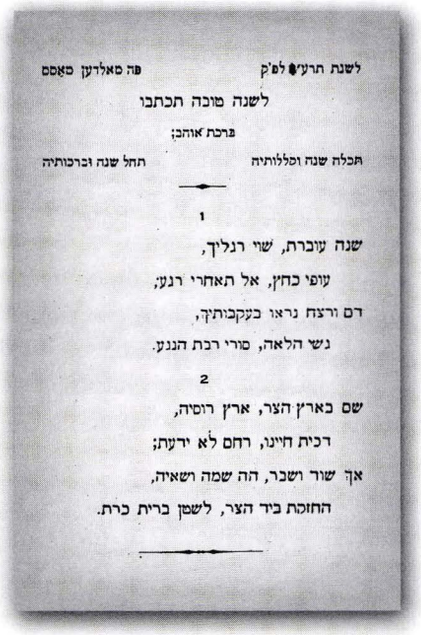
להרחבת ידיעת הספרות וחכמת ישראל

במשך שנת ה'תרס"ט

ניו־יארק

This volume contains abstracts of the following lectures delivered before the Ohole Shem society from 10 Nov. 1908 to 18 May. 1909: "Royal Hebraists ... by George Alexander Kohut" (also delivered before the American Oriental Society in 1908 and later reprinted "with corrections and additions" in *Jewish Studies in Memory of Israel Abrahams*, ed. George Abraham Kohut [New York: Jewish Institute of Religion, 1927], 221-43); "The Jews in German Literature [by Albert M. Friedenberg]. Reprinted from the *Jewish Comment*"; "A Comparative Study of Jewish and Non-Jewish Law ... by Morris Salem"; and "a Lecture by Miss Nehamah [Nima] Hirschensohn on R. Bahya ibn Paquda Author of Hovot Halevavot." Only Hirschensohn's abstract is in Hebrew. (On Hirschensohn, the daughter of R. Hayyim Hirschensohn of Hoboken and the wife of Israel Adlerblum, see *CDAJB*, 1:11; she received a Ph.D. from Columbia for her dissertation on the philosophy of Gersonides.) For a list of officers of Ohole Shem and a calendar of events, see p. 18. No printer is listed, but the volume was printed with the same type and layout as #1139. On Ohole Shem, see #1139.

1147 לשנה טובה תכתבו


לשנת תרע"ג לפ"ק פה מאלדען מאסס

לשנה טובה תכתבו

ברכת אוהבו:

תכלה שנה וכללותיה תחל שנה וברכותיה

1

שנה עוברת, שוי רגליך,
עופי כחץ, אל תאחרי רגע;
דם ורצח נראו בעקביותיך,
נשי הלאה, פורי רכת הנגע.

2

שם בארץ הצר, ארץ רוסיה,
רכית חיינו, רחם לא ידעת;
אך שור ושבר, הה שמה ושאיה,
החזקת ביד הצר, לשמן ברית כרת.

Author: [Mordekhai Schneiderman] מרדכי שניידערמאן
Author's father: שמחה יוסף
[4] pp. 12mo
Malden, MA, [1910]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title.
Includes: a.a. (104 Boylston St.) (p. [4])
Copies: *JTSA (with author's ms.).

Schneiderman lived in Malden, MA, in 1910. He was a cantor, a Hebrew teacher and the principal of the Moriah school (p. [4]).

Schneiderman printed this folded broadside as a Jewish New Year's greeting card for 5671 (1910-1). It contains a poem of lament regarding the rampant anti-Semitism of the period. Concerning America, he wrote, "And what do we have to look forward to in the land of freedom? Only a weakening of the faith, poverty and anxiety; the hatred of our people has risen and oppresses, and alas out fate is sorrow and an anguished heart" (p. [2]).

1148 ספר והוא שאול
ברזל חד מן דברי קודש בשיר השירים שאולים על מצב היהדות באמעריקע שפה מדוברת ... די געליהענע האק שארפע רייד פון הייליגען שיר השירים געליהען צוא קריטעקירצען אמעריקאנער אידישקייט


ספר

והוא שאול

ברזל חד מן דברי קודש בשיר השירים שאולים
על מצב היהדות באמעריקע
מאת הח"כ
שאול גדלי' ב"ר אברהם אריה הרכבי.

שפה מדברת

די געליהענע האק

שארפע רייד פון הייליגען שיר השירים געליהען צוא
קריטעקירצען אמעריקאנער אידישקייט
פון מחבר שאול גדלי' הרכבי
15 Tolles Street, Nashua, N. H., U. S. A.
שנת חיים ברכה שלום לפ"ק
בדפוס של ח' יוסף יהודא שור, 45 קראסס סטריט
באסטאן, מאסס.
נאכדרוק איהם סטרעאמען.

Author: [Saul Gedaliah Harkavy {Harkaway}] שאול גדליה הרכבי
Author's father: אברהם אריה
[1], 111 pp. 8vo
Boston, 5671 [1911]
Chronogram: חיים ברכה שלום
Printer: Joseph Judah Schur, 45 Krass St.
Title page (p. [1]): border; extended writing; Yiddish.
Includes: a.a. (15 Tolles St., Nashua NH) (p. 1); Hebrew preface (pp. 1-2); Yiddish preface (pp. 3-5); errata (p. 6).
Other languages: Yiddish.
Copies: HUC; LUB; *YGC.

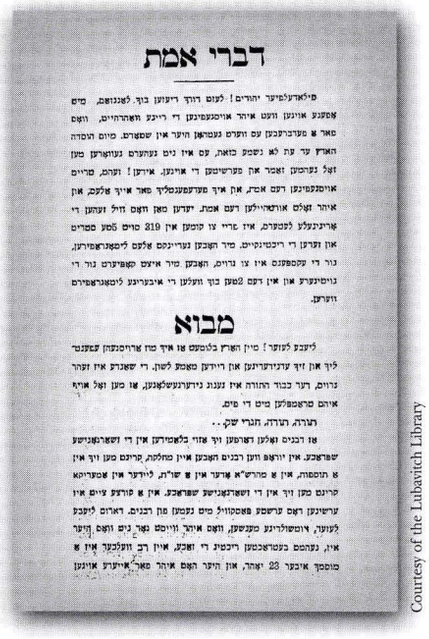
Harkavy was born in 1859 in Yeremichi, Minsk Province, and he studied in the yeshivot of Mir and Volozhin. Unwilling to make a living from the rabbinate, he instead became a businessman. He immigrated to America in 5667 [1907]. In 5671 [1911] he lived with his brother in Nashua, NH, and was a teacher. He lived in Brownsville by 5687 [1917].

"Harkavy's *Vehu Shaul*, a previously unrecorded and unrecognized contribution to the literature of anti-assimilationist polemics, was written in the form of a running commentary on the text of *Song of Songs*. The Yiddish title of the book is *Di Gelihene Hok* (The Borrowed Ax) and the commentary on each page is divided into Hebrew and Yiddish sections ... Harkavy's polemic is unique in that is speaks of the Jews in the small rural towns of New England ... Much of his polemic concerns the religious life of small Jewish communities such as Nashua ... Weinberger's *Jews and Judaism in New York* [#1093] limited itself to a description of New York's varied *Orthodox* communities ... Unlike Weinberger, who held out some hope for the American Jewish future, Harkavy saw none. For him, it is only in the Land of Israel that Jews can have a religious life" (Sh. Goldman [1993-4], 185, 188, 192; italics in original). "Having dwelt in this land for a number of years and having seen the disgraceful behavior of my people—they have torn up and stomped upon the essentials of their faith and 'there is no one to save them'—and, having considered the leadership of this people: its rabbis, ritual slaughterers, cantors, communal officials and synagogue presidents, I could no longer restrain myself. I had to make public what has weighed so heavily on my heart" (pp. 1-2, trans. in Sh. Goldman [1993-4], 185). Appended to ספר והוא שאול is "a witty and vitriolic poem *The Clock* [pp. 104-11] ... The poem, which appears in both Hebrew and Yiddish versions ["דער זייגער", "המורה שעה"], employs the metaphor of the ticking clock. The hands of the clock are the rabbis of America—who are continually contending with one another" (Sh. Goldman [1993-4], 193). For an encouraging review, see *המצפה*, no. 6, p. 24 [#607].

Other works: contributed to #619 (*SLTYBA* also records him as an assistant editor).
References: Sh. Goldman (1993-4); *SLTYBA*, 19.

1149 דברי אמת

Author: [Moses Mordekhai Israel Rivkind] [משה מרדכי ישראל ריבקינד]
Author's father: גדליהו
36 pp. 8vo
S.l., [1911]
Publisher/printer: *s.n.*
Title page (p. 1): caption title.
Includes: errata (p. 36).
Other languages: Yiddish.
Copies: *LUB.


דברי אמת

מבוא

Courtesy of the Lubavitch Library

Following a dispute between Rivkind and R. Shalom Elhanan Halevi Jaffe of Brooklyn, Jaffe published a broadside attacking Rivkind. In response, Rivkind published *דברי אמת*, which contains Hebrew and Yiddish letters attesting to his character and integrity from R. Meir Jonah of Svisloch, R. Jacob David Willowsky [Ridbaz] of New York, I. M. Wolfson of Joniskis, Kasriel Aaron Natan of Augustow, Moses Simeon Sivitz of Pittsburgh, R. Dov Aryeh Hacohen Levinthal of Philadelphia, Zevi Simeon Album of Chicago, Abraham Jacob Gerson Lissa of Chicago, Joseph Komissarsky of Chicago, Ezriel Epstein, Duber Abramowitz of New York, R. Shalom Israelson of Milwaukee, Sender Lipshitz of Cincinnati, Isaac Halevi Marcus of Utica, Moses Reichler of Utica, Hayyim Jacob Widrewitz, Samuel Goldberg and Isaac Tzimkin of New York, Elijah David Teomim Rabinowitz of Jerusalem, Menahem Duber Dagotzky of Manchester, Judah Leib Licht of Przedborz, Rephael Shapira, Eliezer Rabinowitz of Minsk, Zevi Hirsch Rabinowitz, Hayyim Jacob Shulman of Brisk, Benjamin Ze'ev Wolf of Dnepropetrovsk, Leib Neumark, R. Elijah Barukh Kamai of Mir, Eliezer Gordon of Telz, Joshua Heshil Zilber of Kelme, Alter Shalom David Tzukerberg of Komarno, Menahem Mendel of Chorzele, R. Abraham Saul b. Israel Mordekhai of Khotin; R. Gabriel of Lodz, Elhanan b. Katzker of Zhitomir, R. Abraham Abba Rosen of New Haven, R. Jacob Halevi Even Frommer of New Haven, R. Hayyim b. Jacob Sheshitzki of Yonkers; R. David Ginzberg, R. Zalman Jacob Friederman of Boston, R. Solomon Sadowsky of Rochester and Shabbetai Rosenberg of Brooklyn. Sadowsky and Friederman assert in their letters that their signatures were added to Jaffe's broadside without their permission (pp. 34-5). Rivkind was particularly disturbed that Jaffe had attacked him so vehemently considering that Jaffe himself had earlier written letters praising him; these are reproduced in *דברי אמת*. The imprint date is recorded as 5671/1911 because this is the date of the latest letters (19 Jan. 1911).

For biography, other works, approbations granted and references: see #723.

1150 שלחן ערוך נוסח קלמבוס

Author: [Hayyim Gurland] חיים גורלאנד
Author's father: ברוך מרדכי
37, [1] pp. 12mo
[New York?], 5672 [1912]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing.
Includes: warning against duplication, in verse (p. 2); preface (pp. 3-4).
BHB1; *KA* #814.
Copies: HAR; HUC; *JNUL; LUB; *YGC (missing pp. 33-36).


שלחן ערוך
נוסח קלמבוס
מאת המחבר
חיים גורלאנד
בהיות בריך מרדכי זל
מילדי ער קלעצק פלך מינסק
מורה וסופר עברי בנויארק
שנת תרע"ב לפ"ק
מחיר הספר 25 סענט

This "Code of Jewish Law According to the Custom of Columbus" is a parody of religious life in America. Gurland wrote to his brothers in Europe, R. Shalom Koschitz and R. Moses Koschitz, "take my advice in this book and let it help you see clearly the ways of this land ... specifically I will tell you that the roads in America are not [paved with] gold [as was popularly said], and from its mountains you will not mine copper or iron [*cf.* Deut, 8:9], and not even tin or lead" (p. [1]; Shalom Koschitz remained in Europe and later complained in *ספר שלום במרומיו*, p. 6 [#832] that he was too poor to provide a dowry for his daughter). *שלחן ערוך נוסח קלמבוס* cost twenty-five cents (p. 1).

For biography, other works and references: see #804.

1151 ספר התקנות
לאגדת הרבנים האורתודוכסים באמעריקא (הוצאה שניה)
United Orthodox Rabbis of the United States & Canada


ספר התקנות

לאגדת הרבנים האורתדוכסים
באַמעריקא וקענעדע

United Orthodox Rabbis
of
United States & Canada.

נתיסדה יום ה' ב' תמוז, תרס"ב.
(הוצאה שניה)

ברשות של ר' אליקום צונזער, 156 איסט בראדוויי, ניו־יארק
ה' תרע"ב

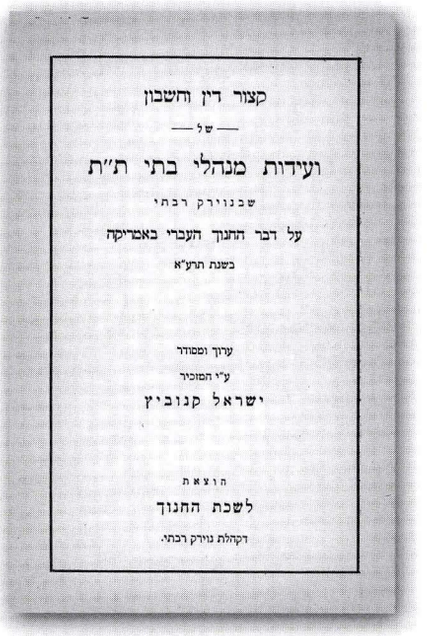
Courtesy of the Lubavitch Library

Author (p. 6): [Isaac Zev {Wolf} Wendrowsky {Vendrovsky, Wendrawsky, Wendrofsky, Wendrovsky}] [וונדראווסקי [וונדרובסקי] יצחק זאב
Author's father: יעקב פרץ
[1], 18, 10, [1] pp. + wrappers 16mo
New York, 5672 [1912]
Printer: Eliakum Zunser, 156 East Broadway
Front wrapper: border; English.
Title page (p. [1]): plain; "ספר התקנות דאגודת הרבנים הארתודוכסים דאמעריקא וקענעדע".
Includes: preface (pp. 1-5): omissions (p. [1]).
Other languages: Yiddish (pp. 17-8); English (pp. 1-[1]).
Copies: *LUB.

This pamphlet contains: Wendrowsky's preface (pp. 1-5); the constitution of Agudath Harabbonim, in Hebrew (pp. 6-15); a decision by the heads of the Agudath Harabbonim (20 July 1911) (p. 16); a Yiddish "circular" concerning round machine matzoth (Heshvan 1902) (pp. 17-18); and a list of the names of the members of Agudath Harabbonim and their addresses, in English (pp. [1-10]). The LUB copy contains manuscript corrections in the text and a manuscript notation following Wendrowsky's preface stating that he included "this preface on his own accord without consulting the views of the rabbis. Therefore, the rabbis are not responsible for errors or mistakes." This pamphlet cost twenty-five cents (p. [1]). For the first edition, see #1124.

For biography, other works and references: see #598.

1152 קצור דין וחשבון
של ועידות מנהלי בתי ת"ת שבנוירק רבתי על דבר החנוך העברי באמריקה בשנת תרע"א


קצור דין וחשבון

— של —

ועידות מנהלי בתי ת"ת

שבנוירק רבתי

על דבר החנוך העברי באמריקה

בשנת תרע"א

ערוך ומסודר

ע"י המזכיר

ישראל קנוביץ

הוצאת

לשכת החנוך

דקהלת נוירק רבתי.

Author: Israel Konovitz [Konowitz] [ישראל קנוביץ [קאנוביץ, קאנאוויץ]
Author's father: יצחק מאיר
Author: [Samson Benderly] [שמשון בנדרלי]
Author's father: הרשל
34, <14> pp. + wrappers 8vo
New York, 1912
Publisher: Bureau of Jewish Education, 356 2nd Ave.
Front wrapper: border; extended writing.
Back wrapper: border; English only; extended writing; "A Brief Survey of Thirty-One Conferences Held by Talmud Torah Principals in New York City."
Title page #1 (p. 1): identical to f.w.

Title page #2 (p. 1): identical to b.w.
Includes: table of contents (p. 3); preface (pp. <3-7>).
Other languages: English (pp. <1-14>).
KA #728; E. R. Malachi (1944b) #8.
Copies: HAR; HUC; LUB; *YGC.

"The accompanying report is a statement of the results of thirty-one conferences held by the principals of the leading Talmud Torahs of New York, acting as a committee of the Central Board, in co-operation with the Bureau of Education of the Jewish Community (Kehillah) of New York City" (p. <3>). For "A Brief Synopsis of the Programme Adopted by the Principals' Conferences," by Benderly, see pp. <7-14>. The principals who participated included J[oseph]. I[saac]. Bluestone, Barnet Cohen, I. B. Gorfinkle, S[chmaryohu]. [Leib] Hurwitz, A. Kasevitz, Samuel Lipman, R. Moses Zebulun Margolies [Ramaz], L. Meisler and Bernard Semel (p. <14>). On the conferences, which were held in 1911, see Joseph, 14. The English section is signed by Benderly.

New York City was home to twenty-four talmud torahs (afternoon supplementary Hebrew schools for public schools students) by 1909. Twenty percent of New York's children who received any formal Jewish education were enrolled in these schools (*USJ*, 4:388). The more modern ones were under the auspices of Samson Benderly and the Bureau of Jewish Education. On talmud torahs, see *USJ*, vol. 4, index. For a list of talmud torahs in New York in 1917-8, see *JCR*, 370*ff.* On the Bureau of Jewish Education, see Goren.

For biography, other works and references (Konovitz): see #232.
For biography, other works and references (Benderly): see #1009.

1153 ספרת ישראל באמעריקא

מחלקה ראשונה, מאמרים שונים. מחלקה שניה, רשימת כל ספרי ישראל בעברית, שנדפסו באמעריקא משנת תצ"ה עד היום

THE HEBREW LITERATURE IN AMERICA

Author: Ephraim Deinard [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר] אפרים דיינארד
Author's father: יקותיאל גרשון
BHB1; Berkowitz (1964), 159; *KA* #612; Schapiro (1937) #30.
Copies: HAR; JNUL; *YGC.

VOL. 1
New York, 5673 [1913]
Publisher/printer: *s.n.*
VIII, 88 pp. 8vo
Title page (p. I): English; extended writing.
Includes: preface (pp. 1-2).

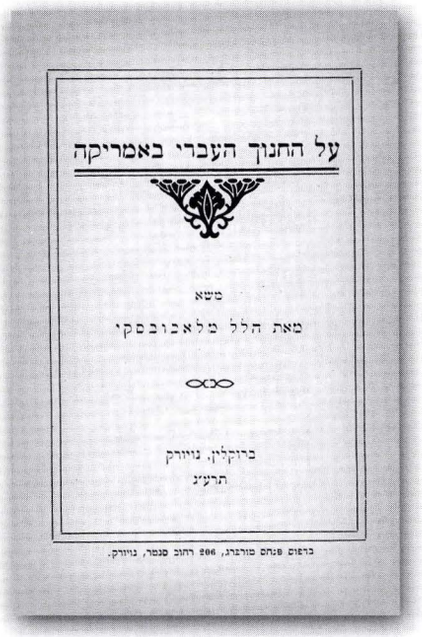
VOL. 2
Jaffa, 5673 [1913]
Printer: A. Atin
[2], 110 pp. 8vo
Title page (p. [1]): extended writing.

Vol. 1 contains brief essays, primarily of American-Hebraic bibliophilistic interest. Vol. 2 contains a bibliography of 571 Hebrew works published in America between 5495 [1735] and 5671 [1911]. "And because I realized that Jewish books published in America remain unknown in Europe, and here too in the land [of America] they have disappeared, I resolved to gather them together. But my attempts to do so showed me that this is a very difficult task. It is now twenty years that I am gathering them and, nonetheless, I have not been able to collect them all." Deinard, who claimed to own the fourth largest Jewish library in America, attributed this difficulty to the lack of a bibliography (vol. 1, pp. 2, 4; in #261, p. 2, he claimed that he possessed the largest library). Vol. 1, pp. 1-88 were "printed in New York. The printing continued for a long time due to the lack of typesetters who understand Hebrew. Therefore I brought the printed leaves with me to Jaffa to complete the printing" (vol. 1, p. IIIn; vol. 1, pp. 1-VIII were printed the Land of Israel [p. III] with the same type as vol. 2). The printing was completed by Tammuz 1913, when Deinard's *הבו תמים* (Jerusalem: *s.n.*, 5673 [1913]) was published. Most of the run of two hundred fifty copies was destroyed by the Turks during World War I. All that survived were seven copies in the Land of Israel and seventeen copies in America that had been distributed to various libraries (vol. 1, p. I; *KA*, vol. 1, p. 1). Deinard planned to publish a supplement and he requested that books not listed in *ספרת ישראל באמעריקא* be sent to him (vol. 2, p. [2]). In 5685 [1925], he announced his intentions to reprint *ספרת ישראל באמעריקא* with a supplement (#1184, p. 31); it appeared as *קהלת אמעריקא* [#1208]. "Hebrew Labor in the Land of Israel" (vol. 1, pp. VII-VIII) concludes in *הבו תמים*, 23-6. On *ספרת ישראל באמעריקא*, see Berkowitz (1964), 62-3. On Deinard's interest in American Hebraica, see Berkowitz; Kabakoff (1978), 55-61. For his earliest bibliography of Americana, see #1130.

For biography, other works, approbations granted and references: see #251.

1154 על החנוך העברי באמריקה

Author: [Hillel Malachowsky {Malochowsky, Malachovsky}] הלל מלאכובסקי [מאלאכאווסקי, מלאכאווסקי, מלכובסקי]
Author's father: זאב וואלף
16 pp. 16mo
Brooklyn, 5673 [1913]
Printer: Pinehas Turberg, 206 Center St. (New York)
Title page (p. 1): art; border.
BHB1; E. R. Malachi (1944b) #6; *KA* #638.
Copies: HAR; HUC; JNUL; LUB; *YGC.


על החנוך העברי באמריקה

משא

מאת הלל מלאכובסקי

ברוקלין, נויורק

תרע"ג

This address on the poor state of Hebrew education in America was delivered before the Tushiyah society of Boro Park (Brooklyn) (p. 3). "At a time when in all sections of New York City many among our brethren have been aroused to do something—whether it be a little or a lot—for Judaism and our literature, the Jews of this suburb [Boro Park] are sleeping and dreaming; they know nothing of what is going on among our people. This indifference has aroused the writer of these lines to gather together and unite the lonely individuals of this city into a union. Because in reality there are not a few *maskilim* and authors ... At the recommendation of

my esteemed friend Mr. Elijah Schmerler, the writer of these lines called a meeting in the house of the aforementioned, and the gentlemen listed below gathered together and founded the 'Tushiyah' society, whose goal is the 'diffusion of Hebrew literature' and interest in it.

These are the names of the founders: Elijah Schmerler, Dr. A. Sh. Schwartz, Pinehas Turberg, A. Kleison, A. Kaplan and the writer of these lines" (pp. 15-6). For an advertisement, see #967, p. [6]. On the Tushiyah society, see #967, p. 80.

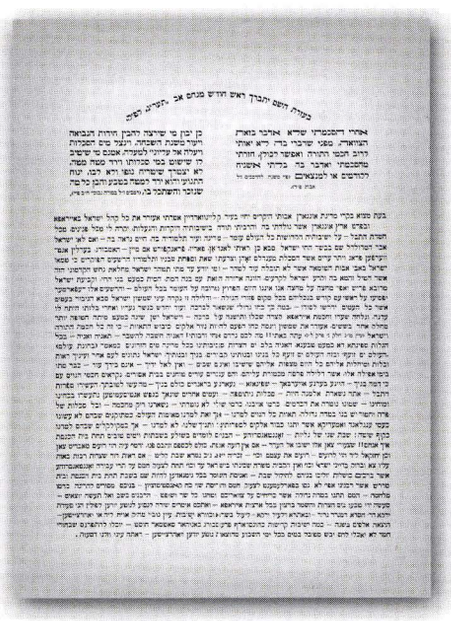
For biography, other works and references: see #25.

1155 בעזרת ה יתברך
בעת מצוא

Author: [Aryeh Leib Friedmann {Friedman}] [אריה] ליב פריעדמאן [פרידמאן, פריעדמאנן]
[2] pp. Fo.
[New York?], 1 Av 5673 [4 Aug. 1913]
Publisher/printer: *s.n.*
Title page: none.
BHB1.
Copies: JNUL; *YGC.*

Friedmann, whose parents lived in Kisvarda, Hungary, was a native of Hungary and he studied in yeshivot there. He traveled throughout Europe before coming to America. He lived in New York by 1913 and in that year he visited Hungary (pp. 1, 5). Friedmann was a merchant (p. 10). He agitated for more than twenty-five years that the Sanhedrin be reconvened in Jerusalem (p. 5).

Friedman was a publicist for the reconvening of the Sanhedrin as a solution to assimilation and the growth of Reform. He issued this broadside while visiting



his native Hungary in an effort to gain the support of European, and specifically Hungarian, Jews for his project. He urged that R. Jacob David Willowsky [Ridbaz] renew the ancient institution of *semikhah* (ordination). He further wrote that American Jews were in the position to achieve such a goal because "we have the money, the knowledge and the freedom, for we are not lowly, subjugated slaves [as in other lands]."

Other works: #1160.

1156 געזעטצע פאן בנות יעקב
קראנקען אונערשטיטצונגס פעראיין

7 pp. + wrappers 18mo
New York, [1914]
Printer: B. Haber Printer, 206 Stanton St.
Front wrapper: border; Yiddish only.
Other languages: Yiddish text.
Copies: *JTSA.

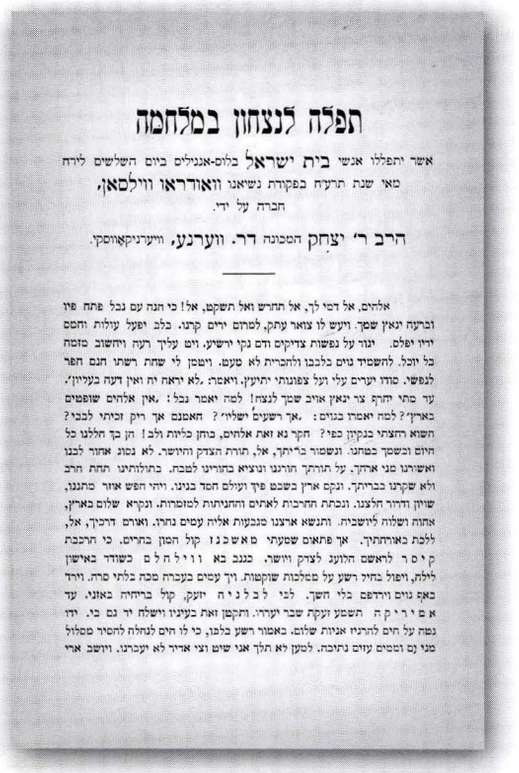

געזעטצע
פאן
בנות יעקב
קראנקען אונטערשטיטצונגס
פעראיין
געגרינדעט
דען 10טען יאנואר 1910
ב. האבער פרינטער 206 סטענטאן סט.

Courtesy of the Jewish Theological Seminary Library

This pamphlet outlines the relationship between B'noth Jacob, a women's mutual aid society, and Chevrah Chasidei B'nai Israel Mirizin, a Lower East Side synagogue. The women could become members of the synagogue upon paying dues and in return the synagogue recited *Kaddish* on behalf of the society's deceased members. Upon the death of a member, the talmud torah of the synagogue was obligated to send some students to her funeral (p. 6). The imprint date is recorded based on p. 5. The only Hebrew text appears on p. 1. On B'noth Jacob, which was founded in 1910, see *JCR*, 841; for its officers, see p. 7. On Chevrah Chasidei B'nai Israel Mirizin, which was founded in 1910, see *JCR*, 187; for its officers, see p. 5.

1157 תפלה במלחמה לשלום
אשר התפלל עדת "קהל צדק" בליל חג הסכות לפי פקדת נשיא ארצות הברית ווילסאן

Author: Isaac Werne [Wiernikowsky, Viernikovsky] יצחק ווערנע [ווירניקובסקי, ווירניקאווסקי, ווערניקובסקי]
Author's father: אברהם מרדכי
3, <XII> pp. + wrappers 8vo
Chicago, [1914]
Printer: Y. Shapiro, 1127 Blue Island Avenue
Front wrapper: border; extended writing.
Back wrapper: border; English only; "Three Sermons Delivered at the Ohave Zedek Synagogue by Rabbi Isaac Werne, Ph.D. (Wiernikowsky)."
Other languages: English.
BHB1
Copies: JNUL; LUB; *YGC.


תפלה לנצחון במלחמה

אשר יתפללו אנשי בית ישראל בלוס-אנגילים ביום השלשים לירח מאי שנת תרעד בפקודת נשיאנו וואדראו ווילסאן, חברה על ידי.

הרב ר' יצחק המכונה דר. ווערנע, ווירניקאווסקי.

אלהים, אל דמי לך, אל תחרש ואל תשקט, אל! כי הנה עם גבל פתח פיו וברעה ינאץ שמך. ויעש לו צואר עתק, למרחם ירים קרנו. כלב יפעל עולות וחמס ידיו יפלס. ינור על נפשות צדיקים דם נקי ירשיע. וים עליך רעה ויחשוב בזמה בל יוכל. להשמיד גוים בלבבו ולהכרית לא מעט. וימצן לי שחת רשתו חגם חפר לנפשו. סודו יערים עלי וכל צפונותי יתיענן, ויאמר, לא יראה זה ואין דעה בעליון. עד מתי יתוק צור ינאץ איוב שמך לנצח! למה יאמר נבל: ,אין אלהים שופטים בארץ? למה יאמרו בגוים: ,אך רשעים ישליו? האמנם אך ריק זכיתי לבבי? השוא הצדקתי בנקיון כפי? חקר נא זאת אלהים, כחן כליות ולב! הן בך חללנו כל היום וכשאך כטחנו. ונשפוך בריחך, אל, תורת הצדק והיושר. לא נסוג אחור לבבנו ואשורנו מני אחרך. על תורתך הורינו ונציא בחוריט לשבח. בתילותינו תחת חרב ולא שקרנו בבריתך. ונקם ארץ בשבט פיך ועולם חסד בגינו. ויהי חשם איזר מתנינו, שיון והדור חלצנו. ונכתת תחריבות לאתים והחניתות למזמרות. ונקרא שלום בארץ, אחוה ושלוה לישביה. ותגשא ארצנו מגבעות אליה עמים נחרו. ואורם דרכיך, אל, ללכת באורחתיך. אך פתאים שמעתי מאשכנז קול המון בתריס. כי תרכבת קיסר להאשם חלונע לצדק ויושר. כנגב בא ווילהלם כשודד באישון לילה, ויפול בחיר רשע על מבלכות שוקטות. ויך עמים בעברה מכה בלתי סרה. ורוד באף גוים ורדפם בלי חשך. לבי לבלגיח יועק, קול ברחיחה באזני, עד אם ירק תשמע ועקת שבר יעירי. ותקטן את בעיניו וישלח יד גם בי. ידי נשה על הים להרגיז אניות שלום. באמור רשע בלבו, כי לו הים לנחלה לחסיר מסלול מני קם ומטים עזים נתוכה. למען יא תלך אני שוש וציי אריר לא יעכרנו. ורושב ארי

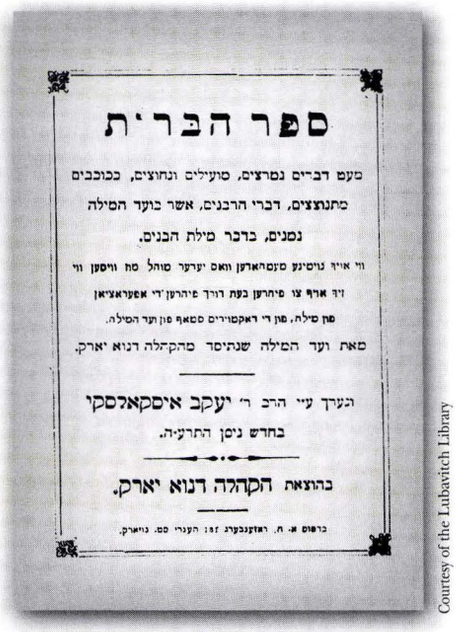
This pamphlet contains "a prayer for peace [in verse] concerning the war in the lands of Europe and Asia that was recited in Cong. Ohave Zedek of Chicago on Tabernacles eve (14 Oct. 1914). This was in accordance with the directive given by the President of the United States of America to the citizens and residents of this land" (pp. 1-3). The pamphlet also contains three English sermons: "Thanksgiving Address delivered to the Young Peoples Progressive Jewish Club at the Ohave Zedek Temple on Thursday, November 26th (Thanksgiving Day) 1914" (pp. <I-V); "Progress, Thought and Life a Pessach Sermon" (pp. <VI-IX>); and "There is Hope A sermon delivered on the Sabbath of Hol Hamoed Pesach" (pp. <IX-XII>).

For biography, other works and references: see #919.

1158 ספר הברית

מעט דברים נמרצים, מועילים ונחוצים, ככוכבים מתנוצצים, דברי הרבנים, אשר בועד המילה נמנים, בדבר מילת הבנים.

Author: [Jacob Eskolsky {Eskolski, Iskulsky}] [איסקולסקי] יעקב איסקאלסקי
Author's father: דוד בר
15, <9> pp.
New York, Nisan 5675 [1915]
Publisher: Kehillah of New York
Printer: A. H. Rosenberg, 131 Henry St.
Title page #1 (p. 1): border; extended writing; Yiddish.
Title page #2 (p. <1>): border; English only; "Methods to Be Employed by Mohelim in the Performance of Circumcision as Recommended by the Medical Members of the Milah Board of the Kehillah."
Other languages: English; Yiddish.
BHB1.
Copies: JNUL; *LUB.


ספר הברית

מעט דברים נמרצים, מועילים ונחוצים, ככוכבים
מתנוצצים, דברי הרבנים, אשר בועד המילה
נמנים, בדבר מילת הבנים.

וויי אויך נוטיגע מעמהארען וואס יערער סוהל סח וויסען וויי
דיי ארף צו סיתרען בעת דורך ג'יהרען־די אפעראציאן
פון מילה, פון די דאקטוירים ספאף פון תר המילה.

מאת ועד המילה שנהיסד מהקהלה דנוא יארק.

הערך עיי הרב ר' יעקב איסקאלסקי
בחדש ניסן התרע־ה.

בהוצאת הקהלה דנוא יארק.

ברוסם א. ה. האזענבערג 131 הענרי סט. נויארק.

Courtesy of the Lubavitch Library

This pamphlet contains: the mission statement of the Milah Board of the Kehillah of New York in Hebrew (pp. 3-5); assorted *halakhot* regarding circumcision in Hebrew (pp. 5-6); and the "Methods to Be Employed by Mohelim in the Performance of Circumcision as Recommended by the Medical Members of the Milah Board of the Kehillah" in Yiddish (pp. 7-15) and in English (pp. <1-9>). *BHB1* records wrappers with text on them. The "Methods" deal primarily with procedures for maintaining a sterile environment when performing a circumcision and safeguarding the health of the baby. "Sucking the wound with the mouth [*i.e., metzitzah*] is absolutely prohibited, and any Mohel found resorting to this practice will be barred from the certificated list." The Hebrew section instructed that "one is obligated to perform *metzitzah* and it is preferable to use glass [tubes] for this purpose, for this is also considered using the mouth" (pp. 5, <8>). The Milah Board was established because in America "some Jews do not circumcise their children on 'principle' or because the fear of death has gripped them lest their children who are being circumcised be harmed. And there are those who perform the commandment of circumcision not because of its Jewish essence ... but for the health of the body, as some non-Jews are doing. Anyhow, it is obvious that this has many bad consequences, such as circumcising when it is too early, or not being careful who the *mohel* is, or if he is circumcised ... according to law ... In a time when we resided in the lands of the exile separately from the nations among

who we lived, a Jew never even thought of having his son circumcised by one who was not of his people ... but today ... there are hundreds and thousands who were circumcised by gentiles in hospitals or in their houses by doctors who are not Jewish." This was due to the fact that many parents feared for the health of their children and believed that gentile doctors were more careful when performing circumcisions. New York rabbis and the Agudath Hamohelim therefore established the Milah Board to encourage *mohelim* to be more conscious of hygiene and health-related issues. *Mohelim* who demonstrated to a board of rabbis that they were familiar with the *halakhic* laws of *milah* and to a board of physicians that they practiced according to hygienic guidelines were eligible to receive a certificate stating their competency (pp. 3-5). *ספר הברית* contains the basic procedures *mohelim* were expected to follow and "the applicant for a certificate is requested to make himself thoroughly familiar with [the book]" (p. <3>). On the Milah Board, see *JCR*, 321-9. A certificate issued by the Milah Board in 1926 is in JTSA (Karp Ms. Collection). For an earlier attack on American *mohelim*, see #1093, pp. 55-61. The utility of the Milah Board was recognized by the New York City Commissioner of Health, who wrote, "the text of the [Yiddish/English] circular of information for the Mohelim [*ספר הברית*?] was found so accurate in its medical presentation of the case, and so complete in its discussion, that it has been accepted for publication by the Department as an official circular, with practically no changes. The educational value of such work as the Milah Board has done in this matter is of the greatest help to the City, and particularly to our department" (*JCR*, 324).

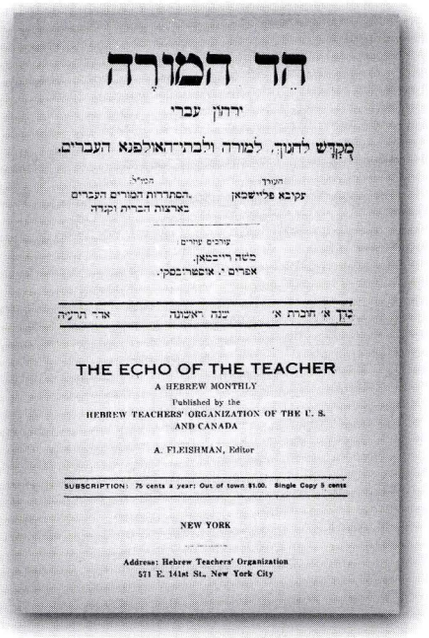
For biography, other works, approbations granted and references: see #682.

1159 הד המורה

ירחון עברי מקדש לחנוך, למורה ולבתי-האולפנא העברים.

THE ECHO OF THE TEACHER A Hebrew Monthly

Author: A[kiba]. Fleishman [Fleischman] עקיבא פליישמאן
New York, 5675 [1915]-5676 [1916]
Publisher: Hebrew Teachers' Organization of the U.S. and Canada [*i.e.*, Hebrew Teachers Union]
Brody, 150; Brody-Zeldner, 222; *KA* #250; Brown, 176; E. R. Malachi (1944a) #18.
Copies: HUC (1915 numbers; vol. 1 pp. 23-24 missing); LUB; *YGC.


הד המורה
ירחון עברי
מקדש לחנוך, למורה ולבתי־האולפנא העברים.
עקיבא פליישמאן
THE ECHO OF THE TEACHER
A HEBREW MONTHLY
Published by the
HEBREW TEACHERS' ORGANIZATION OF THE U. S. AND CANADA
A. FLEISHMAN, Editor
SUBSCRIPTION: 75 cents a year; Out of town $1.00. Single Copy 5 cents
NEW YORK
Address: Hebrew Teachers' Organization
571 E. 141st St., New York City

NO. 1
24 pp. + wrappers 8vo
Adar 5675 [1915]
Front wrapper: English; extended writing.
Includes: advs. (f.w.v., b.w.r.)

NO. 2
[1], 25-52 pp. + wrappers 8vo
Nisan 5675 [1915]
Front wrapper: English; extended writing.

Includes: advs. (f.w.v., b.w.r./v.).

NO. 3
[1], 54-80 pp. + wrappers 8vo
Iyar 5675 [1915]
Front wrapper: English; extended writing.
Includes: advs. (f.w.v., b.w.r./v.).

NO. 4
[1], 82-108 pp. + wrappers 8vo
Sivan 5675 [1915]
Front wrapper: English; extended writing.
Includes: advs. (f.w.v.).

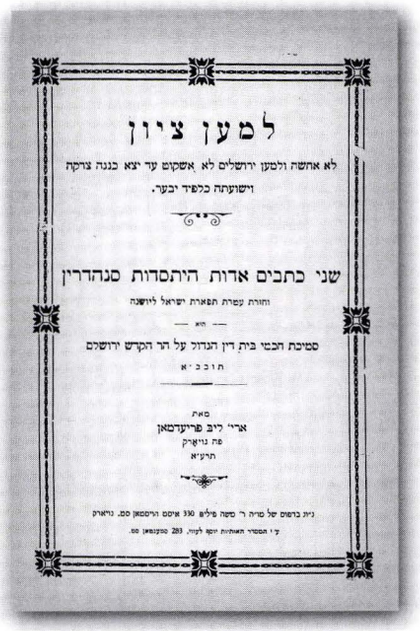
NOS. 5-6
[1], 110-47, [1] pp. + wrappers 8vo
Tammuz-Av 5675 [1915]
Front wrapper: English; extended writing.
Includes: note to readers (f.w.v.); advs. (b.w.r./v.).

NOS. 7-8
[1], 150-87, [1] pp. + wrappers 8vo
Elul-Tishri 5676 [1916]
Front wrapper: English; extended writing.
Includes: advs. (f.w.v., p. [1], b.w.r./v.).

הד המורה was the first journal published for Hebrew teachers in America. "We are not establishing a journal for scholarship, philosophy or *belles lettres* ... We wish and hope to establish a new literary monthly for Hebrew education and for the Hebrew teacher in America" (no. 1, p. 1). הד המורה was published by the Hebrew Teachers' Organization of the U.S. and Canada (*i.e.*, the Hebrew Teachers Union of New York) and edited by Fleishman. It contains articles on pedagogy, poetry, book reviews and information on Jewish education and Hebrew schools in New York. Malachi records that the assistant editors were Moses Reichman and Ephraim Y. Ostrovsky. Contributors included Nahum Aaronson, A. Chajes, Sh. Epstein, Fleishman, H[ayyim]. A[braham]. Friedland (H.A.F.), I[srael]. Z[e'ev]. Frischberg, A[ryeh]. L[eib]. Grossman, P. Hinitz, A. L. Hirschowitz, Z[alman?]. Kotlar, M. Meisel, E[praim]. Y. Ostrovsky, A[braham]. N[athan]. Perlberg, Daniel Persky, M[oses]. Reichman, S[imhah]. Rubinstein, Ezekiel Sarasohn, G[eorge]. Selikovitsch, D.B.Sh. [D. Sheinmark?], Zevi Sharfstein, A.[braham] Sho'er, Kalman Whiteman and A[braham]. Wolfson. An annual subscription cost seventy-five cents (one dollar for "out of town") and single issues cost five cents (nos. 1-4, f.w.r.). הד המורה "merely gave one more platform for young Hebrew writers who were unable or unwilling to contribute to the Hebrew newspapers that were already being published ... It was also dedicated primarily to questions of pedagogy, which were not recognized by those newspapers" (Glenn, 407). In a second copy in YGC, the f.w.v. of no. 1 is blank. On האביב [Brody, 151], a Hebrew weekly for adolescents published by the Union, see no. 4, pp. 107-8; nos. 7-8, pp. 178-82. On הד המורה, see Glenn, 407-9; Persky (1918), 77; Ravid (1965).

For biography, other works and references: see #345.

1160 למען ציון לא אחשה ולמען ירושלים לא אשקוט עד יצא כנגה צדקה וישועתה כלפיד יבער. שני כתבים אדות היתסדות סנהדרין

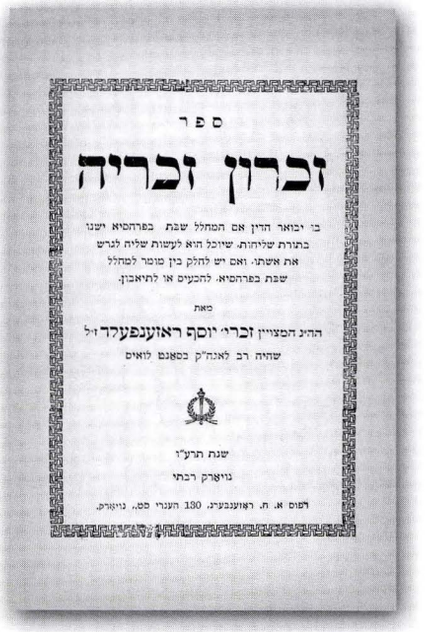


Author: [Aryeh Leib Friedmann {Friedman}] אריי[ה] ליב פריעדמאן [פרידמאן, פריעדמאנן]
12 pp. + wrappers 8vo
New York, [1915]
Printer: Moses Philip, 330 East Houston St.
Front wrapper: border; extended writing.
Includes: a.a. (1115 Broadway) (p. 5).
BHB1; *KA* #413.
Copies: HAR; HUC; JNUL; LUB; *YGC.

The only solution to the breakup up the traditional Jewish community, Friedmann argued in this pamphlet, was to reconvene the Sanhedrin in Jerusalem and invest in R. Jacob David Willowsky [Ridbaz] of Safed the power to renew the ancient ordination (pp. 3-4). American Jews were in the position to achieve such a goal because "we have the money, the knowledge and the freedom, for we are not lowly, subjugated slaves [as in other lands]" (p. 5; for other references to America, see pp. 2, 4, 9, 10). "A decree [should be proclaimed] for the Jews to make the Holy Land a metropolitan [*sic*] for the Hebrew book. The printing of Hebrew books in the Diaspora should be forbidden; they should all be printed in the Land of Israel. In order to increase the amount of work and to bring a blessing to the Land of Israel, we should open paper factories in the Holy Land and workshops for ritual fringes and prayer shawls [and other ritual objects prepared by scribes] ... and in place of the *halukah* [charity dole] the children of Zion will live from the labor of their own hands" (p. 9). The typesetter was Joseph Levy of 283 Stanton St. (f.w). This work contains two short essays, letters from Ridbaz and R. Eliezer Deitsch of Bonyhad (pp. 5-6) and an appendix on the commandment to live in the Land of Israel. The imprint date on the wrapper is 5671 [1911], but the first essay is dated 4 Aug. 1913 and the second "in the third month, the month of the delivery of the Torah, 5675 [Sivan 1915], here in New York, 5671 [1911] [*sic*]." The first essay, with minor changes, was originally issued in 1913 as a broadside (p. 6; see #1155). See Kaganoff (1989-90), 57.

For biography, other works and references: see #1155.

1161 ספר זכרון זכריה בו יבואר הדין אם המחלל שבת בפרהסיא ישנו בתורת שליחות, שיוכל הוא לעשות שליח לגרש את אשתו, ואם יש לחלק בין מומר למחלל שבת בפרהסיא, להכעיס או לתיאבון. מאת הה"ג המצויין זכרי' יוסף ראזענפעלד ז"ל שהיה רב לאגה"ק בסאנט לואיס



Author: [Zechariah Joseph Rosenfeld] זכריה יוסף ראזענפעלד [רוזנפלד]
Author's father: משה גבריאל
23 pp. + wrappers 8vo
New York, 5676 [1916]

Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper : border; extended writing.
Title page (p. 1): identical to f.w.
Includes: errata (pasted onto p. 23).
BHB1.
Copies: LUB; *YGC.

This essay deals with the permissibility of appointing one who publicly desecrates the Sabbath as an agent to deliver a *get.* This was a critical issue in Rosenfeld's generation because Sabbath desecration was rampant, particularly in America. He specifically criticized American Jews for shaving on the Sabbath. Rosenfeld was frequently solicited "to prepare *gittin* and send them to such great distances that he had to send them by mail" (pp. 3-4).

For biography, other works and references: see #592.

1162 ספר חידושי חביבא

על דבר עופות ואווזות ... אם מותרים באכילה ... וקונטרוס השני בדבר המנורה בת שבעה קנים שנמצאים בבתי מדרשים במדינה זאת


ספר
חידושי חביבא
בן יבואר
בפילפול עצום בסוגיא דנשר
ובדברי ראשונים ואחרונים על דבר עופות ואווזות המשונים
בנכתם ובקולם ובחרסומם אם מותרים באכילה
ביאור רחב בדברי ראשונים בקושיות
ופרוקים והלכה למעשה.
וקונטרוס השני כדבר המנורה בת שבעה קנים שנמצאים
בבתי מדרשים במדינה זאת פילפול עצום בדברי
הרמבים ובלחים ובהלכה לדיינה בפרק
שילות הקין או יוסף קין ודרשים
אחדים באגדה מקושר
בפילפול בלשון צח ונקי.
ס א ת י
ליבר בלאיא מויר הרהיג בנימין הכהן זללהיה קאהן
כפנים רב ואב"ד בעיר קאזון, פלך קיעוו, ואח"כ רב בעיר סטפעפס, סענג.
ובעת רב בעיר נויארק.
המיסד ור"מ בישיבת אהל תורה בקאזון, ובית תורה בסטפעפעניץ
סלך קיעוו.
נויארק — תרעיז
ברפוס א. ח. ראזענבערג, 180 הענרי סטריט.

Author: L[iber]. Cohon [Cohen] [כהן] קאהן [ליבער] ליבר
Author's father: בנימין הכהן
60 pp. + wrappers 8vo
New York, 5676 [1916]
Printer: A. H. Rosenberg, 130 Henry St.
Front wrapper: extended writing.
Title page (p. 1): extended writing.
Includes: a.a. (108 Monroe St., New York) (f.w.); memorial to wife, father and mother (p. 2); preface (pp. 5-8); list of rabbis who offered approbations (p. 56); list of subscribers (pp. 57-60); each section has a half t.p. and contains pages with errata and addenda.
Approbations (pp. 3-4): R. Dov Aryeh Hacohen Levinthal (16 Feb. 1915); R. Shalom [Solomon] Elhanan Halevi Jaffe of New York (14 Nov. 1915).
Rashi type (pp. 47, 52).
BHB1; *KA* #300.
Copies: HAR; HUC; JNUL; LUB; *YGC.

Cohon was born in Zlatopol, Kiev Province, in 1873. He was ordained at the age of twenty and in 5658 [1898] he became the rabbi of Kozin, Kiev Province. He established yeshivot there and in Stepantsy, Ukraine. He immigrated to America in 1911 with many letters of recommendation and he became the rabbi of Anshei Galicia in Memphis. He decided to leave Memphis after four years because he was unable to provide his sons with a proper Jewish education there. He moved to New York and became the rabbi of Chibas Jerusalem of the Bronx. Cohon served as a vice president of Agudath Harabbonim and as the director of the Home of Old Israel. He died in New York in 1951. Secondary sources misspell his name as Cohen.

ספר חידושי חביבא contains an investigation of the kashruth of various birds, an essay critical of the candelabras in American synagogues and a sermon on religious laxity in America. Cohon had questioned the kashruth of various birds while still in Russia. He decided to publish this book upon being presented with problematic birds in America. For his impressions of the South, see p. 48. Most of the subscribers lived in various cities in Texas and the rest lived in Nebraska, Oklahoma, Virginia, Milwaukee, Kentucky, Pittsburgh and New York. The introduction contains valuable autobiographical information. While traveling though Louisville in 1914, Cohen was robbed of his possessions, including his letters of introduction and his manuscripts. *ספר חידושי חביבא* was the only one he had left at home (pp. 6-7). He hoped to publish more works (p. 8) and Jaffe referred to a manuscript of his responsa (p. 5). See Kaganoff (1989-90), 57.

Approbations granted: #627, #658.
References: *AJYB* 53 (1952), 524; *BHB1*; *CDAJB*, 1:98; *NYT* (19 Apr. 1951), p. 31:2; *SYSRO*, 154; S. Titkin in *כמה גדול כחן של כהנים-הפוסק* 12.132 (5711).

1163 ספר לתולדות ישראל באמריקה
ספר ראשון

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
[7] pp.; 58 cols.; [3] pp. (two cols. per page) 8vo
New York, 5677/1917
Printer: A. H. Rosenberg, 130 Henry St.
Front board: extended writing.
Back board: English only; extended writing; "Le'Toldath Israel Be'America ... Vol. I."
Title page (p. [1]): identical to f.b.
Includes: dedication to Mayer Sulzberger (26 July 1917) (p. [2]); preface (6 Aug. 1917) (pp. [3-4]); subscribers to #775 (p. [5]); dedication (p. [6]); memorial to father (p. [7]); subscribers (pp. [1-2]); memorials (pp. [2-3]); a.a. (245 Thatford Ave., Bklyn) (b.b.).
BHB1; *KA* #840.
Copies: HAR; HUC; JNUL; LUB; *YGC.

This biographical encyclopedia of American rabbis, preachers, authors and scholars was issued as a supplement to #1125 (p. [3]). For an advertisement, see *יגדיל תורה*, vol. 2, no. 4 (f.w.) [#619]. See Brisman (1987), 356.

For biography, other works, approbations granted and references: see #392.

1164 פרוספקט
קול מבשר לתחית חכמת ישראל וספרותיה על ידי חברת "אשכלות"

Author: [Samuel Benjamin Schwartzberg] [{שורצברג} שמואל בנימין שווארצבערג]
Author's father: יהודה ליב
11, [1] pp. 8vo
New York, [5678 {1918}]
Publisher: [Ashcholoth, Inc.]
Title page: plain.
KA #675.
Copies: HAR; *YGC.


פ ר ו ס פ ק ט

קול מבשר

לתחית חכמת ישראל וספרותה

על ידי חברת

„אשכלות"

2490

הכתובת:

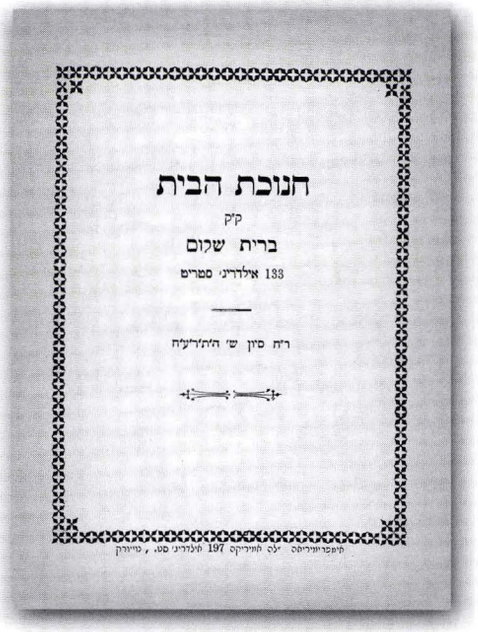
"ASHCHOLOTH", INC.
159 EAST BROADWAY
NEW YORK

In this prospectus, the founders of Ashcholoth, a Hebrew publishing house with an office at 159 East Broadway (pp. 1, [1]), declared, "We seek to save and raise from degradation the Hebrew book—without which what are we and what is our existence? ... Due to the terrible storm of blood that erupted for four years [*i.e.*, World War I] ... all the wells that supplied those of Israel thirsty for knowledge were sealed, and all the Hebrew publishing houses were destroyed ... The time has come for the Jews of America, most of whom hail from the lands of the east ... to hearken to the voice of God calling to them through the force of history, 'wherever Israel is exiled, the spirit of God accompanies them.' We should arise ... and rescue the treasures of our spiritual lives ... The largest type-casting firm in America cast for Ashcholoth Hebrew letters in a new style whose beauty and attractiveness has never been seen in America" (pp. 4-5, 11). Among the scholars whose collected writings Ashcholoth was planning to issue were Jacob Brill, Samuel Joseph [Rashi] Fuenn, Meir Ish-Shalom, Jost, David Kaufman, David Neumark and others (see p. 10 for a complete list). The prospectus announced that six volumes—consisting of the collected writings of Neumark, Hayyim Oppenheim, Isaac Hirsch Weiss, Eliezer Zweifel and Salomon Rubin and three travelogues—were already in press and that subscriptions were available at $1.25 per volume or five dollars for all six (p. 11). For a list of genres Ashcholoth was interested in publishing, see p. 11. *KA* records that this prospectus is the only work that Ashcholoth ever published; no works under its imprint are recorded by *BHB1.* For advertisements for Ashcholoth, see *התרן* 4.3 (16 Mar. 1917), p. 16; 5.26 (13 Sept. 1918), p. [1] [#924]; *העברי* 8.21 (19 June 1918), p. [1]; 8.30 (21 Aug. 1918), p. [1] [#928]. On the publishing house, see Kabakoff (1971), 170-2; Persky (1918), 79. The imprint date is recorded based on *KA*, Persky and the above quoted reference to World War I; if correct, then Ashcholoth was founded ca. 1917 (p. 7).

For biography, other works and references: see #908.

1165 חנוכת הבית
ק"ק ברית שלום

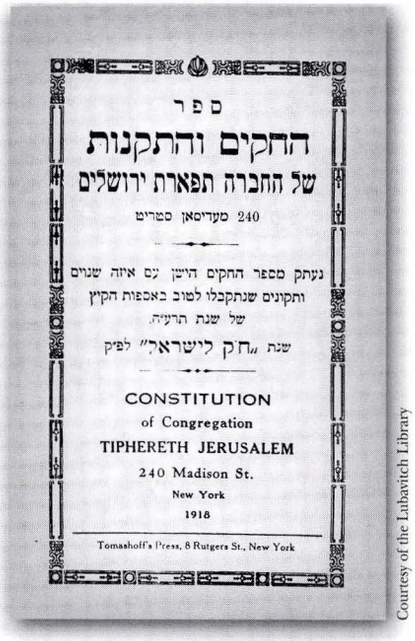
[3] pp. 16mo
New York, [1918]
Printer: La America, 197 Eldridge St.
Title page (p. [1]): border.
Other languages: Ladino.
Copies: LUB; *YGC.


חנוכת הבית
ק"ק
ברית שלום
133 אלדרידג' סטריט
ר"ח סיון ש' התר"ע"ח

This pamphlet contains the program for the dedication services of a new synagogue by Cong. Berith Shalom at 133 Eldridge St. on 12 May 1918. For a list of officers, see p. [3]. On Berith Shalom, a synagogue for Sephardic immigrants affiliated with Shearith Israel, see Angel, index (p. 102 on the new building); Pool and Pool, 443-4. On the printer, *La America*, a Ladino periodical, see Angel, index.

1166 ספר החקים והתקנות של החברה תפארת ירושלים
מעדיסאן סטריט נעתק מספר החקים הישן עם איזה שניום
ותקונים שנתקבלו לטוב באספות הקיץ של שנת תרע"ח
CONSTITUTION OF CONGREGATION TIPHERETH JERUSALEM 240 Madison St.

24 pp. + wrappers 12mo
New York, 1918
Printer: Tomashoff Press, 8 Rutgers St.
Chronogram: חק לישראל
Front wrapper: border; English.
Title page (p. 1): identical to f.w.
Copies: *LUB.

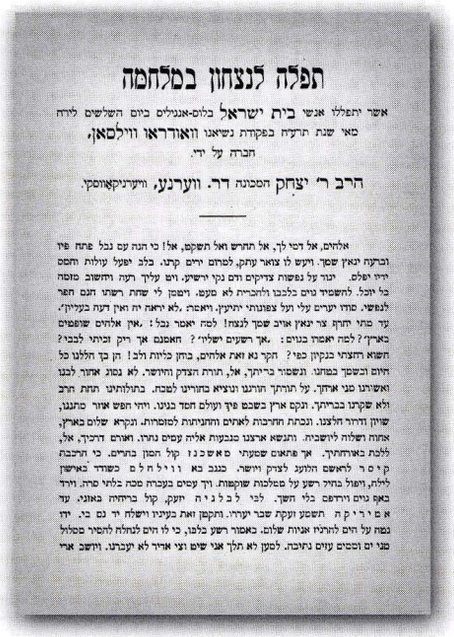

ספר
החקים והתקנות
של החברה תפארת ירושלים
240 מעדיסאן סטריט
נעתק מספר החקים הישן עם איזה שנוים
ותקונים שנתקבלו לטוב באספות הקיץ
של שנת תרע"ח.
שנת "חק לישראל" לפ"ק
CONSTITUTION
of Congregation
TIPHERETH JERUSALEM
240 Madison St.
New York
1918
Tomashoff's Press, 8 Rutgers St., New York

Courtesy of the Lubavitch Library

"The constitution and by-laws in this book were copied and chosen from old constitutions of the society and from civil law. It is incumbent on every member to obey all the laws all the while that he is a member of the society 'Tiphereth Jerusalem'" (p. 24). "He who shaves his beard or desecrates the Sabbath and holidays (even with regards to a rabbinical prohibition), or violates other prohibitions, will not be accepted into the society under any circumstances ... Whoever is not married according to law of Moses and Israel will not be accepted as a member of the society" (p. 3). On Congregation Tiphereth Jerusalem of New York, which was organized in 1914, see *JCR*, 243.

1167 תפלה לנצחון במלחמה

אשר יתפללו אנשי בית ישראל בלוס-אנגיליס ביום השלשים לירח מאי שנת תרע"ח בפקודת נשיאנו וואדראו ווילסאן



תפלה לנצחון במלחמה

אשר יתפללו אנשי בית ישראל בלוס-אנגילים ביום השלשים לירח מאי שנת תרע"ח בפקודת נשיאנו וואדראו ווילסאן, חברה על ידי.

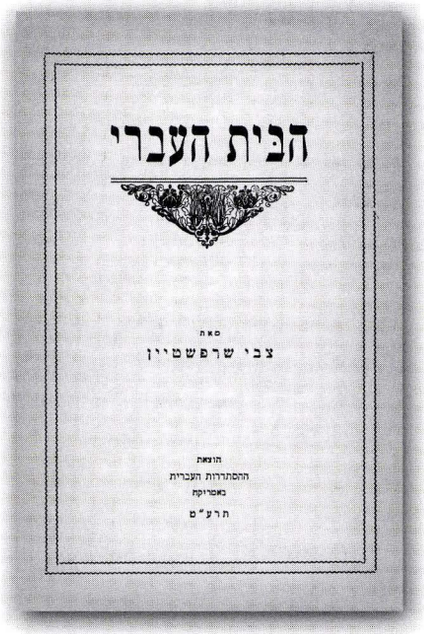
הרב ר' יצחק המבונה דר. ווערנע, וויערניקאווסקי.

Author: Isaac Werne [Wiernikowsky, Viernikovsky] יצחק ווערנע [ווירניקובסקי, וויערניקאווסקי, ווערניקובסקי]
Author's father: אברהם מרדכי
[4] pp. 8vo
[Los Angeles?], [1918]
Publisher/printer: *s.n.*
Title page (p. [1]): caption title.
Other languages: English.
Copies: *YGC.

This flyer was distributed to announce that, in accordance with Woodrow Wilson's "call for prayer" on 30 May 1918, special services would be conducted at the Beth Israel Synagogue of Los Angeles (p. [4]). The flyer contains: "תפלה לנצחון במלחמה", a prayer in verse by Wiernikowsky (pp. [1-2]); "Prayer for Victory (An English epitome of the 'תפלה לנצחון')" (p. [3]); and the program for the evening, in English (p. [4]). Wiernikowsky asked, "Shall, O Lord, the untold sacrifices our country has brought upon the altar of her glorious institutions be in vain? Shall our American ideals of **Liberty** and **Democracy** be sullied? ... The sinking of the Lusitania with its hundreds of innocent persons aboard, filled our hearts with just indignation and horror. Could we, free America, permit the oppressor to deprive us of our time-honored rights and privileges to sail Thy seas, O God? ... Help, O Lord, our boys in France to uphold **Democracy**. Make them as strong and courageous even as the Israelites of old in their wars against the Amalakites. Let them bring home a complete victory. Support and inspire, Almighty God, our **President** and **Congress** in their present superhuman trials, where only Thy aid and inspiration can sustain them. Amen" (p. [3]; all bold type in original). This flyer was printed entirely in blue ink.

For biography, other works and references: see #919.

1168 הבית העברי



הבית העברי

מאת

צבי שרפשטיין

הוצאת
ההסתדרות העברית
באמריקה
תרע"ח

Author: [Zevi Scharfstein {Sharfstein}] [שארפשטיין] צבי שרפשטיין
Author's father: דוב
30 pp. + wrappers 12mo
[New York], 5679 [1919]
Publisher: Histadruth Ivrith of America
Printer (b.w.r.): Alpha Press, 266 Grand Street

Front wrapper: art; border.
Title page (p. 1): plain.
Includes: footnotes.
Ben-Ezra, 27; *BHB1*; *KA* #91; E. R. Malachi (1944a), 194; *SHI* #24.
Copies: HAR; HUC; JNUL; LUB; *YGC.

"Most of our days we and our children go about in a foreign environment ... [our children] are all like 'babies who have been kidnapped [and raised] by gentiles.' From the time they come into the world they inhale non-Jewish air. The sounds of the first words that they hear and which mold their thoughts—toys, pastimes, games, conversations with friends, holidays and festivals and everything in their environment are all in the dominant language—are permeated by a non-Jewish spirit. And when their time to attend school comes, they are enrolled in popular 'factories for the national soul' [*i.e.*, public schools]. It is true we send them to Hebrew schools, but what is their strength when compared to the public schools? ... We can only create a pure Jewish environment in our homes, where non-Jews have no influence" (pp. 4-6). Scharfstein argued in *הבית העברי* that to stem the tide of assimilation, Jewish families must observe the Sabbath, decorate their homes with Jewish art and, most importantly, speak only Hebrew at home. The pamphlet contains lists of suggested reading on Hebrew poetry, *aggadah* and art, as well as a list of Hebrew instruction books for beginners. Kadimah sold it in 1920 for seven cents (adv. in #931, b.w.r.)

For biography, references and other works, see #380.

1169 ספר הזכרון מהמוסד עזרת תורה

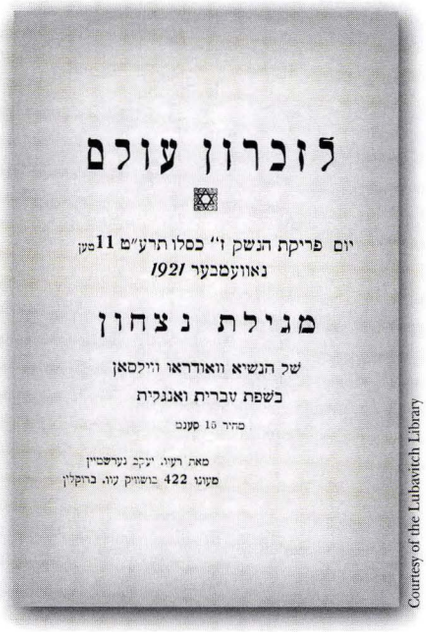
24, 47, [1] pp. (bordered text) 8vo
New York, Adar 5679 [1919]
Printer: [Tomashoff]
Title page (p. 1): symbol.
Includes: table of contents (p. [1]).
Copies: HAR; *YGC.

ספר הזכרון contains: introductory letters by various rabbis involved in Ezrat Torah (pp. 3-24); amounts of funds collected prior to Adar 1919 in different cities (listed alphabetically) (pp. 1-40); expenses (p. 41); accounting statements, including a facsimile of a manuscript letter from Agudath Harabbonim signed by R. Israel Isaacson of East New York (Brooklyn), R. Elijah Einselbukh of Brooklyn and R. Barukh Zundel Margolin of Bayonne (pp. 42-4); and a response to critics (pp. 45-7). The printer is recorded as Tomashoff because the type is identical to a later edition [#1174]. *ספר הזכרון* was republished in 1920 with changes in layout [#1174] and an additional list of funds collected after Adar 1919 [#1174]; the 1920 edition lacks the facsimile of the manuscript letter and the table of contents. On Ezrat Torah, see #1174.

1170 לזכרון עולם

יום פריקת הנשק ז' כסלו תרע"ט 11טען נאוועמבער 1921 מגילת נצחון של הנשיא וואודראו ווילסאן בשפת עברית ואנגלית

Author: [Jacob Gerstein] [גרשטיין] יעקב געראשטיין
[4], <[4]>, 8 pp. + wrappers 16mo
S.l., [1919]
Publisher/printer: *s.n.*
Front wrapper: plain.
Includes: a.a. (422 Bushwick Ave., Brooklyn) (f.w.r.).
Other languages: English (pp. <[1-4]>).
Copies: *LUB.


לזכרון עולם

יום פריקת הנשק ז' כסלו תרע"ט 11טען
נאוועמבער 1921

מגילת נצחון

של הנשיא וואודראו ווילסאן
בשפת עברית ואנגלית

מחיר 15 סענט

פאת רעזי. יעקב נערשטיין
סענט 422 בושוויק ווע. ברוקלין

Courtesy of the Lubavitch Library

To commemorate the armistice ending World War I, Gerstein wrote this "Scroll of Victory ... A Letter of Thanks and Blessings to the Honorable President of the United States" (f.w.r., p. <[1]>; the t.p. erroneously gives the Gregorian year of the armistice as 1921 instead of 1918). An English translation follows the Hebrew text. For a "Brief Prayer," see p. [4]. "And when the good news came to America by the informing wire ... everyone lifted his national flag. And also for the Jews there was light, and water in all the ends of the world, and on that day they raised the Zion Flag and they sang praises and said: Arise, give light, for thy light has come, and the glory of God is shining forth over thee, and the salvation is approaching. Just as well as the salvation came to the children of Israel at the time when God brought back the captivity of his people from Babylon, the land of their exile, to the Land of Israel, and they built their Holy Temple through the aid of King Cyrus, so we have to hope that the salvation will come through the glorious President Woodrow Wilson. And we shall publish this big miracle which the Holy God be He praised, made in this time through this Exalted President, for he was the Angel of Peace, that the Jews shall tage [*sic*] upon themselves and upon their children for generations forever, so that no one shall fail, that they would celebrate this day, the 7th day of the month Kislev, and to feast it from year to year the Feast of Freedom, making it a day of entertainment and joy. And all these words shall be written in the book of chronicles for an everlasting memorial" (pp. <[3-4]>). The imprint date is recorded as 1919 because Gerstein wrote that he sent his "Scroll of Victory" to Wilson in Paris (f.w.r.); Wilson set sail for the Paris Peace Conference 4 Dec. 1918, and the conference convened on 18 Jan. 1919. *לזכרון עולם* cost fifteen cents (f.w.r.).

For biography, other works and references: #861.

1171 פנקס חבר
של אגודת המורים העברים דניו יורק וסביבותיה

Author: [M{ordecai}. Halevi {Halevy}] הלוי [מרדכי] מ.
Author: [L. Greenberg] גרינברג ל.
Author: [Z. Jenkin] דז'נקין ז.
Author: [M{ordekhai}. {Isaac} Moshevitzky] מושביצקי [מרדכי יצחק] מ.
Author: [Sh. Shapiro] שפירא ש.
25, [2] pp. + wrappers 18mo
New York, Nisan 5680/1919
Printer (b.w.v.): Alpha Press, 266 Grand St.
Front wrapper: border.
Title page (p. 1): plain; "ספר תקנות של אגודת המורים העברים דניו-יורק ... מהדורה שלישית".
Includes: blank membership certificate (f.w.v.); table of contents (p. 3); calendar (p. [2], b.w.r.).
Copies: *LUB.

Halevy was born in 1890 in the Russian Empire. He received a traditional education but was also influenced by Zionism and modern pedagogical thought. At the age of twenty-one he immigrated to the Land of Israel. He enrolled in David Yellin's teachers seminary and graduated in 1914. Arrested by the Turks at the outbreak of World War I, he was freed through the intervention of Zionist leaders and was brought to Egypt. Halevy enlisted in the Jewish Legion and served under Joseph Trumpeldor at Gallipoli. Following his service he returned to Egypt and studied in the Alliance school in Cairo. He immigrated to America in 1916 and worked at first as a teacher at the Jewish Center in Brooklyn, then as a teacher and principal in other schools. Halevy earned an M.A. in education from Columbia University, helped found the Histadruth Ivrith of America and was a member of the Hebrew Teachers Union. He was invited in 1935 to become the principal of a high school in Pardes Hannah, Land of Israel. He returned to New York to serve as a supervisor for the Board of Jewish Education and he later directed the Board of Jewish Education in Cincinnati. He then once again returned to New York to run the Histadruth Ivrith. He also lived in Philadelphia, where he was the head of the city's union of Hebrew schools and yeshivot. Halevy retired in 1957 so that he could settle in the Land of Israel, but two years later the Jewish Agency dispatched him to Brazil as an emissary. Halevy organized many Zionist and Hebrew clubs in America. He died in 1978.

Greenberg lived in Brooklyn and was a member of the Hebrew Teachers Union in 1917.

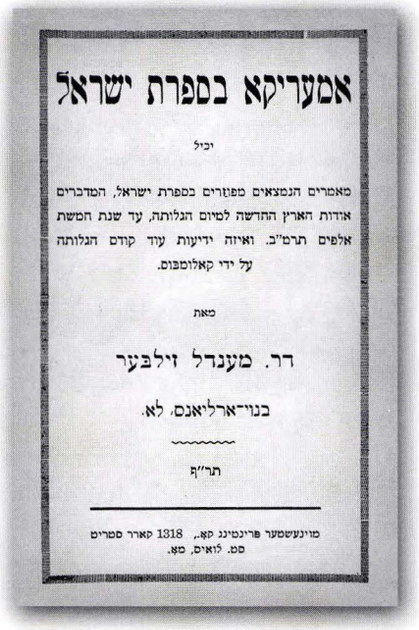
Moshevitzky lived in Brooklyn and was a member of the Hebrew Teachers Union in 1917. He was a founder of the Histadruth Ivrith. He died in 5728 [1968].

Shapiro lived in Brooklyn and was a member of the Hebrew Teachers Union in 1917.

פנקס חבר contains the constitution of the Union of Hebrew Teachers of New York and Vicinity. More popularly known as the Hebrew Teachers Union, it was the first successful Hebrew teachers union in America (p. 4). The authors of *פנקס חבר* were members of the constitutional committee; Halevi was the chairman and Greenberg was the secretary (p. 1). The imprint date on the front wrapper is 5680; on the title page it is 1919. A second copy at LUB was printed without the calendar on p. [2]. On the Union, which was founded in 1912, see Glenn; *JCR*, 454-59.

Other works (Halevi): see Drachler, index.
References (Halevi): Chomsky (1965); Gannes; Halevi, 7-12; *JCR*, 456; Pelli (1997), index.
References (Greenberg): *JCR*, 456.
References (Moshevitzky): *JCR*, 457; Pelli, 314.
References (Shapiro): *JCR*, 458.

1172 אמעריקא בספרת ישראל


אמעריקא בספרת ישראל

יכיל

מאמרים הנמצאים פאזורים בספרת ישראל, המדברים אודות הארץ החדשה למיום הגלותה, עד שנת חמשת אלפים תרמ"ב. ואיזה ידיעות עוד קודם הגלותה על ידי קאלומבוס.

מאת

דר. מענדל זילבער

בנוי־ארליאנס, לא.

תר"ן

מוינעשמער פרינטינג קא., 1318 קארר סטריט
סט. לואים, מא.

Author: [Mendel Silber {Emes}] מענדל זילבער [אמת]
Author's father: יעקב
V, 69, [1] pp. 12mo
St. Louis, 5680 [1920]
Printer: Moinester Printing Co., 1318 Carr St.
Title page (p. I): border; extended writing.
Includes: preface (pp. III-V).
BHB1.
Copies: HUC; JNUL; LUB; *YGC.

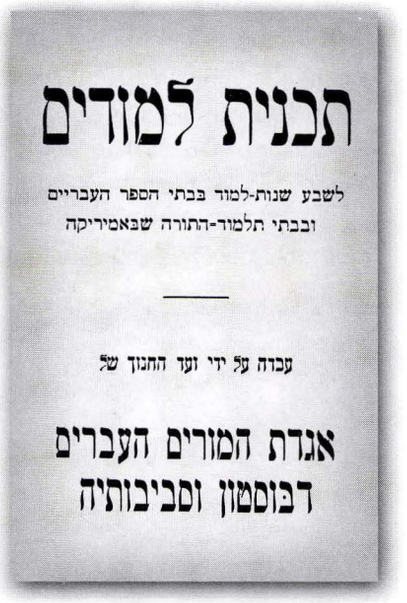
Silber was born in Ukmerge, Lithuania, in 1882 and he studied in yeshivot in Russia and at the gymnasium of Frankfort a.M. He immigrated to America in 1900 and continued his education at the University of Cincinnati (A.B., 1904), Hebrew Union College (ordination, 1904), Physicians & Surgeons College of St. Louis (M.D., 1909) and the University of Denver (Ph.D., 1914). He served as a rabbi in Arlington (NJ), Duluth (MN) and St. Louis prior to 1910, when he assumed a pulpit in Albuquerque (NM). There he also was a professor of psychology and acting dean at the University of New Mexico. Silber was hired in 1914 to be the rabbi of Cong. Gates of Prayer of New Orleans, where he remained until he retired in 1936 as rabbi emeritus. He was active in numerous local philanthropic and educational organizations. Silber published many books in English, edited Jewish newspapers (pen name: Emes) and was an associate editor of *Hebrew Union College Journal* and *Hebrew Union College Annual.* Silber died in 1963. His father-in-law was Ephraim Deinard.

אמעריקא בספרת ישראל contains selections from Hebrew literature prior to 1882 that refer to America. "The question is: what did the Jew know about America in each period and what did the writers of Israel in the Old World write about it? The honorable American Jewish Historical Society assumed responsibility for answering this question. It has attempted until now to collect scattered references in literature from around the world (in print and in manuscript). To date it has published twenty-six annual volumes in the English language ... However, as of yet not one individual has taken the bother to collect what is written in Hebrew. In truth, it is too difficult for one man to read all the ancient and modern books, and even more difficult to locate all the books necessary for such a purpose. Indeed, far from it for me to boast that I have begun and completed the entire task, I have done only the beginning with what I could find ... The task was difficult for me particularly because I reside far from the Jewish center in the eastern part of the country. Many thanks are extended to our government, which made books necessary for my work available to me. I publicly acknowledge that that the great library in Washington is prepared to send books from the Hebrew division to whomever requests free of charge ... Some of the books that I could not find in Washington were located for me by the head of the library of Hebrew Union College in Cincinnati. After all this I still could not find some books that I needed. I have given a testimony of the books printed until 5642 [1882], for since about that time Hebrew literature began to flower in the Land of Columbus, as was demonstrated to me by *ספרת ישראל באמעריקא* [#1153], the list published by the famous bibliographer Ephraim Deinard ... I have found it more pressing to comment on the important material that I found in the older literature, which demonstrates that knowledge of the lands like America were known to scholars for a long time (hundreds of years before the land was discovered by Columbus)" (pp. III-V). Silber published English translations of the Hebrew selections as "America in Hebrew Literature," *Publications of the American Jewish Historical Society* 22 (1914), 101-137; expanded as *America in Hebrew Literature* (New Orleans: Steeg Printing & Publishing Co., 1928). All copies of *אמעריקא בספרת ישראל* we have seen were bound with *America in Hebrew Literature.*

Other works: contributed to #1078, #1187. Edited #520. Also see *UJE*.
Approbations granted: #783.
References: *AJYB* 6 (1904-5), 223-4; *CDAJB*, 2:595; *UJE*, 9:532; *WWIAJ* (1926), 568; *WWIAJ* (1928), 651; *WWIAJ* (1938), 988.

1173 תכנית למודים

לשבע שנות-למוד בבתי הספר העבריים ובבתי תלמוד-התורה
שבאמיריקה עבדה על ידי ועד החנוך של אגודת המורים העברים דבוסטון וסביבותיה


תכנית למודים

לשבע שנות-למוד בבתי הספר העבריים
ובבתי תלמוד-התורה שבאמיריקה

עבדה על ידי ועד החנוך של

אגודת המורים העברים
דבוסטון וסביבותיה

16 pp. + wrappers 12mo
Boston, [5680 {1920}]
Publisher: Hebrew Teachers Association of Boston and Its Environs
Printer (f.w.v.): Jacobs, 27 Causeway St.
Front wrapper: border.
Title page (p. 1): plain.
BHB1.
Copies: JNUL; *YGC.

The education committee of the Hebrew Teachers Association of Boston published this outline of a seven-year curriculum for America's Hebrew schools. It includes lists of recommended textbooks, some of which were published in America. Pasted onto the front wrapper *verso* of the YGC copy is a note that reads: "The bibliographical section of the curriculum was edited by someone and was given to be printed before it could be scrutinized by the education committee, and the committee is not responsible for its contents." The imprint date is recorded based on *BHB1.*

1174 ספר הזכרון

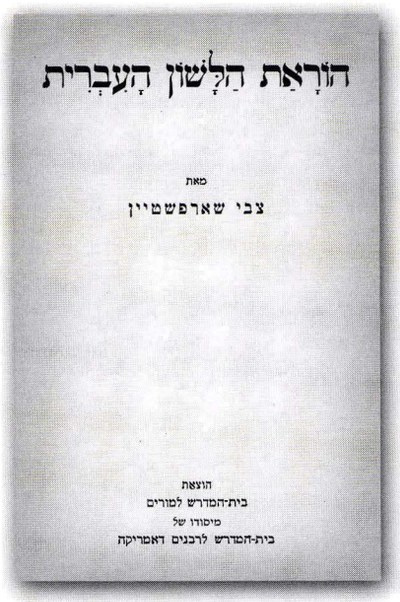
מהמוסד עזרת תורה

24, 88 pp. (bordered text) 8vo
New York, [1920]
Publisher: Ezrat Torah
Printer: [Tomashoff]
Title page (p. 1): symbol.
Includes: postscript, by R. Jacob Eskolsky (pp. 87-8).
BHB1; *KA* #274.
Copies: HUC; JNUL; *YGC.

Ezrat Torah, a relief organization, was founded in 1915 by R. Israel Rosenberg and other rabbis of Agudath Harabonim to assist Orthodox Jews in war-torn Europe. "At a time when other institutions were mostly concerned with the material state of the people, Ezrat Torah was concerned with the spirit and soul of Israel. It supported Torah institutions and its students. It gave them the strength, courage and spirit to overcome all their hardships and troubles, and to spread more Torah among the public" (p. 9). It continues to operate in the twenty-first century. On Ezrat Torah, see *Jubilee Book of Esras Torah*; Marcus, *USJ*, 4:601; Sherman, 233, index; *SYSRO*, 128-31; #926, no. 7, pp. 14-5; #1176.

ספר הזכרון contains: introductory letters by various rabbis involved in Ezrat Torah (pp. 3-24); amounts of funds collected in different cities (listed alphabetically) (pp. 1-63, 68-81); expenses (pp. 64-5, 81-2); accounting statements (pp. 65-7); and a response to critics (pp. 83-6). The printer is identified by *KA*. An earlier edition of *ספר הזכרון*, published in 5679 [1919], lists donations received until Adar 1919 [#1169]. The contents of the 5679 [1919] edition are included in the 1920 edition, though the lists of income and expenditures were reset with a different layout and pagination. The 1920 edition lacks the facsimile of a letter from Agudath Harabbonim and the table of contents; the 5679 [1919] edition lacks Eskolsky's postscript. The title page of the 1920 edition is identical to the earlier one and it retains the original imprint date.

1175 הוראת הלשון העברית


הוֹרָאַת הַלָּשׁוֹן הָעִבְרִית

מאת

צבי שארפשטיין

הוצאת
בית-המדרש למורים
מיסודו של
בית-המדרש לרבנים דאמריקה

Author: [Zevi Scharfstein {Sharfstein}] [שרפשטיין] צבי שארפשטיין
Author's father: דוב
[7], 167, [1] pp. 8vo
[New York], [1921]
Publisher: Teachers Institute of the Jewish Theological Seminary of America
Title page (p. [1]): plain.
Includes: copyright, by publisher (p. [2]); preface (p. [3]); table of contents (pp. [4-7]); bibliographies (pp. 164-[1]); footnotes.
Ben-Ezra, 27; *BHB1*; *KA* #258; E. R. Malachi (1944a), 194.
Copies: HUC; JNUL; *YGC.

"One of the specialties that in recent years has branched out from the general educational literature is the teaching of foreign languages ... It is a sad prospect that, as of today, we still do not have even one book that deals with the teaching of our language. In this work I was interested not only in outlining the fundamentals of the [new] methods and to consider their utility, but also to critique ideas and faulty teaching styles that are maintained because of the power of tradition" (p. [3]). On the natural method, see pp. 162-3. The title page is *s.a.* *BHB1* records the imprint date as "[5682/1922]"; *KA* records it as "5681?"

For biography, other works and references: see #357.

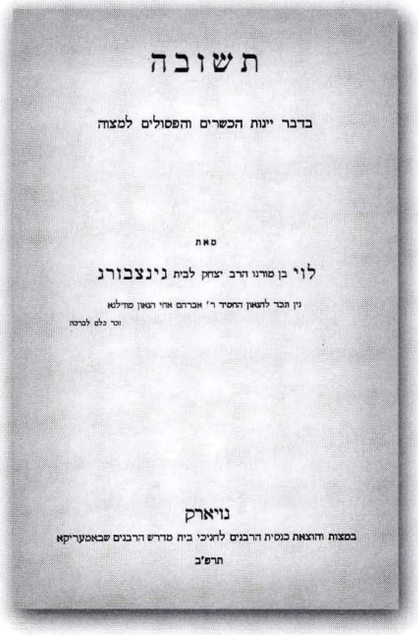
1176 ספר זכרון בספר
מהמוסד עזרת תורה

352 pp. (two cols. per page) 8vo
New York, Adar 5682 [1922]
Chronogram: אתפאר
Publisher: Ezrat Torah
Title page (p. 1): border; extended writing; symbol.
Includes: preface (pp. 3-5); postscript (p. 344-50, 352).
BHB1; *KA* #278.
Copies: JNUL; LUB; *YGC.

"It is important to publish this volume of [four hundred] letters [from rabbis around the world to Ezrat Torah] so that our brethren in this country will recognize the necessity for 'Ezrat Torah' in the near future. Even more important is the fact that these letters have a historical value ... In these letters is told what happened to our brethren during the years of the terrible war ... These letters are just a few of the many thousands that we received from thousands of rabbis" (pp. 3-4). This volume also contains: a list of rabbis, *shohatim*, teachers, cantors, yeshivot and rabbis' wives who received financial assistance from Ezrat Torah; a mission statement; a list of the committee members; expenditures and receipts from May 1920 to May 1921; a list of European district representatives; and a list of American rabbis, preachers and *shohatim* active on behalf of Ezrat Torah. The latter list contains many names of otherwise unrecorded religious functionaries, particularly those not from the areas of mass Jewish settlement—*e.g.*, Oskaloosa (IA), Camelsville (PA), Gary (IN), Lethbridge (Alberta, Canada), Aberdeen (SD), etc. The expenditures and receipts matched exactly at $75,383.12. On Ezrat Torah, see #1174.

1177 תשובה
בדבר יינות הכשרים והפסולים למצוה

Author: Louis Ginzberg לוי גינצבורג
Author's father: יצחק
71 pp. + wrappers 8vo
New York, 5682 [1922]
Publisher: Rabbinical Assembly of the Jewish Theological Seminary of America (New York)
Printer (p. 4): New Hebrew Press (Philadelphia)
Front wrapper: extended writing.
Title page #1 (p. 1): half title.
Title page #2 (p. 3): identical to f.w.
Includes: memorial (p. 5).
BHB1; B. Cohen (1933) #69; B. Cohen (1945) #70; *KA* #986.
Copies: HAR; HUC; LUB; *YGC


תשובה

בדבר יינות הכשרים והפסולים למצוה

מאת

לוי בן מרדכי הכהן יצחק לבית גינצבורג

נין וכהר לתואר החסיד ר' אברהם אהי הגאון מוילנא

זכר כלם לברכה

נויארק

במצות והוצאות כנסית הרבנים לחיזוקי בית מדרש הרבנים שבאמעריקא

תרפ"ב

This responsum permits the use of grape juice for those rituals that normally require wine. During the era of Prohibition, the government granted special licenses allowing the sale of wine for sacramental purposes. Some Jews abused these licenses, resulting in controversy and scandal. Ginzburg, the leading adjudicator of Jewish law for the Conservative movement, sought to sanction an alternative to wine. "This was surely the first time that a rabbinic responsum elicited enough interest in the secular world to merit a press conference and coverage in a major newspaper [*i.e.*, the *New York Times*]" (Sprecher, 173n47). "Because of its importance, this responsum was translated from Hebrew into English in 'A Response to the Question Whether Unfermented Wine May be Used in Jewish Ceremonies,' *AJYB* 25 (1923-4), 400-25. Although the title states that the responsum was 'translated from the Hebrew original,' in fact it is more an abridgment than a translation ... the editors ... apparently felt that Ginzberg's concluding sentences were too harsh and embarrassing to be translated into a language that Gentiles could understand" (Sprecher, 174n49). For rabbinic and lay opposition to Ginzburg's ruling, see Sprecher, 156-9. For a personal attack on Ginzburg because of his ruling, see Simhah Hurewitz, ***ספר המצות*** (Jerusalem: Samuel Halevi Zuckerman, 5686 [1926]), f. 136a. Also see Ginzberg's "The Use of Wine in Jewish Religious Ceremonies," *United Synagogue Recorder* 2.2 (Apr. 1922), 3-4. The Hebrew type in ***תשובה בדבר יינות*** is the same as the one introduced by the Jewish Publication Society a year earlier; it is likely that the New Hebrew Press and the Jewish Publication Society are one and the same.

For biography, other works and references: see #118.

1178 ספר כנסת הרבנים האורתודאקסים באמעריקא
נוסדה בשנת תר"ף פה נויארק

Assembly of Orthodox Rabbis of America, Inc.


ספר
כנסת הרבנים
האורתודאקסים
באמעריקא
נוסדה בשנת תרף לפ"ק
פה נויארק
Assembly of
Hebrew Orthodox Rabbis
of America, Inc.
NEW YORK
ברשום דוב אהרן זיטומיר, 127 איסט בראדוויי, נויארק

Author (p. 3): [Isaac Leib {Loeb} Epstein] [יצחק ליב עפשטיין]
[1], 80 pp. (two cols. per page) 8vo
New York, [5682/1922]
Printer: Dov Aryeh Zitwer, 127 East Broadway
Title page (p. [1]): border; English.
Includes: preface (pp. 1-3).
Other languages: English (pp. 73-80).
BHB1
Copies: JNUL; LUB; *YGC.

Epstein was born in Russia ca. 1885 and he immigrated to America ca. 1906. He was the executive secretary of the Knesset Harabbonim and a member of the Jewish Ministers Association of America. He died in Monticello, NY, in 1938.

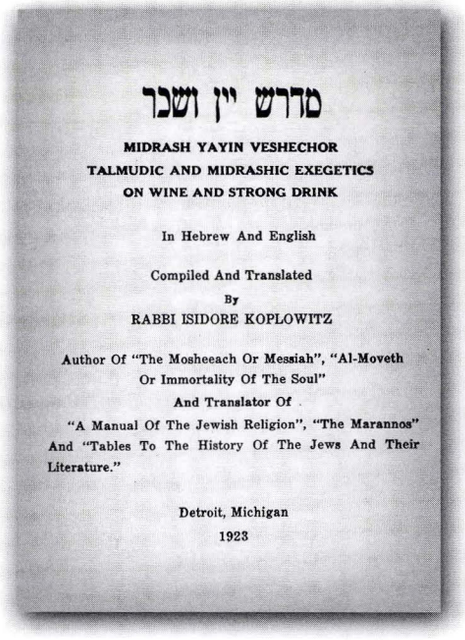
The Knesset Harabbonim (Assembly of Hebrew Orthodox Rabbis of the United States and Canada) was founded by R. Gavriel Zev Margolis in 1920 following a number of earlier short-lived attempts to establish a rabbinic union that would rival Agudath Harabbonim. One hundred thirty-five rabbis attended its first convention in 1921. Most were from New England, though a number of important rabbis from other regions attended as well (*e.g.*, R. Judah Yudel Rosenberg of Montreal and R. Zevi Hirsch Grodzinsky of Omaha). The main point of contention between the two rabbinic associations was over matters pertaining to kashruth supervision, which yielded power, influence and revenue. The Knesset Harabbonim accomplished nothing constructive. Following the death of Margolis in 1935, the presidency passed to his son, who remained at the helm of the organization until it was disbanded upon his death in 1954. On the Knesset Harabbonim, see Gurock (1996), 48-50, 128-32; Sherman, 236-40.

ספר כנסת הרבנים contains material pertaining to the activities of Knesset Harabbonim during its first

year, including correspondences, newspaper articles and convention proceedings, as well as sermons, legal decisions and articles published elsewhere by its members. Sherman, 248n25 records the author as Margolis, but it was edited by Epstein (p. 3). The imprint date is recorded based on the latest-dated item, a sermon delivered on 23 Apr. 1922 (p. 70). This volume was projected as the first volume of an annual journal (p. 1); only one additional volume was published [#1180].

Approbations granted: #643, #806, #812.
References: *AJYB* 41 (1939-40), 421; *CDAJB*, 1:139; *JCR*, 1191; *NYT* (6 Aug. 1938), p. 13:2.

1179 מדרש יין ושכר MIDRASH YAYIN VESHECHOR Talmudic and Midrashic Exegetics on Wine and Strong Drink in Hebrew and English Compiled and Translated by Rabbi Isidore Koplowitz


מדרש יין ושכר

MIDRASH YAYIN VESHECHOR
TALMUDIC AND MIDRASHIC EXEGETICS
ON WINE AND STRONG DRINK

In Hebrew And English

Compiled And Translated
By
RABBI ISIDORE KOPLOWITZ

Author Of "The Mosheeach Or Messiah", "Al-Moveth Or Immortality Of The Soul"
And Translator Of
"A Manual Of The Jewish Religion", "The Marannos" And "Tables To The History Of The Jews And Their Literature."

Detroit, Michigan
1923

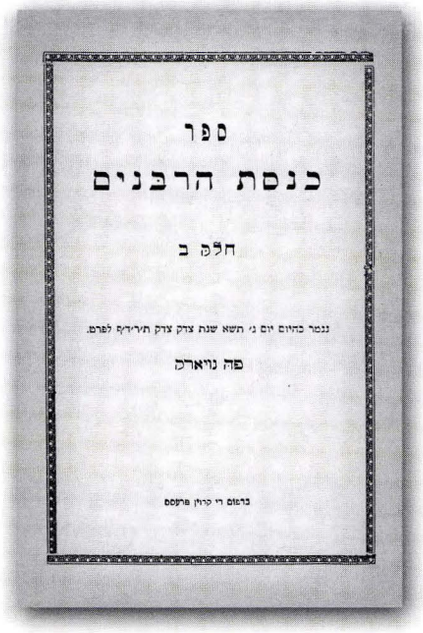
Author: Isidore Koplowitz [איזידור קופלו'יץ]
[1], 66 pp. 8vo [E.p.]
Detroit, 1923
Publisher/printer: *s.n.*
Title page (p. 1): English; extended writing.
Includes: copyright, 1923, by author (p. 2); dedication to wife (p. 3); table of contents (p. 4); preface (Oct. 1923) (p. 5).
Other languages: English-language text.
Graphics: Potrait of author (p. [1]).
Copies: HAR; HUC; LUB; *YGC.

Koplowitz was born ca. 1868. He served as the rabbi of Keneseth Israel of Richmond in 1894 and Keneseth Israel (Orthodox) of Kansas City, MO, in 1908. He died in Detroit in 1923.

"In compiling data pertaining to the prohibition of wine drinking, the compiler had but one object in view, namely to present to the public a Jewish viewpoint on this vital and epoch-making question ... This book presents the thoughts and sentiments of the Talmudic Rabbins who were strongly opposed to the drinking of any wine whatever ... The subject of this volume is ... strictly limited to wine. Yet, one will find in its context protests against the drinking of any and all intoxicating drinks ... Have we no vision, no counsel, no hope, no comfort, no encouragement and no salvation to offer this, our American land and country, wherein, after centuries of weary and storm-tossed pilgrimage, we have at last found a haven, a refuge and a God-blessed homeland? Is it not doubly our duty, just because we are Jews, to uphold and support the Laws of America, especially in the case of prohibition, the law of which is sane, just, wise, moral and sacred? ... An earnest and intelligent investigation in the tomes of Israel's vast and sacred literature will convince the reader beyond a doubt that the Hebrew prophets and a host of the Talmudic Rabbins, were outspoken in the great cause of prohibition" (pp. 5-7). The text is in English with copious Hebrew sources interspersed throughout.

Other works: *The Mosheeach or Messiah* (Athens, GA: Banner, 1907); *Al-Moveth or Immortality of the Soul* (Kansas City, 1909). Translated Gabriel Fabian Feilchenfeld, *A Manual of the Jewish Religion for School and Homes* (Richmond: Taylor & Taylor, 1894) [*JA* #4664]; Ludwig Philipson, *The Marranos: A Novel* (Philadelphia: Levytype, 1898) [*JA* #5451]; Moritz Stern, *Tables to the History of the Jews and Their Literature* (Duquesne, PA: Filcer & Blair, 1901).
References: F. Adler, 126; *AJYB* 26 (1924-5), 155; *CDAJB*, 1:339; Ezekiel and Lichtenstein, 204, 278.

1180 ספר כנסת הרבנים חלק ב


ספר
כנסת הרבנים
חלק ב
נעשה בהיום יום ג׳ תשא שנת צדק צדק תרע״דף לפרט.
פה נויארק
ברשום רי קרון פרעסס

Author: [Gabriel Wolf {Zev} Margolis] גבריאל זאב מרגליות
Author's father: יחיאל יצחק
44, [2] pp. (two cols. per page) 8vo
New York, 5684 [1924]
Chronogram: צדק צדק תרדף
Printer: The Crown Press
Title page (p. 1): border.
Includes: portrait of R. Gavriel Zev Margolis (p. 2); contents (p. 4); errata (p. [2]).
BHB1.
Copies: JNUL; LUB; *YGC.

This volume, published by Knesset Harabbonim, contains polemics concerning Zionism, RIETS, kashruth, Kollel America, Ezrat Torah and the leniency of American rabbis regarding *gittin*. It was published following Knesset Harabbonim's convention of 20 Feb. 1924 (pp. 1, [2]). There is no author on the title page, but most of the individual contents are signed by Margolis. For the first volume of this title and for information on Knesset Harabbonim, see #1178.

For biography, other works, approbations granted and references: see #166.

1181 המורה HAMOREH

Author: [Israel Nahman Adler] אדלר .נ[חמן] .י[שראל]
Author's father: חיים לייב
Author: [M. Glick] מ. גליק
Author: [A. Levin?] א. לוין
Author: [Israel Ze'ev Frischberg] [פרישברג] פרישברג .ז[אב] .י[שראל]
Author's father: יעקב מנדל
32 pp. + wrappers 8vo
New York, Sivan 5684/1924
Publisher: Hebrew Teachers Union, 114 Fifth Ave.
Front wrapper: English; extended writing.
Includes: advs. (pp. 25-32, b.w.v.).
BHB1; Brody, 160; Brody-Zeldner, 122; E. R. Malachi (1944a) #22; E. R. Malachi (1958) #13.
Copies: JNUL; *YGC.

Adler was born in 1891 in בריקובשצינה [Brikovshchina?], a small town near Kletsk, Byelorussia, and he studied in the yeshivot of Slutsk and אכסטרן [Achstran or Astrakhan?]. He enrolled in the University of Beirut in 1905 and he settled in the Land of Israel a few months later. The following year he immigrated to America, where he graduated from law school. Adler worked his entire life as a Hebrew teacher in various American cities and he lived in New York in his later years. He published Hebrew fiction, contributed to Hebrew periodicals and was active in the Histadruth Ivrith.

Glick taught in the Tarbut teachers college in New York in 1926 and became one of its principals the following year. He became the head of the educational department of הדאר in 1932.

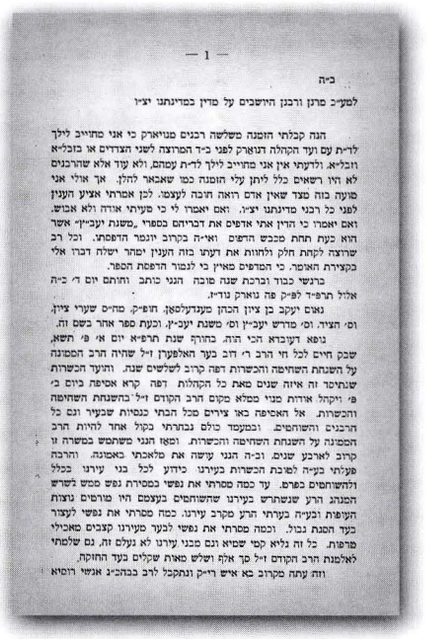
Levin was active in the Histadruth Ivrith of America. He contributed to הדאר and was involved in the publication of *ספר השנה ליהודי אמריקה*.

"'Hamoreh'—what is it? A small and intimate forum for the Hebrew teacher—and nothing more" (p. 1). It includes advertisements for publishers, stationery stores, educational materials and journal subscriptions. The editors were Adler, Glick, Levin and Frischberg. The administrative secretary was E. M. Edelstein. Aside from the editors, the other contributors were K[alman]. Whiteman and Chaim Tschernowitz. Single issues cost ten cents (f.w.r.) and a one-year subscription cost one dollar (p. 32; adv. in *עדן* 1.3 [June 1924], p. 72 [#396]). Only one issue of this monthly was published. For a critical review by G. Yekutiel, see הדאר 4.28 (27 June 1924), pp. 9-10.

Other works (Adler): contributed to #926, #930 (vol. 2). Also see *BHB1*.
Other works (Glick): "On the Status of Hebrew Teachers in America," *שבילי החנוך* 2 (1927), 41-4.
References (Adler): *BHB1*; *CDAJB*, 1:10; Kressel, 1:27; Pelli (1997), 124, 318; *WWIAJ* (1928), 15.
References (Glick): Pelli (1997), 124, 143, 151, 182.
References (Levi): Pelli (1997), 123, 124, 129.
For biography, other works and biography (Frischberg): #345.

1182 למע"כ מרנן ורבנן היושבים על מדין במדינותינו יצ"ו

Author: [Jacob Ben Zion Hacohen Mendelson] יעקב בן ציון הכהן מענדעלסאן
Author's father: מנחם
4 pp. 8vo
[Newark?], Elul 5684/1924
Publisher/printer: *s.n.*
Title page (p. 1): caption title.
Copies: *YGC.


— 1 —

ב"ה

לכ"ע מרנן ורבנן היושבים על מדין במדינתנו יצ"ו

הנה קבלתי הזמנה משלשה רבנים מניואַרק כי אני מתוייב לילך לד"ת עם ועד הקהלה דנוארק לפני ב"ד המרוצה לשני הצדדים או בזכלי"א וזכלי"א. ולדעתי אין אני מתוייב לילך לד"ת עמהם, ולא עוד אלא שהרבנים לא זוו רשאים כלל ליתן עלי הזמנה כמו שאבאר להלן. אך אולי אני פועה בזה מצד שאין אדם רואה חובה לעצמו. לכן אמרתי אציע הענין לפני כל רבני מדינתנו יצ"ו. ואם יאמרו לי כי מעיתי אודה ולא אבוש. ואם יאמרו כי הדין אתי אדפיס את דבריהם בספרי „משנת יעב"ץ" אשר הוא בעת תחת מכבש הדפוס ואז"ה בקרוב יוגמר הדפסתו. וכל רב שרוצה לקחת חלק ולחוות את דעתו בזה הענין יסחר ישלח דבור אלי בקצירת האומר. כי הפדפוס פוארע כי לגמור הדפסת הספר.

אליל תרפ"ד לפ"ק פה נוארק עד"ז.

נאום יעקב בן ציון הכהן מענדעלסאן. חוש"ק. סה"ם שערי ציון. וס' הציה. וס' מדרש יעב"ץ וס' משנת יעב"ץ. ובעת ספר אחר בשם זה.

נוסא דעובדא הכי הוה. בהוקף שנת תרפ"א יום א' פ' תשא, שכק חיים לכל זה הרב ר' דוב בער האלפערן ז"ל שהיה הרב הממונה על השגחת השחיטה והכשרות דפה קרוב לשלשים שנה. ותועד הכשרות שנתחזק זה איזה שנים מאת כל הקהלות דפה קרא אסיפה ביום כ' פ' ויקהל אודות מבני מסלא מקום הרב הקודם ז"ל בהשגחת השחיטה והכשרות. אל האסיפה באו צירים מכל חבתי כנסיות שבעיר וגם כל הרבנים והשוחטים. ובמעמד כולם נבחרתי בקול אחד להיות הרב הממונה על השגחת השחיטה והכשרות. ומפאז הנני משתמש במשרה זו קרוב לארבע שנים. וב-ה הנני עושה את מלאכתי באמונה. והרבה פע"פי בע-ה לשוכת הכשרות בעירנו. כידוע לכל בני עירנו בכלל ולהשוחטים בפרט. עד כמה מסרתי את נפשי בספירת נפש ממש משרש המנהג הרע שנשתרש בעירנו שהשוחטים בעצמם היו טורפים נוצות העיפות ובע"פ בערתי הרע מקרב עירנו. כמה מסרתי את נפשי לעמוד בער המנת נבול. וכמה מסרתי את נפשי לבער מעירנו קצבים מאכזלי פרסות. כל זה גליא קמי שמיא וגם מבני עירנו לא נעלם זה, גם שלמתי לאלמנת הרב הקודם ז"ל סך אלף ושלש מאות שקלים בעד החזקה.

וזה עתה מקרוב בא איש רי"ק ונתקבל לרב בבהכ"נ אנשי רוסיא

Early in 1921, Mendelson was invited to head Newark's Vaad Hakashruth (kashruth commission). Three years later R. Joseph Konvitz was invited to become a pulpit rabbi in the city. Upon arriving, Konvitz 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 this broadside letter, which Mendelson sent to other rabbis, he argued that New York rabbis had no authority to interfere in the internal affairs of Newark's Jewish community by summoning him to a rabbinical court. He asked the other rabbis to inform him of their opinion on the matter. He promised to admit his error if they disagreed with him; if they agreed with him, he would print their statements in the second edition of his *ספר משנת יעב"ץ* [#673], then in press (p. 1). This broadside and the responses of R. Abraham Aaron Yudelewitz of New York, R. Raphael Moses Barishansky of the Bronx, R. Israel Moshowitz of Trenton, R. Benjamin Barukh Guth of New York, R. Jacob Ozer Dubrow of Shpitznitz, Kiev Province, R. Abraham Zev Pakshiwe of Union Hill, R. Jacob Smargan of Dagda, Latvia, R. Joseph Rosin of Daugavpils and R. Menahem Mendel Judah Leib Lokshin were published in #673 as "קונטרס דברי ריבות" (pp. 72-86). On Konvitz, who headed the yeshivah of Slutsk in the absence of his father-in-law, R. Jacob David Willowsky (Ridbaz), and was a president of Agudath Harabbonim, see *CDAJB*, 1:338; Karlinsky; Sherman, 119-21. His conflict with Mendelson is not related in Sherman's biography.

For biography, other works, approbations granted and references: see #673.

1183 קונטרס משיב כהלכה


קונטרס
משיב כהלכה
בו יבואר השנות ותשובה על הקונטרס "דבר בעתו" פרט אחד מפה שיצא
להסריח בין הרבנים של אגודת השוחטים דפה הנעשה עם"י כתב איסור
של נדר ושבועה וחרם בחתימת כלם ובהסכמת בית דין תקופים שקפנם
עבה סמתניו וחרם ולא חמל והתיר לשנעים מבני התבורה להשיג
גבול כל שאר השוב"ים ועשה תורתו שלסתר, והפך וסירס
דברי הפוסקים בענין שבועה בכתב שנראה כאילו ח"ו עשה כה
שעשה ע"פ תוה"ק, וכדי לגול תרפת הפוסקים שנתלה בהם
בהתירו יצאתי תוך מגדרי לברוק אתהי מעשי רב כמאמרם
בי רינא אחר בי רינא לא ברוק ולהראות כחשו בפנינו
ומפני כבודו של תלמיד חכם העלמתי שמו.
הממון באלפי ישראל
יעקב יוסף גראדסקי
התום"ס פס. לואיס, מש.
ת ר פ " ה

Author: [Jacob Joseph Grodsky] יעקב יוסף גראדסקי
Author's father: דובער
8 pp. 8vo
St. Louis, 5685 [1925]
Printer: [Moinester Printing Co.]
Title page (p. 1): border; extended writing.
Includes: addendum (p. 8).
KA #553.
Copies: HAR; *YGC.

Grodsky was born in Priyaslev, Poltava, Ukraine, in 1876 and he studied in the yeshivot of Slobodka, Mir, Telz, Minsk and Cherkaz [Cherkassy?]. He served as a rabbi in Minsk, Winnipeg (1913-1919) and St. Louis (as late as 1927). Grodsky was an executive member of Agudath Harabbonim and an early Mizrahi activist in St. Louis. He helped develop local Jewish institutions in St. Louis, including the Va'ad Hoeir (United Orthodox Jewish Community), a kehillah type organization concerned with kashruth, education and emissaries collecting funds for foreign communities. Grodsky became enmeshed in a number of controversies in 1925. First, he and his son were convicted in a federal court for bootlegging. Later that year he was sued by Va'ad Hoeir for bringing two *shohatim* to St. Louis who were not qualified according to the Va'ad Hoeir's standards. Grodsky also violated the Va'ad Hoeir's rules by getting them jobs at a meatpacking plant where he was the kashruth supervisor. Grodsky blocked the suit by claiming that the Va'ad Hoeir was violating anti-trust laws. In an out-of-court settlement, the Va'ad Hoeir paid Grodsky two thousand dollars to leave St. Louis. Grodsky accepted the settlement, but then refused to leave. Following additional struggles

between Grodsky and the community, he was finally barred from having any connection with the Va'ad Hoeir.

This pamphlet, written on 24 Sept. 1924 (p. 8), defends two *shohatim* who broke away from the local *shohatim* union. It was published in response to "קונטרס 'דבר בעתו'", published by an unnamed local rabbi. Grodsky accused him of undermining the authority of the local *shohatim* union. The YGC copy is inscribed to R. Eliezer Silver: "please let me know who is correct. This is not [a] one-sided [presentation] because it includes all the details, including those of the other side. And the 'other side' is R. Goldenson [Abraham Dov Baer Goldenson of St. Louis], who sold himself out for lucre. What a disgrace! Your friend, J.J.G." Goldenson may have been the author of "קונטרס 'דבר בעתו'"; we have been unable to identify this pamphlet and it should not be confused with the work of the same title published by R. Hayyim Eliezer Hausdorff [#651]. The printer of *קונטרס משיב כהלכה* is recorded based on *KA*. On *shehitah* in St. Louis in this period, see Berman, 380.

Other works: *WWIAJ* records that he was the "Author of works on the Talmud and orations, as well as philosophical treatises," though *BHB1* records no titles under his name. Three responsa appear in Menahem Zevi Eichenstein, *ספר פרי יהושע* (St. Louis: Quality Printing and Publishing Co., 1949).
References: *CDAJB*, 1:235; W. Ehrlich, vol. 2, index; *SYSRO*, 160; *WWIAJ* (1928), 265; *WWIAJ* (1938), 394.

1184 לקורות היהודים באמעריקא
הישוב בקארני-ארלינגטאן (נ.ד.) צפון אמעריקא
HISTORY OF THE JEWISH SETTLEMENT at Kearny-Arlington, N.J.

Author: Ephraim Deinard [אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר
Author's father: יקותיאל גרשון
32 pp. 8vo
[St. Louis], [5685 {1925}]
Printer: [Moinester]
Title page (p. 1): English; extended writing.
Includes: a.a. (4729 Carondelet St., New Orleans) (p. 1); dedication to leaders of the Jewish community of Kearny-Arlington (23 Sept. 1924); adv. for author's books, antiquities and estate in the Land of Israel (pp. 30-2); footnotes.
BHB1; Berkowitz (1964), 160; *KA* #724; Schapiro (1937) #44.
Copies: HUC; JNUL; LUB; *YGC.

To address the dearth of Jewish communal histories, Deinard authored this work on the Jewish community of Kearny-Arlington, NJ (pp. 3-4). It contains much autobiographical information, as he was the first Jew to settle there and he maintained a residence there from 1892 (1893?) until 1924 (?) (pp. 1, 16-7, 25, 32; Berkowitz [1964], 4). Imprint information is based on *KA*. *לקורות היהודים באמעריקא* was initially distributed free of charge (p. 10), and it was later advertised for twenty cents (see Deinard's *היער באין דוב*). A catalogue of Deinard's books for sale (pp. 30-1) includes his American publications (#263, #522, #524, #554, #954, #981, #985, #1003, #1075, #1076, #989). Deinard announced that he planned to republish #1153 with a supplement; it appeared as *KA*. See Berkowitz (1964), 145.

For biography, other works, approbations granted and references (Deinard): see #251.

1185 ספר שמירה טובה

כולל כל לשון שמירה הנזכר בתורה למקומותיהם ותעודותיהם, ומבאר איסור גלוח הזקן בכל מיני גלוח ואפילו בסם, ומתאר בפרוטרוט רוע מצב השחיטה בניו-יורק ובארצות הברית בכלל, עפ"י מה שראו עיני המחבר בעצמו במשך ח"י שנה היותו שו"ב במדינה זו. ונוספו בו מראה-מקומות מכל הש"ס להלכה למשה מסיני, הן שנזכרו בסוגיות הגמרא והן ברש"י או בתוספות, אחד מהם לא נעדר.


ספר
שמירה טובה
כולל
כל לשון שמירה הנזכר בתורה למקומותיהם
ותעודותיהם, ומבאר איסור גלוח הזקן בכל
מיני גלוח ואפילו בסם, ומתאר בפרוטרוט
רוע מצב השחיטה בניו-יורק ובארצות
הברית בכלל, עפ"י מה שראו עיני
המחבר בעצמו במשך ח"י שנה
היותו שו"ב במדינה זו.
ונוספו בו מראה-מקומות מכל הש"ס להלכה למשה מסיני,
הן שנזכרו בסוגיות הגמרא והן ברש"י או
בתוספות, אחד מהם לא נעדר.
כל אלה הובררו לה יחדיו עפ"י הלכה, דרוש
ומוסר ועפ"י הזוהר הקדוש
מאת
חיים מאיר בן מרדכי ז"ל באאל"ל שו"ב
510 סוטטער עוועניו, ברוקלין.
ניו-יורק, התרפ"ה.

Author: [Hayyim Mordekhai Bol {Bolotowsky}] [חיים מאיר באלל [באלאטאווסקי, בול]
Author's father: מרדכי
128 pp. 12mo
New York, 5685 [1925]
Publisher/printer: *s.n.*
Title page (p. 1): border; extended writing.
Includes: a.a. (510 Sutter Ave., Brooklyn) (p. 1); contents (p. 3); preface (5684 [1924]) (p. 4); preface (pp. 5-26); memorial to mother (p. 128).
BHB1.
Copies: JNUL; LUB; *YGC.

Bol was born in Newel, Vitebsk Province, and he served as a scribe and a *shohet* in Brownsville, Brooklyn, for eighteen years. He immigrated to the Land of Israel and died there prior to 5697 [1937].

This moralistic volume urges the punctilious observance of various commandments, particularly the prohibition against shaving. There is also a valuable account of *shehitah* and kashruth supervision in America (pp. 38-53). On the involvement of R. Jacob Joseph and R. Hillel Hacohen Klein in kashruth supervision, see pp. 42*ff* (Bol related that Joseph asked Klein to become his assistant because Klein knew English and German, the languages spoken by meat wholesalers in New York). On Bol's family, see p. 4. For a homily on "Acts of Kindness," see pp. 124-8.

References: *BHB1*; *DA2*, 19.

1186 ספר התקנות

של כולל אמעריקא תפארת ירושלים רמב"ן


ספר התקנות
של
כולל אמעריקא
תפארת ירושלם
רמב"ן
ניו יארק
תרפ"ה

Author: [Judah David Eisenstein] [יהודה דוד אייזענשטיין {אייזנשטיין}]
Author's father: זאב וולף
16 pp. + wrappers 18mo
New York, 5685 [1925]
Publisher/printer: *s.n.*
Front wrapper: border; graphics.
Title page (p. 1): border; extended writing.
Includes: preface (p. 3). adv. for Kollel America (b.w.v.).
Other languages: Yiddish (p. 15).
BHB1.
Copies: JNUL; LUB; *YGC.

This new constitution for Kollel America was edited by Eisenstein (p. 16). "In order to reform the distribution of funds sent from America to the Holy Land to improve the *yishuv* there, the 'Kollel America Tifereth Jerusalem' society was founded in New York in 5656 [1896]. The members gathered together for a general meeting on the Saturday night, 27 Nov. 1897, and approved the constitution that was then printed in a special pamphlet in Hebrew [#1113], Yiddish and English. However, after the passage of thirty years from the time that the society was founded, times and conditions have changed. Finally, the members of the Kollel found it necessary to amend the constitution for their sake as approved at the annual meeting on 12 Feb. 1924. The members of the Kollel in Jerusalem approved it on 15 Dec. 1924 and it was in turn confirmed by the administrators of the Kollel in New York on 16 June 1925. Henceforth the former constitution is annulled and the new one is adopted in its place" (p. 3). The New York constitution committee was composed of R. J[oseph]. Konvitz (chairperson), R. J[udah]. L[eib]. Seltzer, R. J. Seigal, A. Shapira and J[udah]. D[avid]. Eisenstein (p. 16). For the *Kaddish* benefits for donors, see p. 15. On Kollel America, which was established "to assist poor Jews who come from the United States and Canada to settle in the Land of Israel" (p. 5), see #1113.

For biography, other works and references: see #205.

1187 דביר אפרים

יכיל תכן אוצר ספרים הגדול אשר אצל הסופר אפרים דיינארד ... ונלוה עליו ...
"חכמת ישראל והביבליאגראפיא העברית"

PROSPECTUS OF THE LIBRARY OF EPHRAIM DEINARD

Author: E[phraim]. Deinard [אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר
Author's father: יקותיאל גרשון
[1], 32, [4], [33]-40, <VIII> pp. 4to
St. Louis, [5686/1926]
Printer (p. 2): Moinester Printing, 1818-32 Washington Ave.
Title page #1 (p. 1): English; extended writing.
Title page #2 (p. I): English only; "Prospectus of the Library of Ephraim Deinard at New Orleans, Louisiana Also A List of Jewish Antiquities, Depicting the 'History of Religion', on Exhibition at the Smithsonian Institution."
Includes: a.a. (Carondelet St., New Orleans) (p. 1); preface, by Mendel Silber (16 May 1926) (pp. <III-IV>).
Graphics: portrait of author (p. [1]); facs. of incunabula (pp. [1-4]).
Berkowitz (1964), 160; Schapiro (1937) #48.
Copies: HAR; HUC; JNUL; LUB; *YGC.

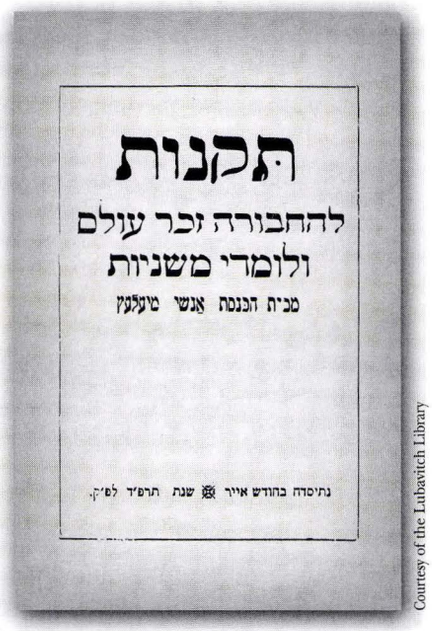
This description of the scope of Deinard's private library (pp. 5-27) is divided into nineteen subject areas. "After his final sale of books to the Library of Congress in 1920, Deinard expressed himself desirous of amassing one last collection [p. 5] ... Undoubtedly, this collection [described in *דביר אפרים*] was substantially the same as the one Harvard bought four years later ... The acquisition of this library provided the impetus Harvard needed to form a permanent system of cataloguing Hebraica as well as for the establishment of a separate Jewish division at the University library" (Berkowitz [1964], 42). "The Harvard acquisition was Deinard's final contribution to the creation of Judaica collections in America's greatest research libraries before his death a few months later" (Wilk, 125). For Deinard's self-evaluation of his unique appreciation of Jewish books and on his successes in establishing Judaica libraries in America, see pp. 3-5. On his interest in American imprints, see pp. 17-8. For a list of rare books in his library, see pp. 28-32. For brief essays of bibliophilistic interest, see pp. 33-40. "Complete as Mr. Deinard's library is, the owner himself, probably because of his unsurpassed bibliographical knowledge, nevertheless does not consider it as thoroughly complete ... For this reason he has not published a catalogue of his books. The arrangement of his library however, is such that anyone with a thorough bibliographical preparation will, with the aid of the accompanying prospectus, be able to compile a catalogue within a few years ... Mr. Deinard is also the owner of a wonderful collection of Jewish Antiquities, the larger part of which is at present on exhibition in the Smithsonian

Institution at Washington. The other part is at New Orleans. This collection would constitute a most excellent and valuable nucleus for a Jewish museum, for which there is a great need in this Country" (Silber's preface, pp. III-IV; for a list of ritual objects in Deinard's collections, see pp. <V-VIII>; on this collection and its acquisition by the Smithsonian, see Grossman and Ahlborn, 74-7). Only one hundred copies of this work were published (p. 1; adv. in Deinard's באין היער דוב). It was advertised for $1.75 (adv. in Deinard's היער באין דוב). The imprint date is recorded based on *KA* and Silber's preface. See Berkowitz (1964), 40, 42; Wilk, 124-5.

For biography, references, other works and approbations: see #251.

1188 תקנות להחבורה זכר עולם ולומדי משניות
מבית הכנסת אנשי מיעלעץ נתיסדה
בחודש אייר שנת תרפ"ד לפ"ק

[6], 8-24, [2] pp. + wrappers 8vo
New York, [5686/1926?]
Publisher/printer: *s.n.*
Front wrapper: border.
Title page (p. [1]): identical to f.w.
Other languages: Yiddish (pp. 9-19).
Copies: *LUB.


תקנות
להחבורה זכר עולם
ולומדי משניות
מבית הכנסת אנשי מיעלעץ
נתיסדה בחודש אייר שנת תרפ"ד לפ"ק.
Courtesy of the Lubavitch Library

This pamphlet was published by the Hevrah Zekher Olam Velomedei Mishnayot (Society for Eternal Memorial and Studying Mishnah) of the Anshei Mielitz congregation of New York. It contains letters from R. Isaac Horowitz (the rabbi of the synagogue), R. Hayyim Judah Klein (a member of the Society) and Mendel Shapira (a member of the Society) (pp. [2-5]); a list of officers (p. [6]); a list of founders (p. 8); the constitution (Yiddish) (pp. 9-19); a list of male and female members (pp. 21-4); and lists of deceased individuals (pp. [1-2]). The imprint date is recorded based on a chronogram (p. 19) and the dates of death for deceased members. Anshei Mielitz was organized in 1905 and it established the Society in 1924 (f.w.). Horowitz taught Mishnah to the members of the Society every day between the afternoon and evening services (p. [2]). Males and females were accepted as members (p. 9). On Anshei Mielitz, see *JCR*, 160.

1189 ספר החקים והתקנות
של אגודת מורי ישראל בניוארק נוסדה 5 מערץ 1900

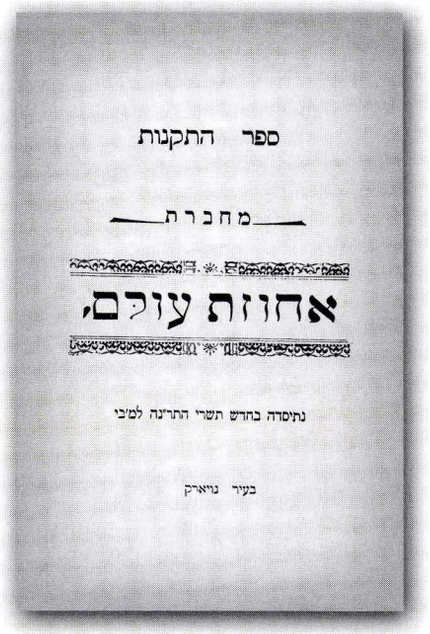
8 pp. 18mo
New York, *s.a.*
Printer: A. H. Rosenberg, 50 Canal St.
Front board: border.
Includes: preface (p. 1).
Copies: *LUB

"This constitution and by-laws that the Jewish Teachers Union presents to you today is small in size but great in value ... If the Union succeeds in fulfilling this constitution, we can hope for only the best for the teachers and students ... We will see what will come of our dreams!" (p. 1). "The purpose of the Union is: 1) to ameliorate the material and moral state of the teachers and students in New York, 2) to improve the state of education" (p. 2). This unknown organization predated the well-known Hebrew Teachers' Union by twelve years.

1190 ספר התקנות

מחברת אחוזת עולם, נתיסדה בחדש תשרי התרנ"ה למ'בי. בעיר נויארק

Author: [Nahman Minkowitz] [נחמן מינקאוויטש]
Author: [Abba Isaac Cantor] [אבא אייזיק קאנטער]
33 pp. + wrappers 12mo
New York, *s.a.*
Printer: Jefferson Print. Co., 16 Jefferson St.
Front wrapper: border.
Title page (p. 1): plain.
Copies: *LUB.


ספר התקנות

מחברת

אחוזת עולם,

נתיסדה בחדש תשרי התרנ"ה למ'בי

בעיר נויארק

This pamphlet contains the constitution of the Achuzath Olam mutual aid society of New York. "He who shaves with a razor or anything else to the extent that no trace of a beard is left will not be accepted as a member in our society. He who desecrates the Sabbath or holidays (even with regards to rabbinical prohibitions), including someone who wears a watch (*zeiger*) on the Sabbath, [as well as someone who violates] other rabbinical prohibitions even during the weekdays, will not be accepted as a member in our society. A quarrelsome or pugnacious person, or one who served time in prison for theft, robbery, murder or arson, whether in this country or in a foreign country ... will not be accepted as a member in our society" (pp. 3-4). The chairperson of the constitutional committee was Nahman Minkowitz; his assistant was Abba Isaac Cantor (p. 33). On the society, which was organized in 1894 (p. 1), see *JCR*, 736 (the date of organization is recorded in *JCR* as 1895).

1191 AN ALMANACK AND REGISTER for the Year of Our Lord 1779, Being the Third After Bissextile or Leap-Year, Adapted for the Vertex of Jamaica. With correct Lists of his Majesty's Hon. Privy-Council and House of Assembly of this Island, and their Officers; Public Offices and Officers of the Island; List of his Majesty's Squadron, on this Station and their Commanders; Officers of the Army, &c. &c. &c., to Which is Added the Conjunction of the Planets.

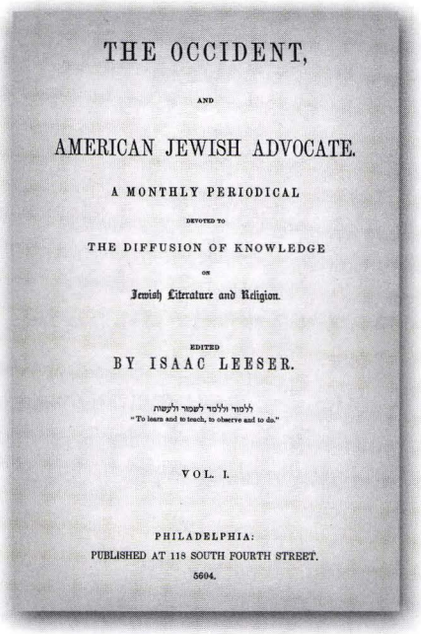
[66] pp. [12mo?] [E.p.]
Kingston, Jamaica, [1779]
Printer: Anne Woolhead, Harbour St.
Title page (p. [1]): English only.
Other languages: English language text.
Copies: *NLJ (photocopy).

This general Jamaican almanac includes a "Kalendar of the Months, Sabbaths, &c. which the Hebrews or Jews observe and keep, for the Years 5539 and 5540 of the Creation" (p. [17]). The names of the lunar months and the holidays appear in both Hebrew and English type. Jamaican almanacs included a Jewish calendar as early as 1776, which "would seem to be an indication of the importance of Jewish residents in the eyes of Christian Jamaicans" (Korn [1966], 141n2). Woolhead's 1779 calendar was the first to list the holidays and new months in Hebrew type. "Thenceforth, all the printers of eighteenth-century almanacs which the writer has been able to examine in the West Indies Research Library and elsewhere utilized Hebrew type for the invariable page of Jewish religious data" (Korn [1966], 141n2; for a copy of the 1780 almanac, published by Douglas & Aikman, see the auction catalogue for Kestenbaum & Co., 8 Feb. 2005, lot #5). Woolhead's 1779 almanac (p. 9) also contains information about eclipses, prepared by J[oshua]. H[ezekiah]. DeCordova, the rabbi of the local community. On DeCordova, see Emmanuel, 1:237-42; Korn (1966).

1192 THE OCCIDENT, AND AMERICAN JEWISH ADVOCATE.

Author: Isaac Leeser [יצחק אליעזר ליסר, ליעסער]
Author's father: אורי
26 vols.
Philadelphia, 5603/1843-5629/1869
Title pages of whole volumes (vols. 1-16, 19-26, p. i): "The Occident, and American Jewish Advocate. A Monthly Periodical Devoted to the Diffusion of Knowledge on Jewish Literature and Religion."
Title pages of whole volumes (vols. 17-8, p. [1]): "The Occident, and American Jewish Advocate, A Weekly Journal Devoted to the Interests of Jewish Literature and Religion."
Title pages of individual issues (vols. 1-16, 19-26): caption title; "The Occident, and American Jewish Advocate."
Title pages of individual issues (vols. 17-8): caption title; "The Occident, and American Jewish Advocate. A Journal

Devoted to the Interests on Jewish Literature and Religion."
JA #S315.
Copies: HUC; JNUL; *YGC.



THE OCCIDENT,

AND

AMERICAN JEWISH ADVOCATE.

A MONTHLY PERIODICAL

DEVOTED TO

THE DIFFUSION OF KNOWLEDGE

ON

Jewish Literature and Religion.

EDITED

BY ISAAC LEESER.

ללמוד וללמד לשמר ולעשות
"To learn and to teach, to observe and to do."

VOL. I.

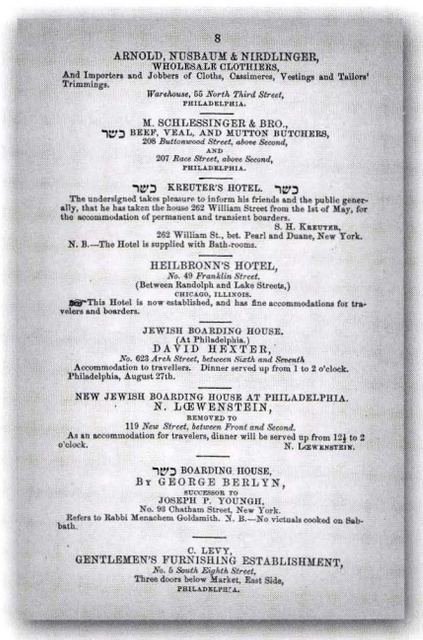
PHILADELPHIA:
PUBLISHED AT 118 SOUTH FOURTH STREET.
5604.

VOL. 1 (12 nos.)
viii, 616 pp. 8vo [E.p.]
Nissan 5603/Apr. 1843-Adar 5604/Mar. 1844
Publisher: [Isaac Leeser], 118 S. 4th St.
Printer (p. ii): C. Sherman
Includes: preface (pp. iii-iv) (23 Feb. 1844); table of contents (pp. v-viii); list of subscribers (pp. 214-6, 515-6).

VOL. 2 (12 nos.)
viii, 616 pp. 8vo [E.p.]
Nissan 5604/Apr. 1844-Adar 5605/Mar. 1845
Publisher: [Isaac Leeser], 118 S. 4th St.
Printer (p. ii): C. Sherman
Includes: table of contents (pp. iii-vii); preface (20 Feb. 1845); list of subscribers (pp. 615-6).

VOL. 3 (12 nos.)
vii, 628 pp. 8vo [E.p.]
Nissan 5605/Apr. 1845-Adar 5606/Mar. 1846
Publisher: [Isaac Leeser], 118 S. 4th St.
Printer (p. ii): C. Sherman, 19 St. James St.
Includes: table of contents (pp. iii-vii).

VOL. 4 (12 nos.)
vii, 616 pp. 8vo [E.p.]
Nissan 5606/Apr. 1846-Adar 5607/Mar. 1847
Publisher: [Isaac Leeser], 118 S. 4th St.
Printer (p. ii): C. Sherman, 19 St. James St.
Includes: table of contents (pp. iii-vii).



8

ARNOLD, NUSBAUM & NIRDLINGER,
WHOLESALE CLOTHIERS,
And Importers and Jobbers of Cloths, Cassimeres, Vestings and Tailors' Trimmings.
Warehouse, 55 *North Third Street*,
PHILADELPHIA.

M. SCHLESSINGER & BRO.,
כשר BEEF, VEAL, AND MUTTON BUTCHERS,
206 *Buttonwood Street, above Second*,
AND
207 *Race Street, above Second*,
PHILADELPHIA.

כשר KREUTER'S HOTEL. כשר
The undersigned takes pleasure to inform his friends and the public generally, that he has taken the house 262 William Street from the 1st of May, for the accommodation of permanent and transient boarders.
S. H. KREUTER,
262 William St., bet. Pearl and Duane, New York.
N. B.—The Hotel is supplied with Bath-rooms.

HEILBRONN'S HOTEL,
No. 49 Franklin Street,
(Between Randolph and Lake Streets,)
CHICAGO, ILLINOIS.
☞This Hotel is now established, and has fine accommodations for travelers and boarders.

JEWISH BOARDING HOUSE.
(At Philadelphia.)
DAVID HEXTER,
No. 623 Arch Street, between Sixth and Seventh
Accommodation to travellers. Dinner served up from 1 to 2 o'clock.
Philadelphia, August 27th.

NEW JEWISH BOARDING HOUSE AT PHILADELPHIA.
N. LŒWENSTEIN,
REMOVED TO
119 *New Street, between Front and Second*.
As an accommodation for travelers, dinner will be served up from 12½ to 2 o'clock.
N. LŒWENSTEIN.

כשר BOARDING HOUSE,
BY GEORGE BERLYN,
SUCCESSOR TO
JOSEPH P. YOUNGH,
No. 99 Chatham Street, New York.
Refers to Rabbi Menachem Goldsmith. N. B.—No victuals cooked on Sabbath.

C. LEVY,
GENTLEMEN'S FURNISHING ESTABLISHMENT,
No. 5 South Eighth Street,
Three doors below Market, East Side,
PHILADELPHIA.

VOL. 5 (12 nos.)
vii, 616 pp. 8vo [E.p.]
Nissan 5607/Apr. 1847-Adar 5608/Mar. 1848
Publisher: [Isaac Leeser], 371 Walnut St.
Printer (p. ii): C. Sherman, 19 St. James St.
Includes: table of contents (pp. iii-vii).

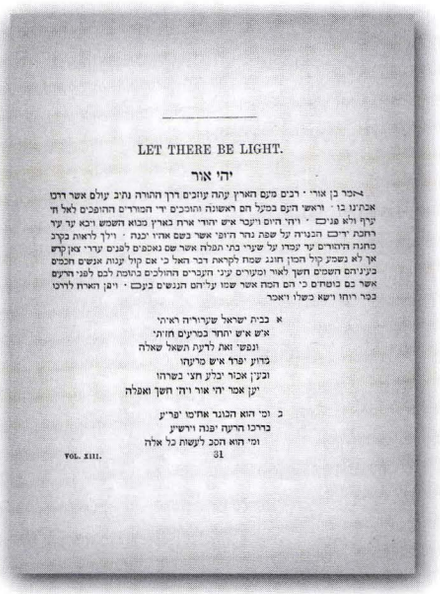
VOL. 6 (12 nos.)
vi, 620 pp. 8vo [E.p.]
Nissan 5608/Apr. 1848-Adar 5609/Mar. 1849
Publisher: [Isaac Leeser], 371 Walnut St.
Printer (p. ii): C. Sherman, 19 St. James St.
Includes: table of contents (pp. iii-vi).

VOL. 7 (12 nos.)
vii, 616 pp. 8vo [E.p.]

Nissan 5609/Apr. 1849-Adar 5610/Mar. 1850
Publisher: [Isaac Leeser], 371 Walnut St.
Printer (p. ii): C. Sherman, 19 St. James St.
Includes: table of contents (pp. iii-vii).

VOL. 8 (12 nos.)
vii, 620 pp. 8vo [E.p.]
Nissan 5610/Apr. 1850-Adar 5611/Mar. 1851
Publisher: [Isaac Leeser], 371 Walnut St.
Printer (p. ii): C. Sherman
Includes (pp. iii-vii): table of contents.

VOL. 9 (9 nos.)
vi, 480 pp. 8vo [E.p.]
Nissan 5611/Apr. 1851-Kislev 5612/Dec. 1851
Publisher: [Isaac Leeser], 371 Walnut St.
Printer (p. ii): C. Sherman
Includes: table of contents (pp. iii-vi).



LET THERE BE LIGHT.

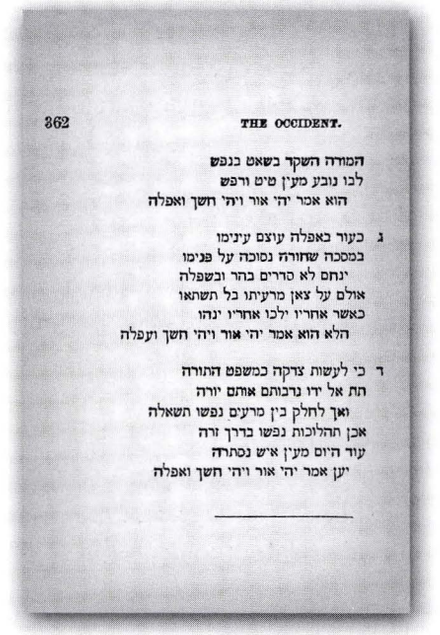
יהי אור

א אבית ישראל שערורי׳ה ראיתי
איש איש יחחר במרעים חז׳תי
ונפשי זאת לדעת השאל שאלה
מדוע יפרח איש מרעהו
וכעין אכזר יבלע חצי בשרהו
יען אמר יהי אור ויהי חשך ואפלה

ב וכי הוא הכוגר אחיכו יפר׳ע
כדרכו הרעה יפנה וירש׳ע
וכי הוא הסכ לעשות כל אלה

VOL. XIII. 31

VOL. 10 (12 nos.)
vii, 616 pp. 8vo [E.p.]
Nissan 5612/Apr. 1852-Adar 5613/Mar. 1853
Publisher: [Isaac Leeser], 371 Walnut St.
Includes: table of contents (pp. iii-vii).



362 THE OCCIDENT.

המורה השקר בשאט בנפש
לבו נובע מעין טיט ורפש
הוא אכזר יהי אור ויהי חשך ואפלה

ג כעור באפלה עוצם עינימו
במסכה שחורה נסוכה על פניהו
ינחם לא כדרים בהר ובשפלה
אולם על צאן מרעיתו כל תשתאו
כאשר אחריו ילכו אחריו ינהו
הלא הוא אמר יהי אור ויהי חשך ועפלה

ד כי לעשות צדקה כמשפט התורה
תת אל ידו נדבותם אותם יורה
ואך לחלק בין מרעים נפשו תשאלה
אכן תהלוכות נפשו בדרך זרה
עוד היום מעין איש נכתרה
יען אמר יהי אור ויהי חשך ואפלה

VOL. 11 (12 nos.)
vii, 616 pp. 8vo [E.p.]
Nissan 5613/Apr. 1853-Adar 5614/Mar. 1854
Publisher: [Isaac Leeser], 371 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 12 (12 nos.)
vii, 620 pp. 8vo [E.p.]
Nissan 5614/Apr. 1854-Adar 5615/Mar. 1855
Publisher: [Isaac Leeser], 371 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 13 (12 nos.)
viii, 617 pp. 8vo [E.p.]
Nissan 5615/Apr. 1855-Adar 5616/Mar. 1856
Publisher: [Isaac Leeser], 371 Walnut St.
Includes: table of contents (pp. iii-viii); "Appendix to Occident for March, 5616, Jewish Foster Home Society of Philadelphia" (pp. 605-176).

VOL. 14 (12 nos.)
vii, 604 pp. 8vo [E.p.]
Nissan 5616/Apr. 1856-Adar 5617/Mar. 1857
Publisher: [Isaac Leeser], 371 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 15 (12 nos.)
vii, 592 pp. 8vo [E.p.]
Nissan 5617/Apr. 1857-Adar 5618/Mar. 1858
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 16 (12 nos.)
vii, 608 pp. 8vo [E.p.]
Nissan 5618/Apr. 1858-Adar 5619/Mar. 1859
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 17 (52 nos.)
310 pp. (+ 2 pp. at the end of each no.) Fo. [E.p.]
25 Adar 5619/31 Mar. 1859-28 Adar 5620/22 Mar. 1860
Publisher: [Isaac Leeser], 1227 Walnut St.
Printer: Barnard & Jones, Printers, No. 510 Minor St. (Ridgeway Buildings)
Includes: "The Occident Advertiser" (2 pp. advertising supplement at the end of each issue).

VOL. 18 (52 nos.)
[1], 314 pp. (+ 2 pp. at the end of each no.) Fo. [E.p.]
6 Nissan 5620/29 Mar. 1860-10 Nissan 5621/21 Mar. 1861
Publisher: [Isaac Leeser], 1227 Walnut St.
Printer: Barnard & Jones, Printers, No. 510 Minor St., (Ridgeway Buildings)
Includes: "The Occident Advertiser" (2 pp. advertising supplement at the end of each issue).

VOL. 19 (12 nos.)
vi, 570 pp. 8vo [E.p.]
Nissan 5621/Apr. 1861-Adar 5622/Mar. 1862
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vi).

VOL. 20 (12 nos.)
vi, 570 pp. 8vo [E.p.]
Nissan 5622/Apr. 1862-Adar 5623/Mar. 1863
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vi).

VOL. 21 (12 nos.)
vi, 570 pp. 8vo [E.p.]
Nissan 5623/Apr. 1863-Adar 5624/Mar. 1864
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vi).

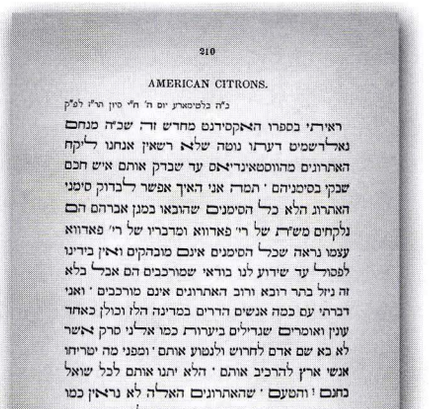
VOL. 22 (12 nos.)
vii, 570 pp. 8vo [E.p.]
Nissan 5624/Apr. 1864-Adar 5625/Mar. 1865
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 23 (12 nos.)
vii, 570 pp. 8vo [E.p.]
Nissan 5625/Apr. 1865-Adar 5626/Mar. 1866
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vii).

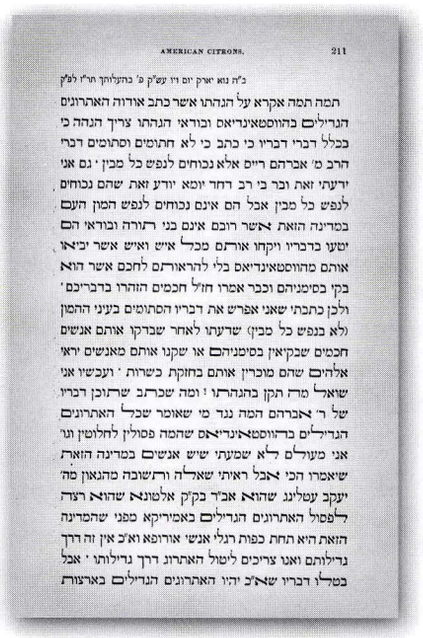
VOL. 24 (12 nos.)
vii, 480, [1], 481-568 pp. 8vo [E.p.]
Nissan 5626/Apr. 1866-Adar 5627/Mar. 1867
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vii).

VOL. 25 (12 nos.)
vi, 48, [2], 49-96, [2], 97-156, [4], 157-220, [4], 221-268, [4], 269-316, [4], 317-464, IV, 465-590, IV, 591-632, IV pp. 8vo [E.p.]
Nissan 5627/Apr. 1867-Adar 5628/Mar. 1868
Publisher: [Isaac Leeser], 1227 Walnut St.
Includes: table of contents (pp. iii-vi); advs. (pp. [1-2], [1-2], [1-4], [1-4], [1-4], [4], I-IV, I-IV, I-IV).

VOL. 26 (12 nos.)
[1], iv, 528, IV, 529-568 pp. 8vo [E.p.]
Nissan 5628/Apr. 1868-Adar 5629/Mar. 1869
Publisher: [Mayer Sulzberger], 29 S. 6th St.
Includes: table of contents (pp. iii-vi); advs. (pp. [1-2], [1-4], I-IV).

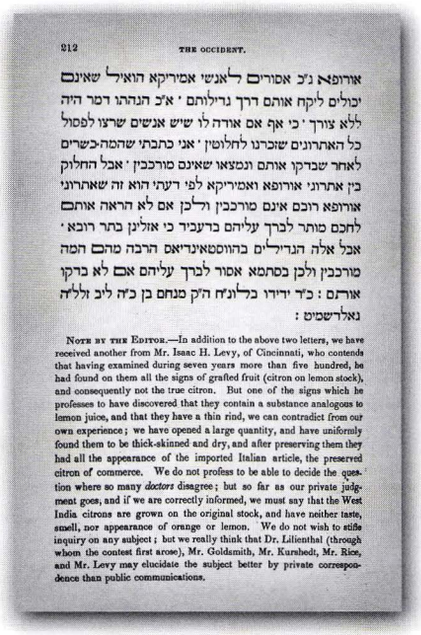

210
AMERICAN CITRONS.
כ"ה בלטיפארע יום ח' ח"י סיון תר"ו לפ"ק
ראיתי בספרו האקסידנט מחדש זה שכ"ה מנחם
נאלרשמיט דערצו נוטה שלא רשאין אנחנו ליקח
האתרוגים מהווסטאינדיאם עד שברק אותם איש חכם
שבקי בסימניהם ' תמה אני האיך אפשר לברוק סימני
האתרוג הלא כל הסימנים שהובאו בסגן אברהם הם
נלקחים משו"ת של ר' פארווא ומדבריו של ר' פארווא
עצמו נראה שכל הסימנים אינם מובהקים ואין בידינו
לפסול עד שידוע לנו בודאי שמורכבים הם אבל בלא
זה ניזל בתר רובא ורוב האתרוגים אינם מורכבים ' ואני
דברתי עם כמה אנשים הדרים במדינה הלז וכולן כאחד
ענין ואומרים שנדילים ביערורת כמו אלני סרק אשר
לא בא שם אדם לחרוש ולנטוע אותם ' ומפני מה ישרידו
אנשי ארץ להרכיב אותם ' הלא יתנו אותם לכל שואל
בחנם ' והטעם ' שהאתרוגים האלה לא נראין כמו
האתרוגים במדינת אשכנז הוא טעם חלוש ונפסד ' כי
כבר כתב החכם צבי בשו"ת שלו דבכל הפירות כמו
אתרוגים ורמוחין יש מהן ארוכות ויש מהן עגולות
השפוט נשפוט בעבור זה שהאחד מהן מורכב ' הוא
דאי לא ' — על כן על מעמדי אעמוד שלא נוכל לפסול
האתרוגים הללו עד שידוע לנו ודאי שהן מורכבין
והסימנים אינם מעלים ואינם מורידים ' ובזה אשים
קצי לסוילין השומע ישמע והחדל יחדול : הק' אברהם
רייס :

Leeser's *Occident* was the first general Jewish periodical published in America. (The only earlier periodical, Solomon Henry Jackson's *The Jew* [1823-35], was published as an anti-missionary journal.) This monthly contained a broad array of contents, including sermons (by Leeser and other American rabbis), obituaries, juvenile literature, scholarly research, theology, spiritual poetry, domestic and foreign news of Jewish interest, resolutions adopted by congregations and organizations, book reviews and correspondence. "The *Occident* . . . reshaped Leeser's career. Until 1843, he had functioned primarily as a hazzan-preacher and writer. By 1840 he had emerged as [a] religious leader of national consequence but still had no organizational support or direct means of communication to the masses of American Jews. The appearance of his journal changed all that" (Sussman [1995], 142). The *Occident*'s pioneering status, its continuity (particularly during six years when there were no other American Jewish journals) and its broad subject content make it invaluable "not only as an intellectual biography of its editor but [as] the most important record of American Jewish life in the middle decades of the nineteenth century" (Sussman [1995], 140). The *Occident* represents the first instance in a Jewish publication of using book wrappers for advertisements. Each issue contained seven-pages of the *Occident Advertiser*, an advertising supplement printed on the front wrapper *verso* and on six pages (!) bound as the rear wrapper. (The


AMERICAN CITRONS. 211
ב"ה נוא יארק יום ויו עש"ק פ' בהעלותך תר"ו לפ"ק
תמה תמה אקרא על הנהתו אשר כתב אודות האתרוגים
הנדילים בהווסטאינדיאם ובודאי הנהתו צריך הנהה כי
בכלל דברי דבריו כי כתב כי לא חתומים וסתומים דברי
הרב מ' אברהם רייס אלא נכוחים לנפש כל מבין ' גם אני
ידעתי זאת ובר בי רב דחד יומא יודע זאת שהם נכוחים
לנפש כל מבין אבל הם אינם נכוחים לנפש המן העם
במדינה הזאת אשר רובם אינם בני תורה ובודאי הם
יסעו בדבריו ויקחו אותם מכל איש ואיש אשר יביאו
אותם מהווסטאינדיאם בלי להראותם לחכם אשר הוא
בקי בסימניהם וכבר אמרו חו"ל חכמים הזהרו בדבריכם '
ולכן כתבתי שאני אפרש את דבריו הסתומים בעיני ההמון
(לא בנפש כל מבין) שדעתו לאחר שבדקו אותם אנשים
חכמים שבקיאין בסימניהם או שקנו אותם מאנשים יראי
אלהים שהם מוכרין אותם בחוקת כשרות ' ועכשיו אני
שואל מה הקן בהנהתו ' ומה שכתב שרוכן דבריו
של ר' אברהם המה נגד מי שאומר שכל האתרוגים
הנדילים בהווסטאינדיאם שהמה פסולין לחלוטין וגו'
אני מעולם לא שמעתי שיש אנשים במדינה הזאת
שיאמרו הכי אבל ראיתי שאלה ותשובה מהגאון מה'
יעקב עטלינג שהוא אב"ד בק"ק אלטונא שהוא רצה
לפסול האתרוגים הנדילים באמיריקא מפני שהמדינה
הזאת היא תחת כפות רגלי אנשי אורופא וא"כ אין זה דרך
נדילותם ואנו צריכים ליטול האתרוג דרך נדילותו ' אבל
בטלו דבריו שא"כ יהיו האתרוגים הנדילים בארצות

Advertiser was printed on two pages appended to each issue of the folio-sized weekly edition.) The utility of the *Advertiser* for studying American Jewish history is unsurpassable.

Leeser announced as early as November 1850 that he intended to commence publishing a weekly, the *Jewish Advocate* (vol. 8, no. 8, f.w.v.). He issued a prospectus for the journal the following year [*JA* #1194], but in December he notified the public, "I have for the present abandoned [the project], though it is not unlikely that it may appear hereafter, if the circumstances become more favorable for its success" (vol. 9, p. 480). Only nine issues of vol. 9 appeared because Leeser took leave of Philadelphia for an extended trip of the South and West to sign up



312 THE OCCIDENT.

אורופא נ"כ אסורים לאנשי אמיריקא הואיל שאינם
יכולים ליקח אותם דרך נרילותם ' א"כ הנהנו דמר היה
ללא צורך ' כי אף אם אודה לו שיש אנשים שרצו לפסול
כל האתרוגים שזכרנו לחלוטין ' אני כתבתי שהמה-כשרים
לאחר שבדקו אותם ונמצאו שאינם מורכבין ' אבל החלוק
בין אתרוגי אורופא ואמיריקא לפי דעתי הוא זה שאתרוגי
אורופא רוכם אינם מורכבין ולכן אם לא הראה אותם
לחכם מומחה לברך עליהם ברעביד כי אזלינן בתר רובא '
אבל אלה הנדילים בהווסטאינדיאס הרבה מהם המה
מורכבין ולכן בסתמא אסור לברך עליהם אם לא בדקו
אותם : כ"ד ידידו בלונ"ח ה"ק מנחם בן כ"ה ליב ללה"ת
נאלרשמיט :

NOTE BY THE EDITOR.—In addition to the above two letters, we have received another from Mr. Isaac H. Levy, of Cincinnati, who contends that having examined during seven years more than five hundred, he had found on them all the signs of grafted fruit (citron on lemon stock), and consequently not the true citron. But one of the signs which he professes to have discovered that they contain a substance analogous to lemon juice, and that they have a thin rind, we can contradict from our own experience; we have opened a large quantity, and have uniformly found them to be thick-skinned and dry, and after preserving them they had all the appearance of the imported Italian article, the preserved citron of commerce. We do not profess to be able to decide the question where so many *doctors* disagree; but so far as our private judgment goes, and if we are correctly informed, we must say that the West India citrons are grown on the original stock, and have neither taste, smell, nor appearance of orange or lemon. We do not wish to stifle inquiry on any subject; but we really think that Dr. Lilienthal (through whom the contest first arose), Mr. Goldsmith, Mr. Kursbedt, Mr. Rice, and Mr. Levy may elucidate the subject better by private correspondence than public communications.

subscribers for the *Occident* and his other works (vol. 10, pp. 1-4). To compensate subscribers for the smaller edition of vol. 9, Leeser issued his original English translation of Moses Mendelssohn's *Jerusalem* as a supplement. Leeser once again attempted to issue a weekly in 1859, but this time instead of issuing a supplement, he transformed the *Occident* itself into a weekly. Explaining his decision, he wrote, "The very fact . . . that five weekly journals are now printed, has imposed on us the necessity of making a change likewise, and to let the *Occident* appear in a weekly issue . . . As to domestic items, we claim that we have constantly a larger amount than all the other papers combined . . . Our sheet is somewhat smaller than others; but we promise not to fill it up with advertisements nor business notices on the readings pages, and we shall thus furnish more literary matter than other journals . . . Our type is entirely new, and has been procured expressly for this work" (vol. 17, pp. 1-2). Leeser returned to the monthly format two years later and wrote, "With the present number we terminate the weekly *Occident*. We indicated a few weeks ago that our present form was too onerous for us, and that our colleagues had left far too much work to rest on our shoulders without using their influence with their congregations to give us proper encouragement; we are, therefore, admonished that it would be unwise in us to assume any longer a ceaseless task which does not produce, either to us or the cause we defend, a proportionate result" (vol. 18, p. 311). Jonas Bondi is listed as the assistant editor on the wrappers of vol. 21. In the issue for January 1867, Leeser notified his readers, "In consequence of impaired health we shall be compelled to be absent for about two months from our post. Our young friend, Mayer Sulzberger, Esq., has promised to take charge of the *Occident* during our absence" (vol. 24, p. [1]). Following Leeser's death in 1868, Sulzberger continued to publish it for one more year. The *Occident* was sold ca. 1850 to 1854 in London by Mrs. S. Joel, no. 42 Fore St., and in Liverpool by G. Levi, 26 London Road (f.w.r.). Only Joel was listed as an agent in 1856. The London agent for later volumes was listed as Mr. Trübner, no. 60 Paternoster Row (f.w.r.). On the journal, see Sussman (1995), index.

Many of the articles in the *Occident* contain words, phrases or sentences set in Hebrew type. Some articles have lengthy citations extending to an entire paragraph. Each volume contains a four-page Hebrew calendar (in the Elul issue until 1850, and in the Ab issue thereafter) with the weekly lections listed Hebrew type. Complete Hebrew contributions included:

1) "The Sabbath" (vol. 5, pp. 82-7): an extract from a commentary by Isaac Samuel Isacco Reggio on Elias del Medigo's "Studies on the Law."

2) "American Citrons" (vol. 5, pp. 156-7): a letter by Menahem b. Leib Goldsmith responding to an earlier article by Abraham Rice of Baltimore permitting the use of West Indian *etrogim* (citrons) on Tabernacles (English letter in vol. 5, p. 117). Goldsmith respectfully countered that many West Indian *etrogim* were grafted (*murkav*), and not pure, thus invalidating them for ritual use. Rice's rejoinder appeared in vol. 5, p. 210. Leeser

published Goldsmith's response (vol. 5, pp. 211-2) and noted (p. 212) that he received two more letters on the matter from Isaac H. Levy of Cincinnati.

3) "God's Judgment on Earth" (vol. 7, pp. 348-62): "a sermon delivered in the synagogue 'Shearith Yisrael' Montreal, during the prevalence of Asiatic cholera, by the Rev. Abraham de Sola." A free English translation is appended (pp. 359-62).

4) "A Prayer for Government" (vol. 9, pp. 479): a prayer by R. Isidore Kalisch invoking blessings for the residents of the United States, the president, vice-president, governor, lieutenant-governor, mayor and city councilmen.

5) "Mr. Joseph Levy of Cleveland, Ohio" (vol. 10, pp. 149-53, 209-13): Levy's defense of his authority to grant a divorce in Cleveland. His decision to grant the divorce was very controversial and it was debated in the Cleveland *Plain Dealer* and the New York *Asmonean.* Leeser earlier testified to Levy's mastery of Rabbinic literature and he approved of the divorce (English news item in vol. 10, pp. 45-7; also see pp. 144-9). Levy's reputation was also defended by Menahem Goldsmith (vol. 10, pp. 314-6; with an English preface by Leeser on pp. 313-4). Leeser subsequently published two more letters on the affair: one critical of Levy by Isidore Kalisch and a response to Kalisch by Menahem Goldsmith (vol. 10, pp. 404-9). See Gartner (1978), 37.

6) "The Reform Question" (vol. 11, pp. 609-12): an anti-Reform polemic by Menahem Goldsmith.

7) "Dr. Wise's History of the Jews" (vol. 11, pp. 613-9): critical reviews by Abraham Rice and Bernard Illowy of Isaac Mayer Wise's *History of the Israelitish Nation.* Leeser first reviewed the work (in English) in vol. 10, pp. 520-1. Wolf Rothenheim responded to Leeser's review in vol. 12, pp. 23-7 (with a rejoinder from Leeser on pp. 27-32). Wise responded to Illowy (in Hebrew) in vol. 12, pp. 33-8.

8) "The Zion Collegiate Institute" (vol. 13, pp. 234-8): a letter written by Henry Illoway to his father, Bernard Illowy, praising the new rabbinical school established by Isaac Mayer Wise. Illowy responded to his son in a letter opposing the school (vol. 13, pp. 302-5). Leeser later revealed that Illowy Sr. had written both letters himself as a literary ploy to expose Wise and his school (vol. 15, pp. 365-6). Leeser received Hebrew letters in response to the letter of the "son" from [Menahem] Goldsmith of New York ("the veteran controversialist"), Rev. Wolf [Max Wolff?] of Boston and Rev. Lipman [Liebmann?] Adler of Detroit. They did not realize that it was fictitious letter. Only Goldsmith's letter was printed (vol. 13, pp. 405-6).

9) "Let There Be Light" (vol. 13, pp. 361-2): a four-verse poem (with a prose introduction) by "Ben Uri" against a Reform rabbi in a large city on the Ohio River. Ben Uri composed it after visiting the city and one of its congregations. This poem was most likely composed by Isaac Leeser. His father's name was Uri and he visited Cincinnati in April 1855 in an effort to stem the tide of Reform. While in the city he delivered an anti-Reform sermon in Cong. Benei Israel. "The high point of Leeser's battle with Reform occurred . . . during the course of a second great trip [1855] to the Midwest and South." One year earlier Isaac Mayer Wise settled in Cincinnati and he quickly made rapid strides in establishing Cincinnati as a center of Reform (Olitzky, *et al.*, 195). Wise was invited to serve as a part-time rabbi of Benei Israel and the congregation hired Max Lilienthal, another prominent Reformer, as its rabbi in 1855.

10) "The Cleveland Conference" (vol. 13. pp. 585-6; vol. 14, pp. 38-9): an open letter by Bernard Illowy to the participants of the rabbinical synod convened by Isaac Mayer Wise. Illowy had originally accepted an invitation to attend the conference but then decided not to attend when it became evident that it would dominated by Reformers.

11) "Nashville, Tennessee" (vol. 14, pp. 84-85): a responsum by Bernard Illowy regarding the burial of a convert whose widow was unable to present evidence of her conversion. An English translation follows on pp. 85-8.

12) "Letter to Rev. Dr. Lilienthal" (vol. 15, pp. 35-8): a letter by Bernard Illowy calling on Max Lilienthal to return to the Orthodox fold. It was translated into German in *Jeschurun,* vol. 3 (reprinted in #616, pp. 79-84).

13) "Women in Synagogues" (vol. 15, pp. 585-6): an article by Simon Zevi b. Elijah Halevi Oettinger of Philadelphia on the proof texts for separating men and women during services. The article is preceded by an English translation (pp. 582-4).

14) "Letter of Mr. Joseph Levy" (vol. 16, pp. 254-5): a

critique of family pews in Reform synagogues.

15) "Detroit.—Religious Notice" (vol. 16, pp. 491-2): an open letter by Liebmann Adler (Hacohen) of Detroit forbidding the consumption of meat slaughtered by Meir Weiss.

16) "המקונן" (vol. 17, p. 262): Henry Vidaver's translation of a German poem by Dr. Wiel of Paris.

17) "הקנאה" (vol. 17, p. 269): an eleven-stanza poem by Bernard Illowy on jealousy for the sake of Heaven.

18) "נר חנוכה" (vol. 17, p. 272): a seven-stanza poem by Hayyim Zevi Lerner.

19) "תפלה כל בשר" (vol. 18, pp.86-7): a translation of Alexander Pope's "Universal Prayer" rendered by Henry Vidaver. The original English version follows.

20) "כהן רשע" and "כהן צדק" (vol. 18, p. 141): two poems by Bernard Illowy.

21) "Letter From Rabbi Rapoport" (vol. 19, pp. 279-81): a letter from R. Solomon Judah Leib Rapoport of Prague to Yom Tov Gottlieb "sent in reply to the letter of congratulation lately addressed to the venerable Chief Rabbi of Prague, at the completion of his seventieth year." In his letter, Rapoport recalled that both the proponents and opponents of erecting a statue in memory of Judah Touro wrote to him seeking approval.

22) "Incestuous Marriages. No. II." (vol. 19, pp. 373-6): an article by Bernard Illowy supporting the traditional halakhic status of the *mamzer* (child born to a forbidden relationship). A rabbi in Montego Bay, Jamaica, had conducted a wedding between a *mamzer* and a non-*mamzer*, a union that is normally forbidden. (A *mamzer* may only wed another *mamzer*.) The rabbi subsequently published a pamphlet defending the practice. An swift rebuttal was forthcoming in the form of a pamphlet published by M. N. Nathan, a rabbi in Kingston. Leeser reviewed the pamphlet in vol. 19, pp. 328-30 and noted that the Montego Bay rabbi had already been rebutted in America by Sabato Morais in the *Jewish Messenger* and [Laemmlein?] Buttenwieser in the *Israelite*. Leeser published Illowy's letter as the *Occident's* contribution to the debate.

23) "מאמר יונתי מחגורי הסלע" (vol. 20, pp. 333-4): a responsum by Jonas Bondi permitting the erection of a statue in memory of Judah Touro. On the controversy surrounding Touro's memorial, see *OY*, 2:282; Leon Huhner, *The Life of Judah Touro* (Philadelphia: Jewish Publication Society, 1946), 118-20.

24) "The Epitaph of Rabbi P.M. Heilprin" (vol. 21, p. 570): a four-verse poem in memory of R. Phinehas Menahem Heilprin. On Heilprin, who authored anti-Reform polemics and immigrated to America in 1859, see *CDAJB*, 1:258. His son was Michael Heilprin.

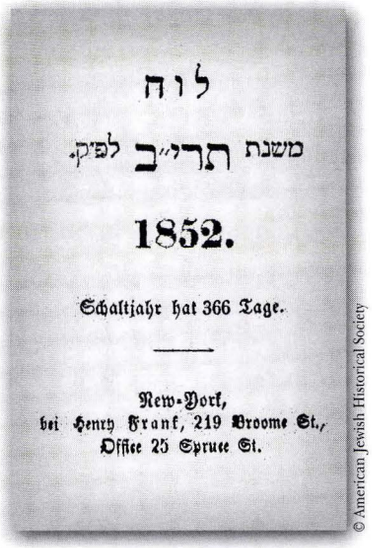
25) "Hanukkah Lights" (vol. 22, pp. 136-9): a responsum from Bernard Illowy to Judah Rosewald of Cincinnati forbidding the use of gas lights for the Hanukah candelabra. For an exchange of letters on the subject between Illowy and Bondi, see #616, pp. 210-27.

26) "Letter From Dr. Illowy" (vol. 23, pp. 520-2): a personal letter from Bernard Illowy to Judah Rosewald of Baltimore. Illowy related how his New Orleans congregation had been inundated with Jewish carpetbaggers. He complained that they openly flouted Jewish law and were a divisive force in the community. Illowy also told of the founding of a new separatist Orthodox congregation in Cincinnati (Shearith Israel) that invited him to become its rabbi.

27) "Solomon L. Rapoport" (vol. 26, p. 118): a poem in memory of Solomon Judah Leib Rapoport by Sabato Morais.

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

1193 לוח משנת תרי"ב לפ"ק 1852.
Schaltjahr hat 366 Tage.


לוח
משנת תרי"ב לפ"ק.
1852.
Schaltjahr hat 366 Tage.
New-York,
bei Henry Frank, 219 Broome St.,
Office 25 Spruce St.

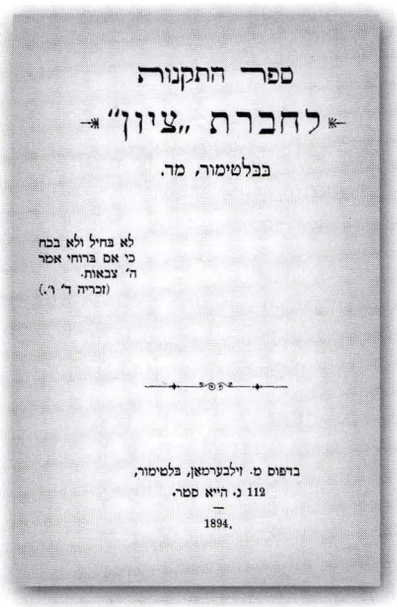
© American Jewish Historical Society

[30] pp. 48mo
New York, [1851]
Publisher: Henry Frank, 219 Broome St. (Office, 25 Spruce St.)
Title page (p. 1): German.
Includes: advs. for Henry Frank's Job, Card and Book Printing in the English, German & Hebrew Languages, Office, 25 Spruce St., Residence, 219 Broome St." (p. [30]).
Other languages: German.
Rashi script.
JA #S463.
Copies: *AJHS.


זמן קבלת שבת
זמן מנחה לשבת וי"ט.
זמן שחרית לשבת וי"ט.

Information provided in this Hebrew calendar for 5612 (1851-2) includes weekly lections, holidays and *moladim* (a conjunction of the moon and sun, indicating a new month). Supplementary material includes a list of equinoxes and solstices (p. [2]), a timeline from Genesis until the destruction of the Second Temple (p. [3]) and a timetable for the schedule of morning, afternoon and evening prayers for Sabbaths and holidays (pp. [26-7]). This is the earliest extant Hebrew calendar issued separately in America. Isaac Leeser published a Hebrew calendar in each volume of his *Occident* [#1192]. Judah Eisenstein records that a Hebrew calendar for 5604 (1843-4) was printed in New York by Solomon Henry Jackson for C. Nussbaum, a Hebrew book dealer (see his typescript in the JTSA Archives), but there is no other record of such an edition. Moses Lopez published a fifty-four year Jewish calendar in Newport in 1806 [*JA* #163], but it does not contain any Hebrew type.

1194 ספר התקנות
לחברת "ציון" בבלטימור, מד.


ספר התקנות
לחברת „ציון"
בבלטימור, מד.
לא בחיל ולא בכח
כי אם ברוחי אמר
ה' צבאות.
(זכריה ד' ו'.)
ברפוס ט. זילבערמאן, בלטימור,
112 נ. הייא סטר.
1894.

7, <17> pp. + wrappers 16mo
Baltimore, 1894
Printer: M. Silberman, 112 N. High St.
Back wrapper: English; "Constitution of the Zion Association of Baltimore, MD. ספר התקנות לחברת "ציון" בבלטימור, מד.
Title page #1 (p. 1): plain.
Title page: #2 (p. <1>): English; "Constitution of the Zion Association of Baltimore, MD. ספר התקנות לחברת "ציון" בבלטימור, מד.
Other languages: English.
JA #4628.
Copies: *YGC.

This pamphlet contains the constitution of the Zion Association of Baltimore in Hebrew and English. It cost ten cents (b.w.). The Zion Association, established in 1894, was the second Zionist organization in Baltimore. It "accommodated all Jews who accepted the ideal of rebuilding Palestine. It was quite a progressive step to have a clause in the constitution saying that 'the Association will not concern itself with the individual religious and social views of its members.' The busy group attended all kinds of gatherings and raised funds for its two pet projects, a school and a library in Jaffa. Although only a local organization, Baltimore's Zion Association did a great service to American Jewry in 1895 by bringing to this country the famous folk orator Zvi Hirsch Masliansky" (Fine, 194-5). "This Baltimore group was the most active of all Hoveve Zion groups in the United States and was the only American organization to be represented officially at the First Zionist Congress" (Feinstein, 53; R. Schepsel Schaeffer was the representative at the Congress). On the Association, see Blum, 47-8; Feinstein, 53 (list of members), 95, 102, 104, 143; Fine, 194-5.

1195 קונטרס מלחמה בשלום

Author: [Aryeh Leib Binkovitz] אריה ליב בינקאוויטץ [בינקוביץ, בינקאוויץ]
Author's father: אברהם שלמה
16 pp. + wrappers 16mo
New York, 5657 [1897]
Printer: P. Brown, 145 Essex St.
Front wrapper: border; extended writing.
BHB1.
Copies: *JNUL.


קונטרס
מלחמה בשלום
הרימו מכשול מדרך עמי
להחזיר את אחינו בני ישראל וישבי אמעריקא שלא
להתנאל במאכלות האסורות אשר אסרו לנו חז"ל
משום ספק נבלות וטרפות דאורייתא.
— מאתי המחבר —
ספר ראשון לציון, וספר מעין ארי', וספר נחמת ארי',
ותעקר עולם.
הקטן ארי' ליב בלא"א הבופלנ ו"א מו"ה אברהם
שלמה בינקאוויטץ שלים"א מק"ק ביאליסטאק
ובעת אני בניויארק.
ברפוס פ. בראון, 145 עסעקס סט. ניויארק.
שנת הרנ"ז לפ"ק

Courtesy of the Jewish National University Library

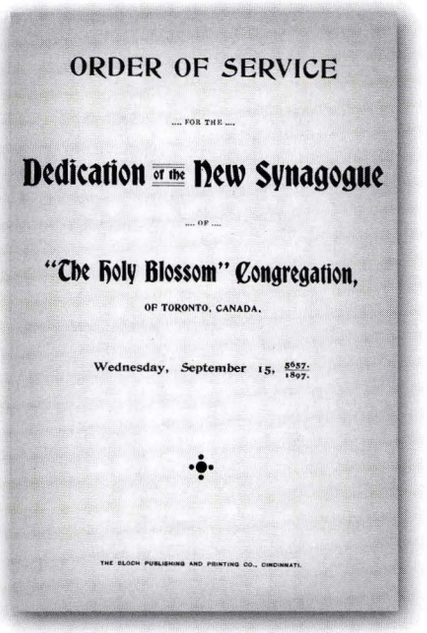
Binkovitz published this pamphlet to "clarify the law regarding what I have seen ... here in America, where the *shohatim* are hired by butchers and they receive their pay on a weekly basis. And the butchers have the power to fire the shohatim if they have any complaints against them. And even if the [nature of the] complaint is in opposition to the law of the Torah, *i.e.*, even if the butcher evaluates [the situation] and decides that he is unable to slaughter, he is nonetheless forced to slaughter; otherwise he will be fired ... What is the status of this meat, is it permitted or forbidden *ex post facto*" (p. 1). Binkovitz concluded by forbidding all meat slaughtered in New York. "Should someone find that they have a response to my responsum from above, he should send it to me in writing. I will not respond to an oral [response] for a number of reasons" (p. 16).

For biography, other works and references: #1031.

1196 Order of Service

for the Dedication of the New Synagogue of "The Holy Blossom" Congregation, of Toronto, Canada. Wenesday, September 15, 5657/1897

[1], 14 pp. + wrappers 8vo [E.p.]
Cincinnati, [5657/1897]
Printer: Bloch Publishing and Printing Co.
Front wrapper: English only.
Other languages: English.
Copies: *YGC


ORDER OF SERVICE

.... FOR THE ....

Dedication of the New Synagogue

.... OF ....

"The Holy Blossom" Congregation,

OF TORONTO, CANADA.

Wednesday, September 15, 5657-1897.

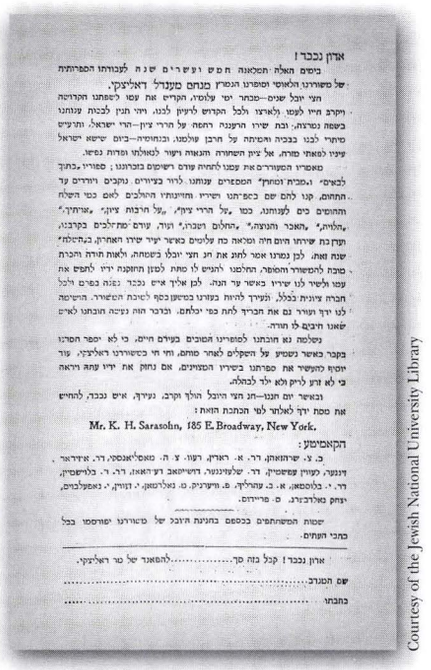
THE BLOCH PUBLISHING AND PRINTING CO., CINCINNATI.

This order of service for the dedication of Holy Blossom's new synagogue in 1897 was printed entirely in blue ink. The dedication sermon was delivered by Abraham Lazarus, the congregation's rabbi (p. 12). For a "Prayer for the Queen and Royal Family, the Governor-General and the Lieutenant Governor," see pp. 12-3. The service concluded with an "organ symphony" (p. 14). For a list of members of the building committee, see p. [1].

Holy Blossom, Toronto's first congregation, was originally organized in 1856 as Toronto Hebrew Congregation (Sons of Israel). The building it dedicated in 1897 is today occupied by St. George's Greek Orthodox Church. See *UJE*, 10:278-9.

1197 אדון נכבד

[3] pp. 8vo
[New York], [1904]
Publisher/printer: *s.n.*
Title page: none.
Other languages: English (p. [2]); Yiddish (p. [3]).
BHB2.
Copies: *JNUL.


אדון נכבד!

בימים האלה תמלאנה חמש ועשרים שנה לעבודתו הספרותית של משוררנו הלאומי וסופרנו הנערץ מנחם מענדל דאליצקי.

תני יובל שנים—מבחר ימי עלומיו, הקדיש את עמו לשפתנו הקדושה ויקדש חייו לעמו ולאוצר ולכל הקדוש ליעקן לבנו, ויהי תנין לבבות עונתנו בשפת נפוצות, ובת שיר הרעננה רחפה על הררי ציון—הרי ישראל, ותרעיש מיתרי לבנו בבכיה והיפיחה על חרבן שלמנו, ובתוחיה—בימים ישישא ישראל עיניו למאתי מורה, אל ציון השעורה תנאות ויעור לגאולתי ופדות נפשו.

מאמריו המעוררים את עמנו לתחיה עודם רשומים בזכרונינו; ספוריו, בתוך לבאים, ובמבת זמחץ המסעדים עמנו. לרוב בציורים, נקבים ויורדים עד התחום, קנו להם שם בספרתנו וישריו ותיינותיו התולבים לאום ככוי השלח והחומים כים לעמנו, כמו "של הררי ציון", "על חרבות ציון", "אורתיך", "תלות", "האבר והנעצה", "החלום השבוי", ועוד. עורם מתלבים בקרבנו, ועדן בת שירתו היום היה וסכאה כח שלטים באשר יעיר שירו האחרון, בשלמה שנת ואת, לכן נמהר אסר לחוג את חג חציובלו בשמחה, ולאות תודה והכרת טובה להמשורר החסוד, התלכנו להניש לו מתת למען תחזקנה ידיו לחפש את עמו ולשיר לנו שירים באשר ער הנה. לכן אליך אדון נכבד נשא בפרס הלכל חברה ציונית בכלל, ומעירך להיות בפרנסו במשען בקף לשכת המשורר. היושמה לנו ידך ועורר גם את חברך לתת כפי יכלתם, והברכה הזה נעשה חובתנו לאים שאנו חיבים לו תודה.

נשלמה נא חובתנו למסורנו הטובים בעודם חיים, כי לא יספר חסדנו בקבר באשר נשמיע על השקלים לאחר מותם, וחי חי בשיורנו דאליצקי, עוד יוסף להעשיר את ספרתנו בשיריו המצוינים, אם נחזק את ידיו עתה ויראה כי לא זרע לריק ולא ילד לבהלה.

ובאשר יום חננו—חג חציובל הולך וקרב, נעירך, איש נכבד, להחיש את מסת ידך לאחר לפי הכתבת הזאת:

Mr. K. H. Sarasohn, 185 E. Broadway, New York.

הקאמיטע:

כ. צ. שרעזאהן, דר. א. ראזין, רעה. צ. ה. מאפלזאנסקי, דר. אזיראי. דינגער, קעניג ששמיק, דר. שלמענגער, דשיינאב דע האאז, דר. ד. בלומשטיין, דר. י. בלומסאן, א. כ. עפרליק, ס. מישקיק, ס. נאלדמאן, י. דזויק, י. נאפעלבוים, יצחק נאלדבערג, ס. פרידיוס.

שמות המשתתפים בכספם בחגיגת היובל של משוררנו יפורסמו בכל כתבי העתים.

אדון נכבד! קבל נדבה סך.....להמאזר של מר דאליצקי.

שם הנתנב.....

כתבתו.....

Courtesy of the Jewish National University Library

To celebrate the occasion of the twenty-fifth anniversary of Menahem Mendel Dolitzky's first publication, a special committee was established to "create a fund which will enable our poet to continue to inspire us with his patriotic songs." The committee published this broadside to solicit subscriptions to the fund. On the celebration and the fund, see #414. A broadside letter to donors ("בימים האלה") is recorded in *BHB2.*

1198 ספר מטה אהרן

אשכול אמרים להיות חומר [טהעמא] לדרוש בשבת לאחר קריאת התורה. ויכיל בקרבו ערך שמנה מאות מאמרים, כלם נאמרים בהשכל ודעת ובלוית צחות המעוררים אזני השומעים ובוקעים ויורדים הדרי לבבם, לדעת דרכי ד' התורה והמצות חברתיו אנכי הצעיר משה שמעון זיוויטץ בן לאדני אבי המופלג ר' יחזקאל ז"ל הרב בפיטסבורג בפלך פענסילווויניא בארץ החדשה


ספר
מטה אהרן
אשכול אמרים
להיות חומר [טהעמא] לדרוש בשבת לאחר קריאת התורה.
ויכיל בקרבו ערך שמנה מאות מאמרים, כלם נאמרים בהשכל
ודעת ובלוית צחות המעוררים אזני השומעים ובוקעים ויורדים
הדרי לבבם, לדעת דרכי ד' התורה והמצות
חברתיו אנכי הצעיר
משה שמעון זיוויטץ
בן לאדוני אבי המופלג ר' יחזקאל ז"ל
הרב בפיטסבורג, בפלך פענסילוויניא בארץ החדשה
בעל המחבר ספרי:
חקר דעת חלק א' וב', בית פנא, ופרי יחזקאל
בשנת תרע"ד
נדפס בירושלם עי"ק
— ברשות מאלאמאן —

Author: [Moses Simeon Sivitz {Siwitz}] משה שמעון זיוויטץ [זיוויץ]
Author's father: יחזקאל
[23], 272 pp. 8vo
Jerusalem, 5674 [1914]
Printer: Salomon
Title page (p. [1]): border; color; extended writing.
Includes: preface (12 Nov. 1913) (pp. [2-4]); dedication and memorials (p. [5]); table of contents (pp. [6-16]); subject index (pp. [17-22]).
Graphics: illustration of the Temple in Jerusalem (p. [23]).
Rashi type.
Kaganoff (1976) #LXXVI.
Copies: HUC; JNUL; LUB; *YGC.

This volume contains 839 brief sermons for preachers to use as source material for writing larger sermons (see preface). For a description of Sivitz's communal activities in Pittsburgh, see p. [3]. Pp. 231-72 were printed separately on different paper with a different type. The table of contents and index do not refer to these pages. Based on the paper and type, they were likely printed in America (by Moinester in St. Louis?), perhaps because the outbreak of World War I made it impossible for Sivitz to have any contact with the Jerusalem printer in Jerusalem who printed the beginning of the work.

For biography, other works, approbations granted and references: see #625.

1199 ספר שעשועים

לר' יוסף בן מאיר בן זבארה עם שנויי נוסחאות הערות והוספות ועם מבוא אנגלי

Author: Joseph Ibn Zabara יוסף בן זבארה
Author's father: מאיר
Author: Israel Davidson [Moshovitz, Movshvitz] ישראל דאווידזאן [דוידסון, דודזון, דאוידזון, דווידזאהן, מושוביץ]
Author's father: דוד זאב
VII, [1], 197, [3], <CXIX> pp. 8vo
New York, 5674/1914
Publisher: Jewish Theological Seminary of America
Printer (p. <IV>): W. Drugulin (Leipzig, Germany)
Title page #1 (p. I): abbreviated; "ספר שעשועים".
Title page #2 (p. II): plain.
Title page #3 (p. <I>): abbreviated; English only; "Sepher Shaashuim".
Title page #4 (p. <III>): English only; "Sepher Shaashuim A Book of Mediaeval Lore By Joseph ben Meir Ibn Zabara Edited by Israel Davidson".
Includes: table of contents (pp. V-VII>); note to reader (p. VIII); indices (pp. 177-95); endnotes (pp. 196-7); errata (p.

[1]); facs. from editio princeps (pp. [2-3]); preface to Solomon Schechter (p. <V>); table of contents (pp. <VII-VIII>); preface (Oct. 1913) (pp. IX-XI); footnotes.
Other languages: English.
BHB1.
Copies: JNUL; LUB; *YGC.

This volume contains Zabara's "ספר שעשועים" (Book of Delight), "בני הנפש" (an instructional poem on human anatomy) and "מראות השתן" (a medical treatise on using urine samples for diagnoses). The volume was edited by Davidson, who added footnotes and a scholarly introduction. "The fact remains that up to the present time, after more than a century of scientific research in mediaeval Jewish history and literature, there is not one mediaeval poet whose works have seen a complete and uniform edition . . . After four hundred years of printing, we are still in need of a uniform edition of the most important works of our mediaeval poets and men of letters. It is therefore a source of great satisfaction that the Trustees of the Jewish Theological Seminary of America have given me the opportunity of making accessible to the public the complete works of at least one important mediaeval author" (p. <X>). The volume was issued as Texts and Studies of the Jewish Theological Seminary of America, vol. 4 (p. <III>). A corrected and expanded edition, with a Hebrew translation of the introduction, was published in 5685 [1925] in Berlin by Eshkol.

ספר שעשועים "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" (Abrahams [1894], 502-3). "Ibn Zabara became known through his *Sefer Sha'ashu'im* ("Book of Amusements"), one of the best *maqamat* written. This book is a literary account of his journey to several countries (southern Spain and Provence) . . . Consisting of a collection of stories and proverbs within the framework of a background story, the intention of *Sefer Sha'ashu'im*, as the title indicates, is to amuse the reader. In this work, Ibn Zabara reveals a considerable knowledge of Arabic literature—the source of most of his proverbs and pithy sayings—and also of the Babylonian and the Jerusalem Talmuds. More than any other work of this type, *Sefer Sha'ashu'im* shows Greek, Indian, and Arabic influence. Apart from its literary value, this book contains valuable information on medicine and hygiene, natural science, psychology, and physiognomy . . . The book was first printed in Constantinople (1577) by R. Isaac Akrish, together with other works. In 1865 it was published serially in *Ha-Levanon*" (*EJ*). English translations were published by Israel Abrahams (1894, 1912) and Moses Hadas (1932).

For biography, other works and references (Zabara): see #118.
For biography, other works and references (Davidson): see #118.

1200 אוצר תמונות
של גאוני ישראל, ראשי ישיבה, רבנים, דרשנים, וחכמים אשר בנפוצות יהודה בדורות האחרונים

Author: B[enzion]. Eisenstadt [אייזנשטאדט] בן-ציון אייזענשטאדט
Author's father: משה
34, [1] pp. 8vo
New York, 5675 [1915]
Printer: Pinski-Massel
Title page (p. 1): border; extended writing.
Includes: contents (pp. 3-5); preface to 2nd ed. (16 July 1926) (p. 6).
Graphics: portraits.
BHB1.
Copies: JNUL; LUB; *YGC.

"The first edition of **אוצר התמונות** [#534] ... became unavailable a short while after it appeared, as many people wanted it ... Some decorated their parlors and rooms with it, others used it for *mishlo'ah manot* or as presents. Once, when I was guest ... at a *se'udat mitzvah* [festive meal], I saw frames hanging on the walls of the parlor, most of which contained portraits that were removed leaf by leaf from my book ... The present edition lacks individual portraits of rabbis and scholars who were in the previous edition, because in the intervening years some of the [printing] stones were damaged or lost. I was unable to make new ones, but I have added in this edition many new portraits, particularly of the younger American rabbis who lovingly supported my labor [*i.e.*, Hayyim Shraga Brodsky, Jacob Eskolsky, Elijah Mordekhai Finkelstein, Joseph Selig Glick, Naphtali Reiter and Moses Weinberger]" (p. 6). The portraits that also appear in the first edition are Jacob David Willowsky [Ridbaz] (p. 8), Hayyim Jacob Widrewitz of New York (p. 9), Meldola De Sola of Montreal (p. 9), Aryeh Leib Binkovitz of New York (p. 12), Moses Zebulun Margolies [Ramaz] of New York (p. 27), Hillel Hacohen Klein of New York (p. 16), Aaron Mordekhai Ashinsky of Pittsburgh (p. 11), Shalom Elhanan Jaffe of New York (p. 31), Joseph Elijah Fried of New York (p. 21), Bernard Drachman (p. 15), Benjamin Gittelsohn of Cleveland (p. 13), Eliezer Zalman Grayewsky of Liverpool (p. 12), Gabriel Zev Margolis of Boston (p. 14), Shabsi Rosenberg of Brooklyn (p. 3), Simeon Isaac Finkelstein of Brooklyn (p. 32), Abraham Eliezer Alperstein of New York (p. 10), Moses Simeon Sivitz of Pittsburgh (p. 28), Hacohen Shapiro of New York (p. 27), Judah Leib Levin of Detroit (p. 18), Zalkind [Benjamin Solomon?] Rabbiner of New York (p. 13) and Menahem Hacohen Risikof of Brooklyn (p. 25).

For biography, other works, approbations granted and references: see #392.

1201 דיא בעריהמטע הגדה של פסח


ריא בעריהמטע

הגדה של פסח

אט דאס זענען די 40 משלות

32pp. 8vo
[United States?], ca. 1917-26
Publisher/printer: s.*n.*
Title page (p. 1): border; extended writing.
Other languages: English; Yiddish.
Pointed text.
KA #244; Yudlov #2709.
Copies: *YGC.

The title page announces that this *Haggadah* contains twenty commentaries. Selections from various commentators do appear in the text, but only to a limited extent. *I.e.*, only one selection from each commentator is included in the volume. Not all the contents announced on the title page actually appear in the volume. It lacks, for example, the "large" and "small" English alphabets; "extra laws for women"; the laws for the "העסעבעט" (reclining at the Seder table); and the blessings for a circumcision. The English translation for the **סימני הסדר** (p. 4) does not correspond to the Hebrew text. The Union Jack, a Star of David and an American flag appear on p. 32.

1202 תפלה לשיבת ציון

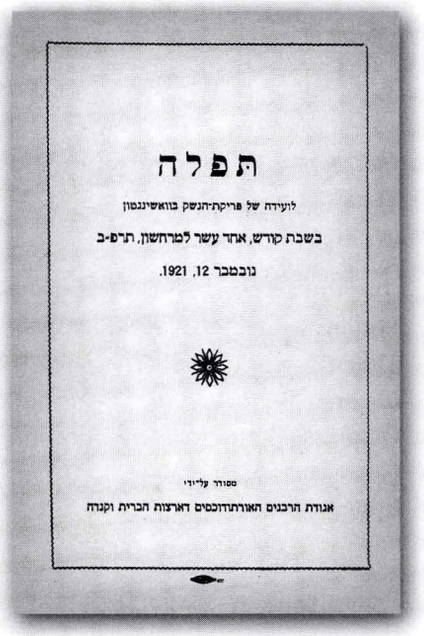

תפלה לשיבת ציון
מאתי
זלמן דוב זילבערשטיין
נבאי צדקה בעד סוסדי ירושלים עה"ס תוב"ב
בעד בית־היתומים, כולל אמעריקא, כולל חב"ד
כולל רוסעניא וישיבת אוהל משה
Sol. B. Silberstein
Los Angeles, California
בדפוס השותפים
י. ראזענבערג והרב ר' יעקב בוימאן
310 רחוב מעטפעל לום אנגילים, קליפורניה
1920

Author: Sol. B. [Solomon Baer?] Silberstein זלמן דוב זילבערשטיין
[7] pp. (bordered text) 32mo
Los Angeles, 1920
Printer: Y. Rosenberg and Jacob Bauman, 310 Temple St.
Title page (p. [1]): border; English; extended writing.
Includes:
Other languages: Yiddish (p. [2]).
Copies: *YGC.

Silberstein resided in Los Angeles (3316 South Central Ave.) ca. 1920 (stamp on *verso* of p. 2 in YGC copy). He was the "authorized representative" to collect funds on behalf of various institutions in the Land of Israel, including Misgav Ladakh Hospital, Diskin Orphan Asylum, Kollel America, Kollel Habad, Kollel Bucharest and Yeshivah Ohel Mosheh (p. [1] and stamp in YGC copy).

This poem is a prayer that God should return the Jews to the Land of Israel. Silberstein concludes by calling forth blessings for those world leaders who have treated the Jews well and assisted in their return to the Land of Israel: Cyrus, Darius, the Queen of England and Woodrow Wilson.

1203 תפלה לועידה של פריקת הנשק בוואשינגטאן נאבמבר 12, 1921


תפלה
לועידה של פריקת־הנשק בוואשינגטון
בשבת קודש, אחר עשר למרחשון, תרפ־ב
נובמבר 12, 1921.
ספורר עלידי
אגודת הרבנים האורתודוכסים דארצות הברית וקנדה

[3] pp. 8vo
New York, 5682/1921
Publisher: Union of Orthodox Rabbis of the United States and Canada
Title page (p. [1]): border.
Other languages: English (p. [3]).
Copies: LUB; *YGC.

Agudath Harabbonim published this prayer for the occasion of the Washington Conference. The Conference, which convened on 12 Nov. 1921, was an attempt by the five leading naval powers to agree on a naval disarmament program. "Thou who swayest the hearts of kings and rulers, we now come before Thee pouring forth our hearts in prayer and plea, in the very hour in which the princes of nations gather in solemn council to rid the earth of its wicked bands and to annihilate ruinous wars forever. No other nation as the Nation of Israel was barely saved from the sword, craves and longs for everlasting peace . . . O Lord, send from on high Thy blessings to the United States, the sweet land of refuge and freedom, to our persecuted brethren, send Thy blessings to the President [Warren] Gamliel Harding . . ."

1204 חומש
כולל חמשה חומשי תורה באותיות גדולות מאד

120, 3-194, 3-194 pp. 4to
New York, 1922
Publisher: Hebrew Publishing Co., 50-52 Eldridge St.
Title page (p. 1): border; extended writing.
Pointed text.
Rashi type.
Copies: *YGC.

This Pentateuch contains Targum Onkelos, the commentary of Rashi, the *haftarot* (Prophetic pericopes) and the Five Scrolls. "For the benefit of students we have translated all the *la'az* [Old French] words that appear in Rashi's commentary into the contemporary vernacular [*i.e.*, Yiddish]" (t.p.). The Yiddish translation appears in parenthesis in the text, except on pp. 3, 4, 10, 11, where it appears in footnotes. Esther and Song of Songs appear after Leviticus; Ruth, Lamentations and Koheleth appear after Deuteronomy. The front and rear endpapers (free and pastedown) contain advertisements for the Hebrew Publishing Co. A Pentateuch with the matching collation, the same wording on the title page and the identical ordering of the Scrolls was published the same year in Przemysl by Emkraut & Freund. Hebrew Publishing Co. also published a Pentateuch with Rashi and Onkelos in 1908 (rpt. *ca.* 1920). It has 204 ff.; the Scrolls appear together at the end of the volume; and the title page states that *la'az* words are translated into "*leshon Ashkenaz*," *i.e.*, Yiddish. The layout and unusual format (29 cm x 21 cm) of the 1922 Pentateuch became the standard for the editions used in many synagogues into the twenty-first century.

1205 חורבן פראסקוראוו

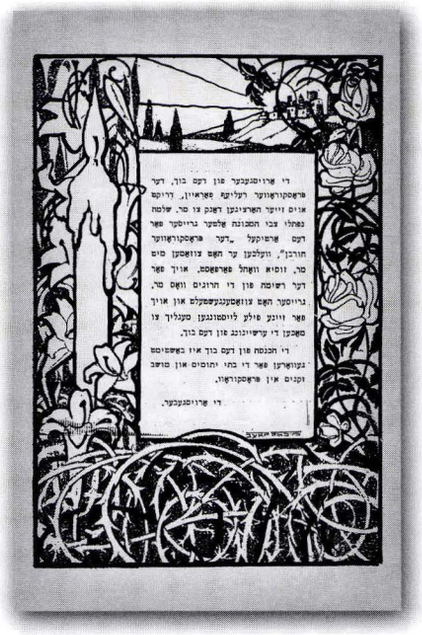
111, [1] pp.
New York, 5684 [1924]
Printer: Levant Press, 138 E. 2nd St.
Title page (p. 1): border; extended writing; Yiddish.
Includes: honor roll (p. 2); table of contents (pp. 3-4).
Graphics: illustrations and portraits.
Other languages: Yiddish.
Copies: HUC; JNUL; *YGC.


חורבן פראסקוראוו

ס"ו, חודש אדר א' תרע"ט

This memorial book was dedicated to the Jewish martyrs of a pogrom perpetrated in Proskurov [Khmelnitskiy], Ukraine, in 1919. It contains: a forward, by A. Rechtman (pp. 7-10); "חורבן פראסקוראון (קינה היא ותהי לקינה)", an account of the slaughter by Alter [Solomon Naphtali Zevi] Greiser and Zussia Wohl (pp. 11-40); lists and pictures of two hundred children orphaned in the pogrom and living in the town's three orphan homes (pp. 41-4; a total of 960 children were orphaned); a biography and portrait of R.

Joseph David (the Bazilier Rebbi), by A. Rechtman (pp. 48-52); portraits of martyrs, some with brief biographies (pp. 53-74); an alphabetical list of martyrs (pp. 75-104); "A History of the Proskurover Relief Committee," by G. Bresler (pp. 105-11); "Accounting Report of Relief Income and Expenditures" (p. [1]). "חורבן פראסקוראון" appears in Yiddish and in Hebrew; the remaining contents are in Yiddish. Some of the art is signed by Michael Loeb. This volume was sold to benefit the orphanages and old age home in Proskurov.

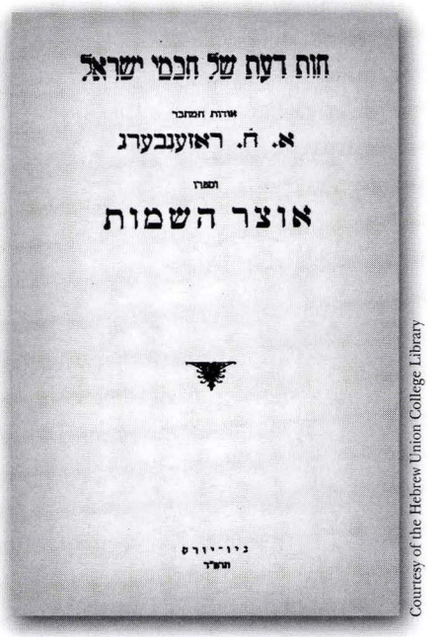


"With the retreat of Ukrainian troops before the Red Army in February 1919, Proskurov suffered one of the most vicious pogroms of the civil war period. Units of local Communist forces, both Ukrainians and Jews, rebelled and attempted to gain control of the railroad station. On the failure of the attempt, Semosenko, hetman of the Ukrainian troops stationed in the city, gave orders to slaughter all the Jews. On February 15th Semosenko's forces marched into the city, methodically killing every Jew they could find. A local priest who begged the soldiers to stop was killed at the door of his own church. Three and a half hours after the soldiers had entered the city, a telegraphed order came from headquarters, calling a halt to the slaughter, but by then 1,500 people had been murdered and thousands injured" (*EJ*, s.v. "Proskurov").

1206 חות דעת של חכמי ישראל

אודות המחבר א. ח. ראזענבערג וספרו אוצר השמות

12 pp.; 1-6, 9-12, 121-6, 133-6, 151-4, 361-70, 383-90, 391-4 cols. (2 cols. per page); <11> pp. + wrapper 8vo
New York, 5684/1924
Publisher/printer: *s.n.*
Front wrapper: plain.
Back wrapper: English only; "Opinions of Great Hebrew Scholars About A. H. Rosenberg and His Work The Encyclopedia of Biblical Literature."
Title page #1 (p. 3): identical to f.w.
Title page #2 (p. <1>): identical to b.w.
Includes: adv. for K. N. Shaffer & Sons (f.w.v.).
Graphics: portraits of Reuben Brainin, Leon Kamaiky, George Selikovitsch, Abraham Hayyim Rosenberg [mislabeled as Joseph Hayyim Rosenberg], Kalman Nahum Shaffer, R. Meir Berlin and Dr. Moses Robinson (p. [1]).
Other languages: English.
Copies: *HUC.


חוֹת דַּעַת שֶׁל חַכְמֵי יִשְׂרָאֵל

אודות המחבר

א. ח. ראזענבערג

וספרו

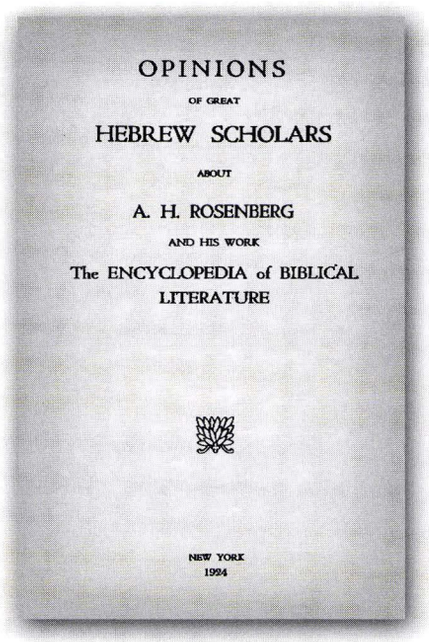
אוצר השמות

ניו־יורק

תרפ"ד

Courtesy of the Hebrew Union College Library

This pamphlet contains letters praising Abraham Hayyim Rosenberg's *אוצר השמות* [#228]. The letters were penned by Alexander Kohut (10 Mar. 1893), Prof. Kaufman Kohler (28 Mar. 1893), Dr. Bernhard Felsenthal (21 Sept. 1896), Prof. Richard Gottheil (5 Oct. 1896), Dr. David Davidson (5 Apr. 1905), Ahad Ha'am (25 Dec. 1904), Dr. Bernard Drachman (16 Mar. 1905), Dr. Henry Pereira Mendes (8 Mar. 1905), Dr. Meldola De Sola of Montreal (30 Mar. 1905), Dr. Marcus Jastrow (30 Jul. 1900), Judge Otto A. Rosalsky of New York (19 Feb. 1908), Dr. Henry Illoway (8 Oct. 1922), Morris Salem (19 Feb. 1908), Prof.


OPINIONS
OF GREAT
HEBREW SCHOLARS
ABOUT
A. H. ROSENBERG
AND HIS WORK
The ENCYCLOPEDIA of BIBLICAL LITERATURE
NEW YORK
1924

[Israel] Davidson (28 Aug. 1922), *Hammelitz* (5659 [1899]), Gedaliah Bublick, Peter Wiernik, Ephraim Kaplan, *Israelite* (9 Nov. 1898), Meir Berlin, Reuben Brainin and Joseph Klausner. The letters all appear both in Hebrew and in English. The pamphlet also contains sample leaves from *אוצר השמות* and Hebrew and English statements on the work from the publication committee signed by Kamaiky (chairman), Berlin, Brainin and Shaffer (treasurer). One thousand copies of *אוצר השמות* were printed (p. <11>).

1207 ספר החגים

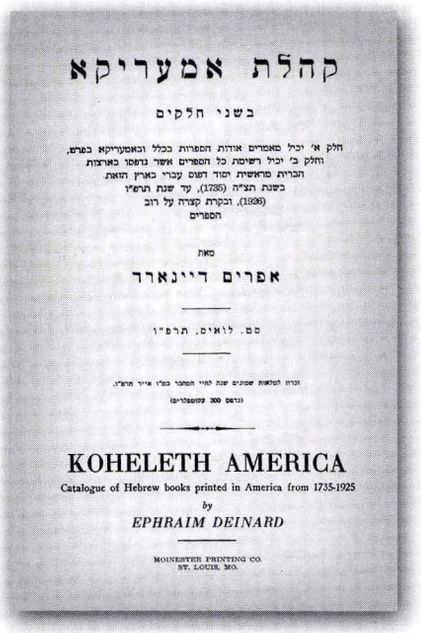
32 pp. 8vo
St. Louis, 5686 [1926]
Printer: Moinester Printing Co., 1818-32 Washington Ave.
Title page (p. 1): border; English.
Other languages: Yiddish (4, 23, 26-31).
Graphics: portrait of Benjamin Moinester (p. 2).
BHB1.
Copies: HUC; *JNUL.


ספר החגים
מוינעשטער פרינטינג קאמפאני
..חג היובל..
וחנכת הבית
תרע"א — תרפ"ו
מנהג לואיס, מיזורי
ארצות הברית דאמעריקא
הלק ראשון, אדר פ"ו
Moinester Printing Co.
1818-32 Washington Ave.
Saint Louis, Missouri

Courtesy of the Jewish National University Library

This journal was published to celebrate the fifteenth anniversary of the Hebrew press that Benjamin Moinester, an immigrant from Jerusalem, established in St. Louis in 5671 [1911]. The journal includes advertisements for the press and testimonial letters from Ephraim Deinard, A. Ewen of Minneapolis, R. Jacob Hacohen Flexer of Plainfield, NJ, R. Tobias Geffen of Atlanta, R. Zevi Hirsch Grodzinsky of Omaha, R. Hayyim Hirschensohn of Hoboken, R. Shalom Israelson of Chicago, R. Elijah Zeev Kochin of Pittsburgh, Zevi Hirsch Manischewitz of Cincinnati, R. Judah Leib Seltzer, R. Gedaliah Silverstone of Washington, D.C., and R. Moses Simeon Sivitz of Pittsburgh. The entire book was printed in color.

1208 קהלת אמעריקא בשני חלקים
KOHELETH AMERICA


קהלת אמעריקא

בשני חלקים

חלק א' יכיל מאמרים אודות הספרות בכלל ובאמעריקא בפרט,
וחלק ב' יכיל רשימת כל הספרים אשר נדפסו באוירצות
העבריות מראשיתן ועד השנה עבורי כאריך תואת
בשנת תצ"ה (1735), עד שנת תרפ"ו
(1926), ובקרת קצרה על רוב
הספרים

מאת

אפרים דיינארד

סם. לואיס, תרפ"ו

זכרון למלאות שמונים שנה לחיי המחבר בפ"ו אייר תרפ"ו.
(נדפס 300 עקזעמפלארים)

KOHELETH AMERICA

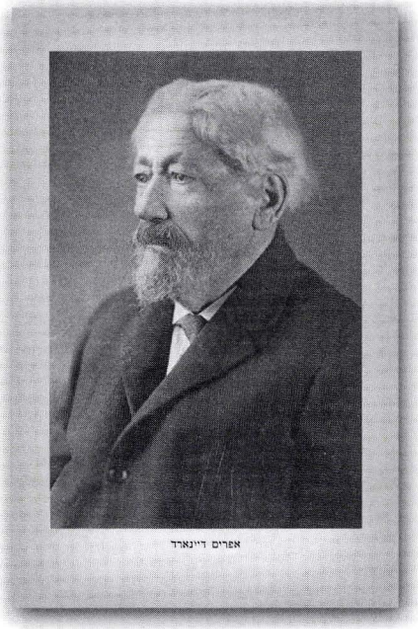
Catalogue of Hebrew books printed in America from 1735-1925

by

EPHRAIM DEINARD

MOINESTER PRINTING CO.
ST. LOUIS, MO.

Author: Ephraim Deinard אפרים דיינארד [דינרד, אדי"ר, הנוסע, הנוסע האדי"ר, נר]
Author's father: יקותיאל גרשון
IV, [1], 71, 151 pp. 4to
St. Louis, 5686 [1926]
Printer: Moinester Printing Company [1818-32 Washington Ave.]
Title page #1 (p. I): English; extend writing.
Includes: a.a. (4735 Carondelet St., New Orleans) (p. II).
Graphics: portrait of author (p. [1]).
BHB1; Berkowitz (1964), 160; Schapiro (1937) #45.
Copies: HAR; HUC; JNUL; *YGC.


אפרים דיינארד

Part one of *קהלת אמעריקא* contains various essays on Hebrew publishing and Hebrew culture in America. Part two contains a bibliography of about one thousand Hebrew books, pamphlets, periodicals and ephemera printed in America. For an earlier edition of this bibliography, see #1130. *קהלת אמעריקא* was published as a "memorial to the eightieth birthday of the author (15 Iyyar 1926). Three hundred copies were printed" (p. I).

For biography, other works, approbations granted and other works: see #251.

INDEX 1: TITLES (HEBREW)

The following words are generally omitted from the titles in this index: חוברת, מאמר, ספר, קבץ, קונטרס, שו"ת
Titles beginning with prefixes ב,ל,מ *are found under the first main letter.*

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ABBREVIATIONS

AJA	*American Jewish Archives*
AJH	*American Jewish History*
AJHQ	*American Jewish Historical Quarterly*
JBA	*Jewish Book Annual*
JQR	*Jewish Quarterly Review*
PAJHS	*Publications of the American Jewish Historical Society*

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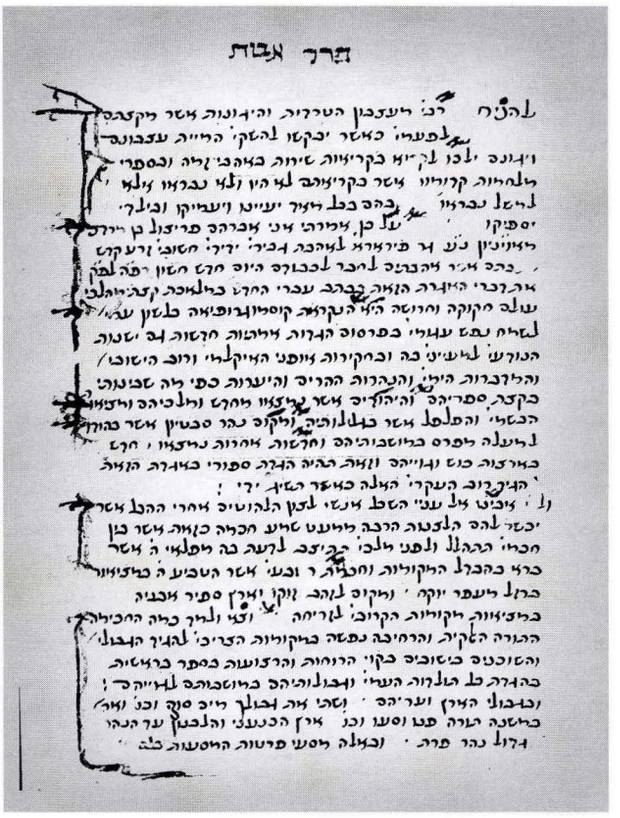
APPENDICES

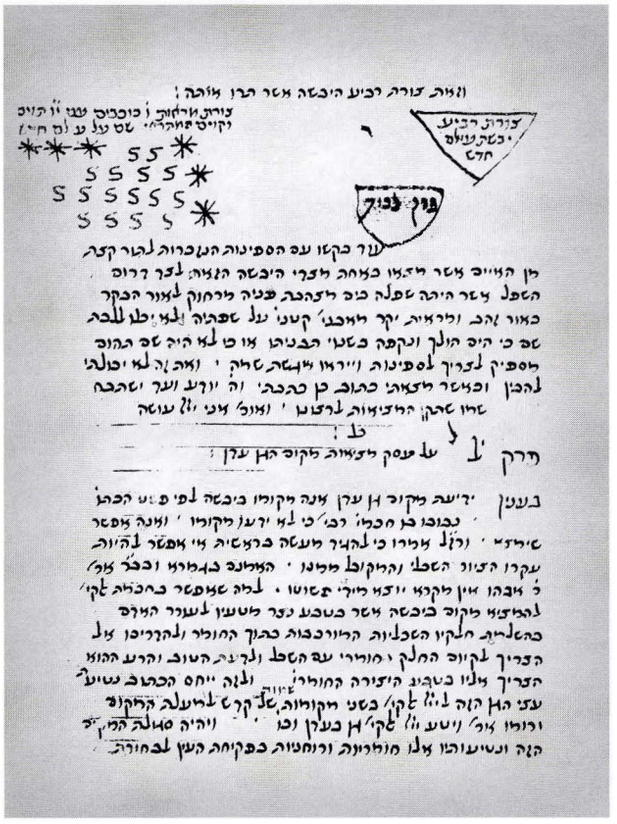


Manuscripts and Portraits

Appendix 1: Manuscripts

Abraham Farissol, *Iggeret Orhot Olam* (Epistle on the Ways of the World) (Italy, ca. 1525). The earliest known Hebrew reference to the New World appears in this volume of geography and folklore, which Farissol completed in 1525. In the twenty-ninth chapter, which is devoted to the Age of Exploration, Farissol assured readers that the existence of the New World was not a theory, but "an established fact." Farissol (ca. 1451-1525), a resident of Italy and a contemporary of Columbus, was a prominent scribe and author. This manuscript was prepared by Joseph b. Abraham Finzi Delinyago under Farissol's direction.





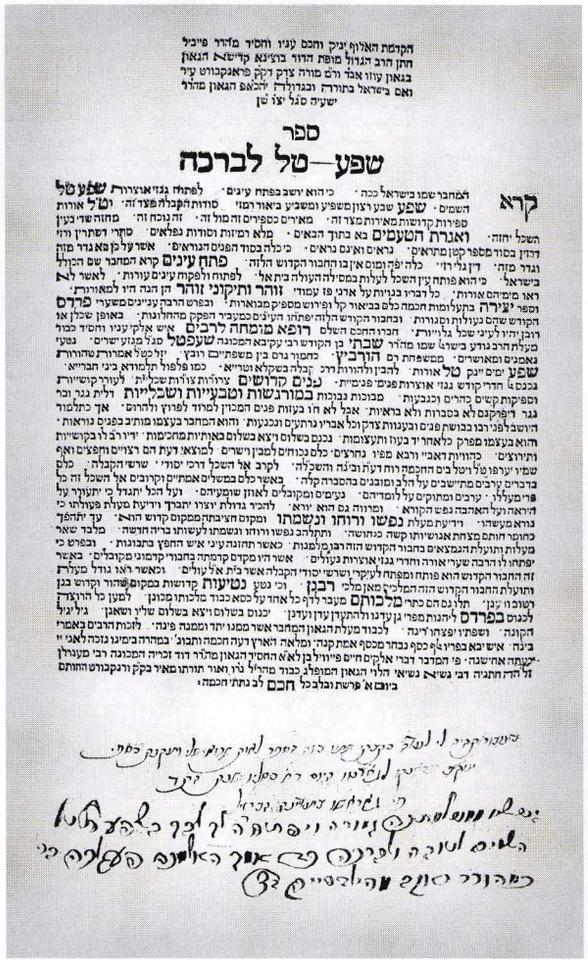
A rudimentary map, the only illustration in the volume, depicts a triangular-shaped New World and the stellar constellations that sailors used to navigate. Farissol himself inserted the illustration.

Jacob Franco Lugarto of Garaso (?), Brazil: Inscription (1643 or 1648?) in *Sefer Shefa Tal* (Hanau, 1612). This kabbalistic volume belonged to Lugarto, the rabbi of a congregation in Tamarica, Brazil, and the author of a volume of aphorisms that is no longer extant (see *PAJHS* 3 [1895], 16). There are no other artifacts known to have belonged to a member of the community in Tamarica.



ספר
שפע—טל לברכה

Lugarto's statement of ownership.



Judah Monis: Inscription in *Sefer Hekhal ha-Kodesh* (Amsterdam, 1653). This kabbalistic volume was in Monis's library. It bears his Hebrew signature, as well as a second signature in English, dated 1764, by John Martyn, Monis's brother-in-law.



ספר
היכל הקדש

באמשטרדם

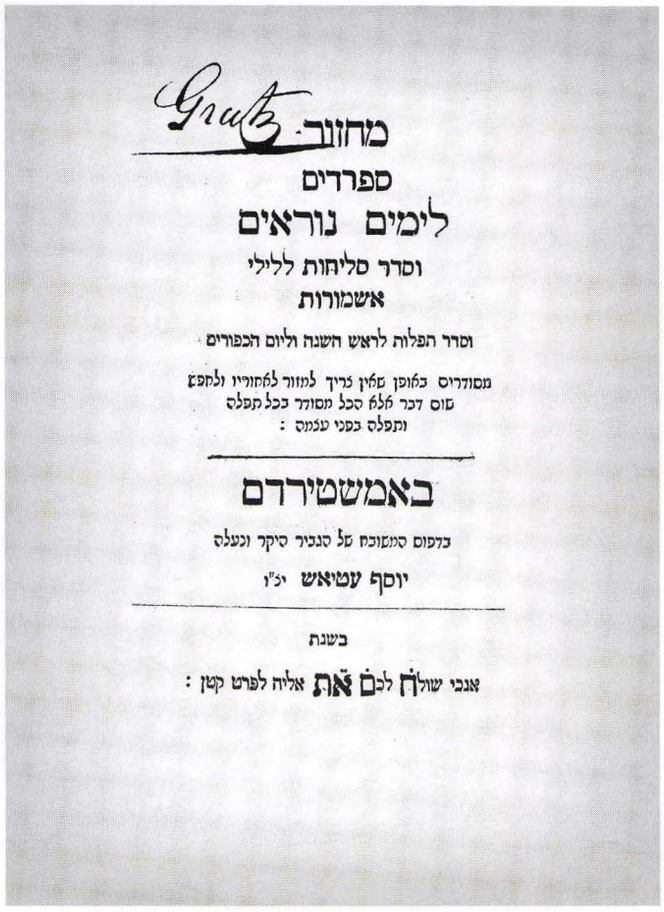


Engraved *Ketubbah* (New York, 1751). This *ketubbah* was used in 1751 in New York for the wedding of Hayman Levy (1721-1789) and Sloe Myers (1728-1811). It is the earliest extant *ketubbah* from the western hemisphere. Although printed in Amsterdam, the borders of this specimen contain illustrations that are unique and unknown in engraved Dutch *ketubbot*: mountain ranges, a farmer toiling in a field, a contemplating figure beside a globe and a harbor full of ships. Such images would have been recognized by contemporaries as allusions to the New World.



Engraved Ketubbah (New York), 1738. This *proforma* engraved *ketubbah* was printed in Amsterdam. In 1738 manuscript directions were inserted in Portuguese in this copy to instruct the Jews of New York how to prepare a ketubbah. This is the earliest known Hebrew document of the Sephardic community in America. (The *verso* of the *ketubbah* is reproduced on the next page.)

(See previous page.)


Gratz

מחזור

ספרדים

לימים נוראים

וסדר סליחות ללילי

אשמורות

וסדר הפלות לראש השנה וליום הכפורים

מסודרים בסופן סדר פריך למזור למחוזיו ולתפץ
סוס דבר פלט הכל מסודר בכל תפלה
ותפלה בפני עצמה :

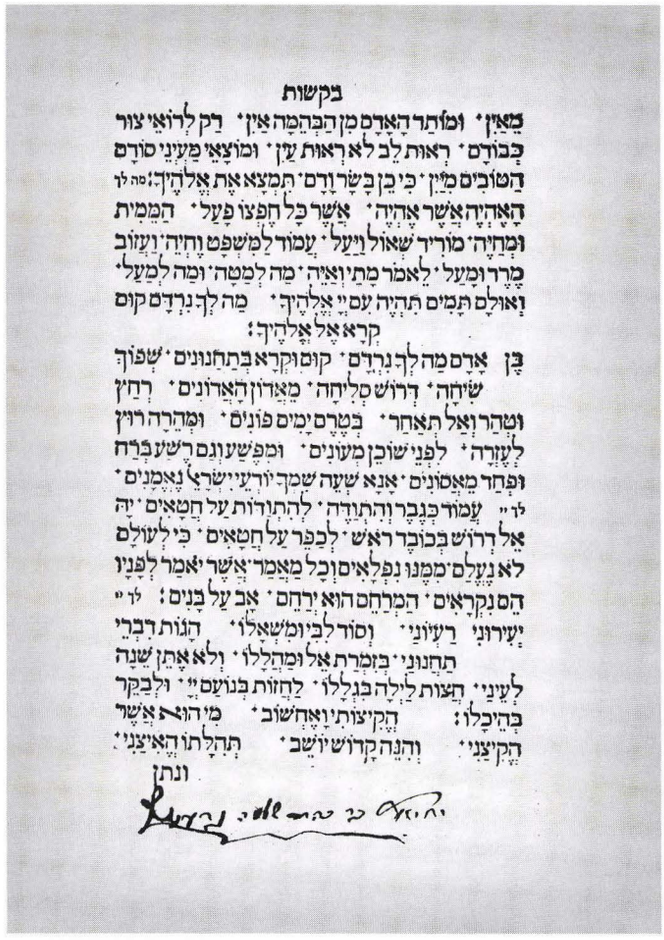
באמשטירדם

בדפוס שמשוכח על סגניר סיקר ונעלם

יוסף עטיאש יע"ו

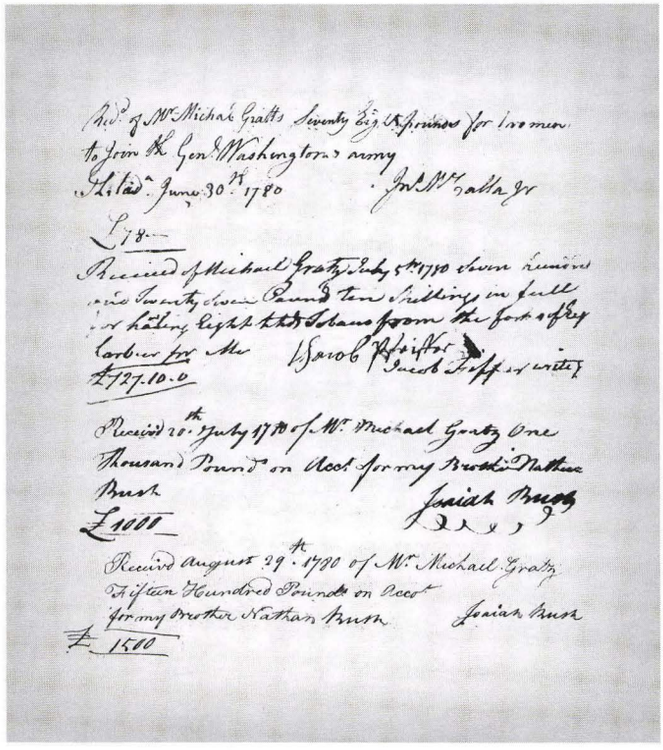
בשנת

אנכי שולח לכם את אליה לפרט קטן :


בקשות

מאין׳ ומזהר האדם מן הבהמה אין׳ רק לרואי צור
כבודם׳ ראות לב לא ראות עין׳ ומוצאי מעיני סורם
הטובים מין׳ כי בן בשרודם׳ תמצא את אלהיך׃ פה לך
האהיה אשר אהיה׳ אשר כל חפצו פעל׳ המית
ומחיה׳ מוריד שאול ויעל׳ עמוד למשפט והיה׳ ועזוב
מרר ומעל׳ לאמר מתי ואיה׳ מה למטה׳ ומה למעל׳
ואולם תמים תהיה עם׳ אלהיך׳ מה לך נרדם קום
קרא אל אלהיך׃
בן אדם מה לך נרדם׳ קום וקרא בתחנונים׳ שפוך
שיחה׳ דרוש סליחה׳ מאדון האדונים׳ רחץ
וטהר ואל תאחר׳ בטרם ימים פונים׳ ומהרה רוץ
לעזרה׳ לפני שוכן מעונים׳ ומפשעונם רשע פרח
ופתח מאסונים׳ אנא שמע שמך יורעי ישרע נאמנים׳
לו״ עמוד כגבר והתודה׳ להתורות על חטאים׳ יה
אל דרוש בכובד ראש׳ לכפר על חטאים׳ כי לעולם
לא נעלם ממנו נפלאים וכל מאמר אשר יאמר לפנינו
הם נקראים׳ המרחם הוא ירחם׳ אב על בנים׃ לו״
יעירוני רעיוני׳ וסוד לבי ומשאלו׳ הגות דברי
תחנוני׳ בזמרת אל ומהללו׳ ולא אתן שנה
לעיני׳ הצות לילה בגללו׳ לחזות בנועם יי׳ ולבקר
בהיכלו׃ הקיצותי ואחשוב׳ מי הוא אשר
הקיצני׳ והנה קדוש יושב׳ תהלתו האיצני׃
ונתן

Michael Gratz: Inscription in *Mahzor Sefaradim le-Yamim Nora'im* (Amsterdam, 1689). Among the numerous signatures by Gratz (1740-1811) in this High Holiday prayer book according to the Sephardic custom is one in Hebrew: "Yehiel b. Reb Shlomo Gratz."


Rec.d of Mr. Michael Gratz Seventy Eight Pounds for two men to Join H.E. Gen.l Washington's army
Lisbon June 30th 1780 Jos. M. Gratz Jr

£78—

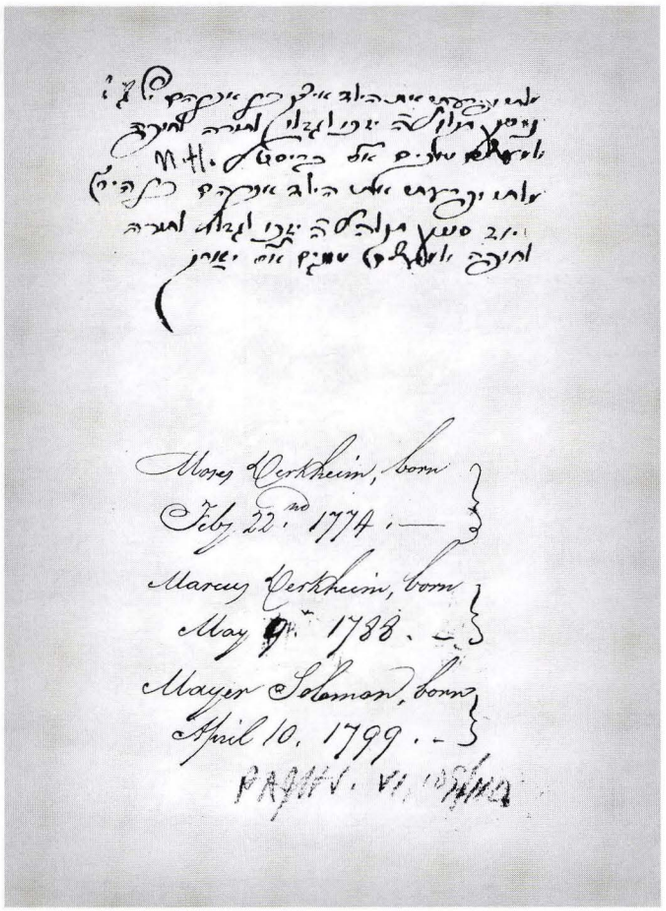
Received of Michael Gratz July 5th 1780 Seven Hundred and Twenty Seven Pounds Ten Shillings in full for Sterling Exchange that Adams from the Post of Boy Carbier for Me £727.10.0 Jacob Gratz

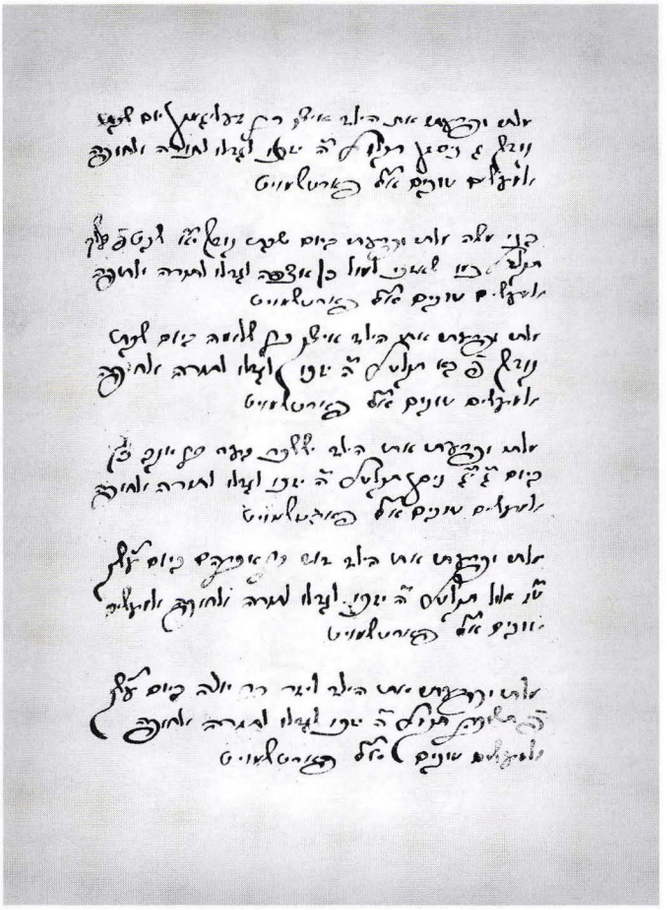
Received 20th July 1780 of Mr. Michael Gratz One Thousand Pounds on Acct for my Brother Nathan Brush Josiah Brush £1000

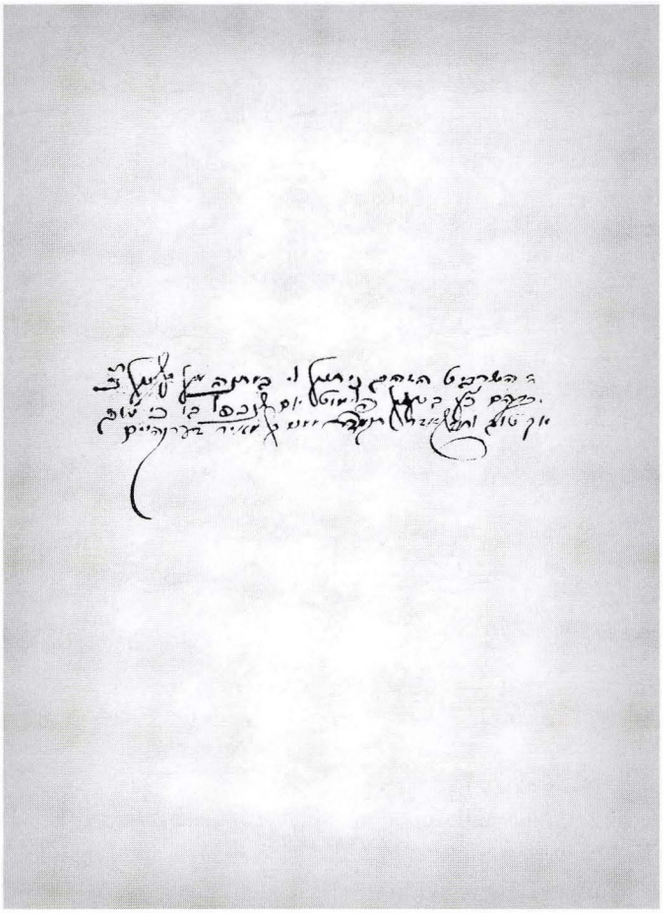
Received August 29th 1780 of Mr. Michael Gratz Fifteen Hundred Pounds on Acct for my Brother Nathan Brush Josiah Brush £1500

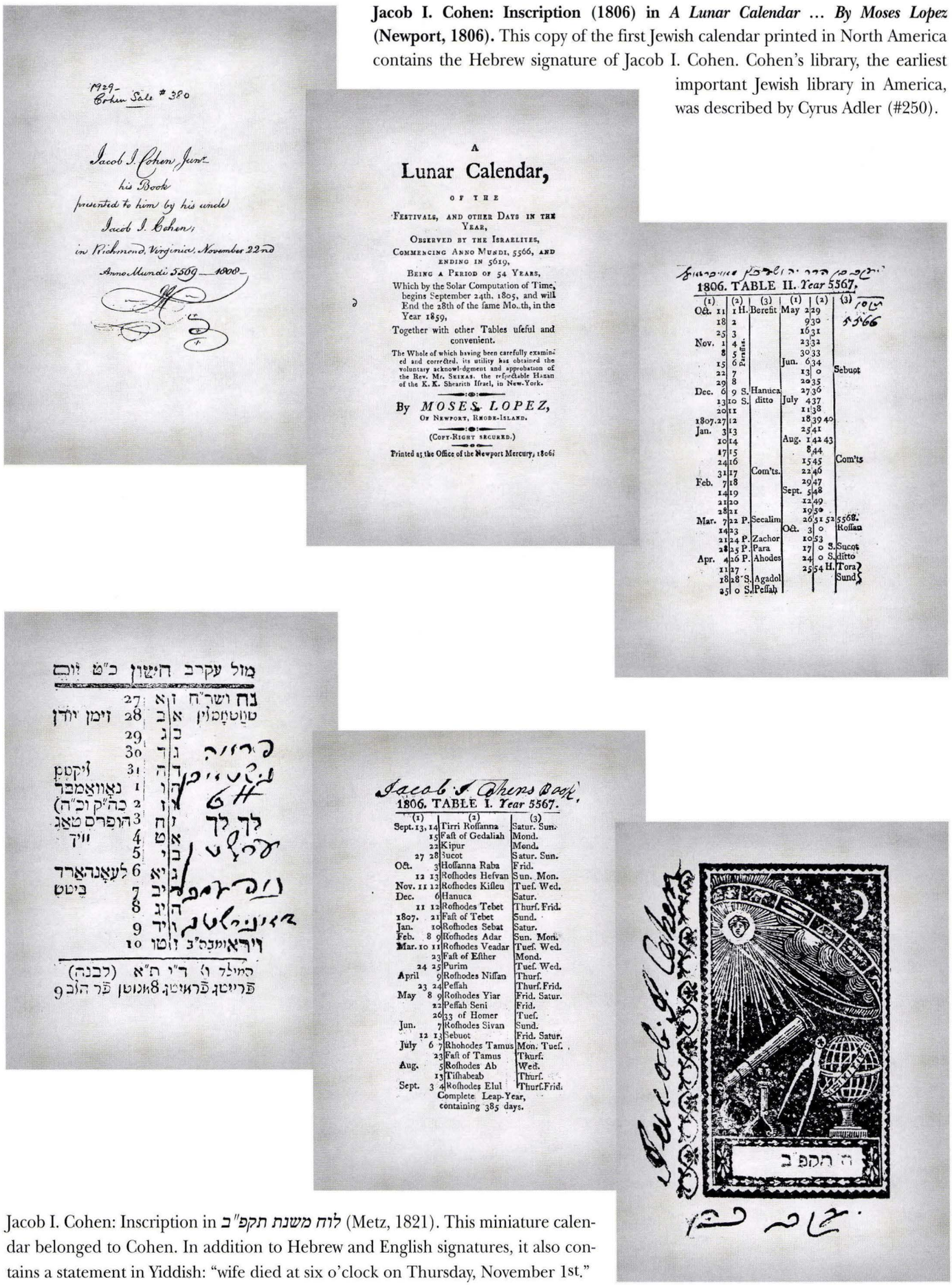
Receipts of Michael Gratz (Philadelphia), 1780. Among the contents is a receipt for "78 pounds for two [men?] to join General Washington's army" (30 June).

Circumcision Record Book of Myer Derkheim, ca. 1748-1818. This record book contains the names of boys that Derkheim, an itinerant *mohel*, circumcised between 1785 and 1818 in Richmond, Philadelphia, Pittsburgh, Lancaster, Portsmouth, Exeter and other American cities.





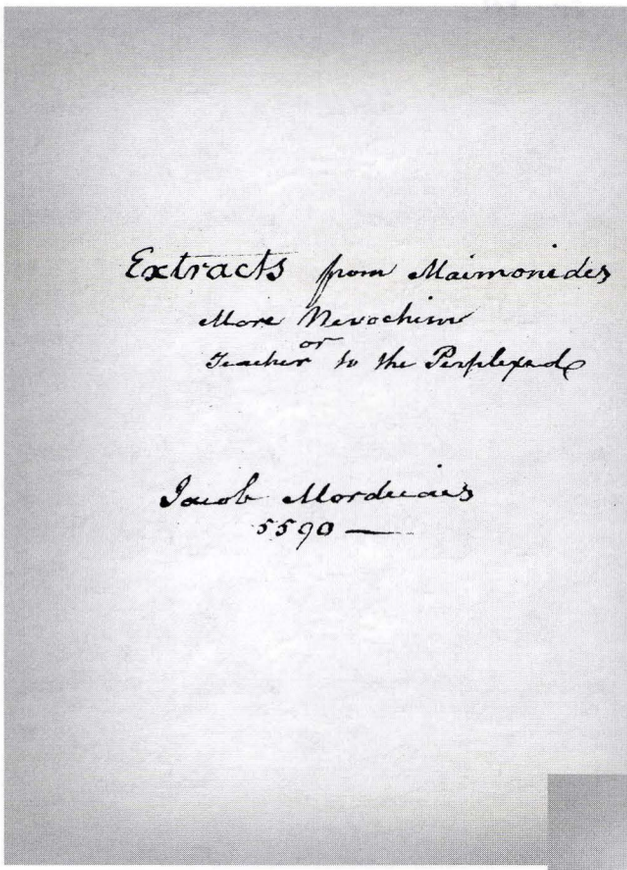


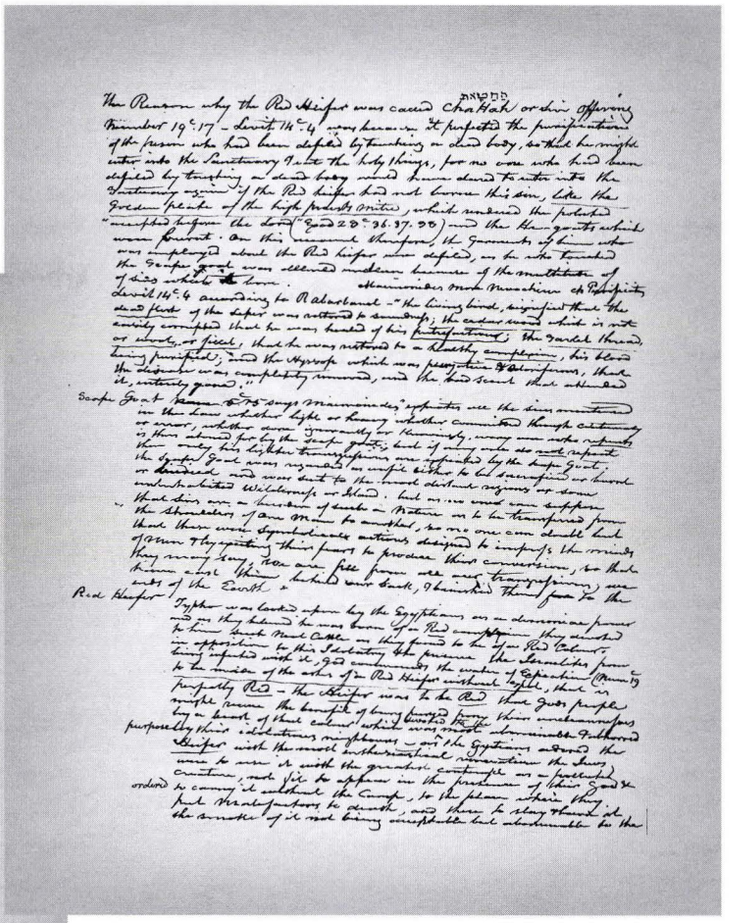


Jacob I. Cohen: Inscription (1806) in *A Lunar Calendar ... By Moses Lopez* (Newport, 1806). This copy of the first Jewish calendar printed in North America contains the Hebrew signature of Jacob I. Cohen. Cohen's library, the earliest important Jewish library in America, was described by Cyrus Adler (#250).

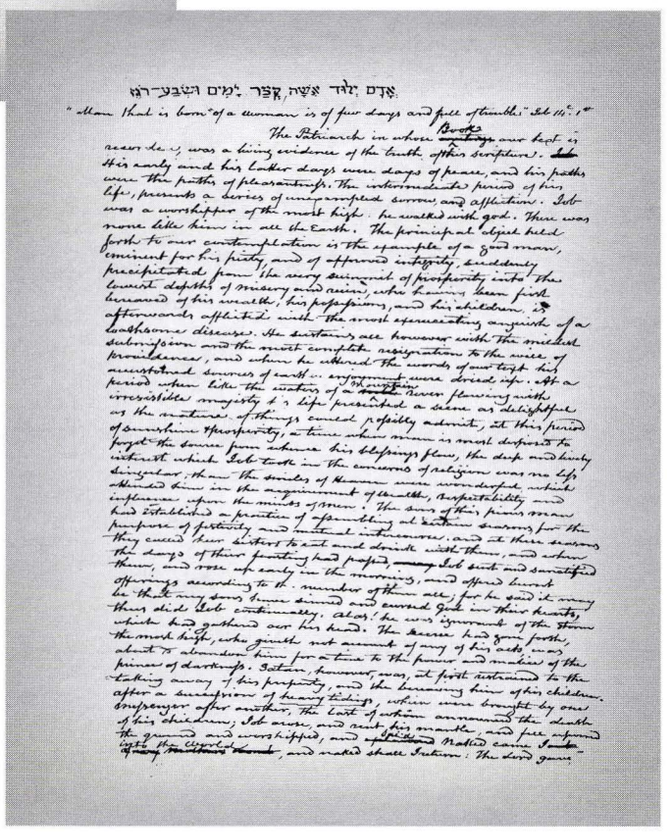
Jacob I. Cohen: Inscription in לוח משנת תקפ"ב (Metz, 1821). This miniature calendar belonged to Cohen. In addition to Hebrew and English signatures, it also contains a statement in Yiddish: "wife died at six o'clock on Thursday, November 1st."

Jacob Mordecai: "Extracts from Maimonides More Nevochim," 1830. Mordecai (1762-1838), one of the most learned American Jews of his generation, translated selections from the *Guide to the Perplexed* of Maimonides into English. The selections Mordecai chose deal with sacrifices, mixing meat and dairy foods, the Sabbath and the national character of the Jews.

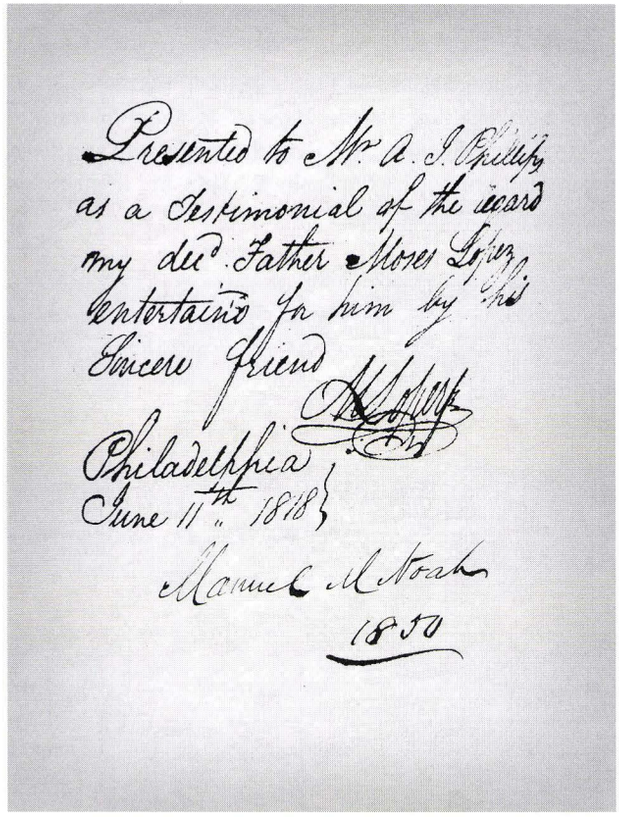




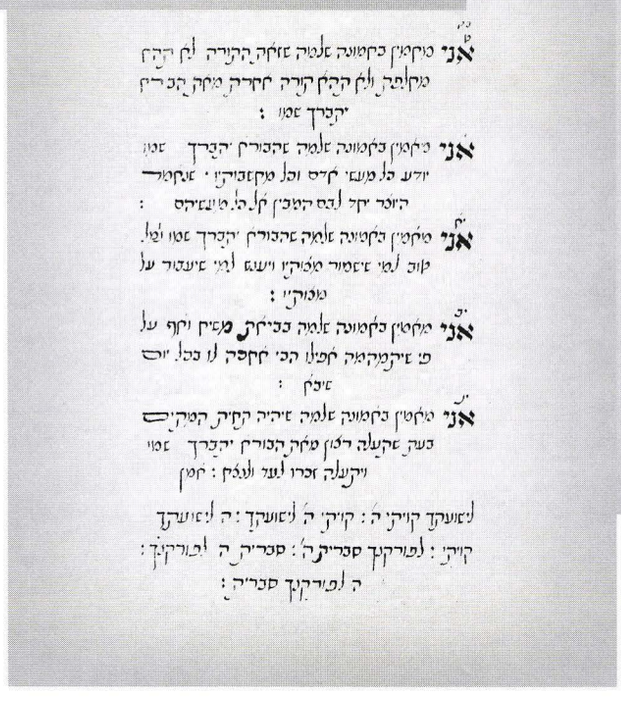
Jacob Mordecai: Eulogy for Isaac Judah (1827). Judah was the first *hazzan* of Richmond's Congregation Beth Shalome. Mordecai noted, "his zeal for the establishment of religious worship from his first settling in this place, was ... unceasing, and to his perseverance we are principally indebted for the performance of public worship among us. With him originated the name by which this congregation is known in Israel."

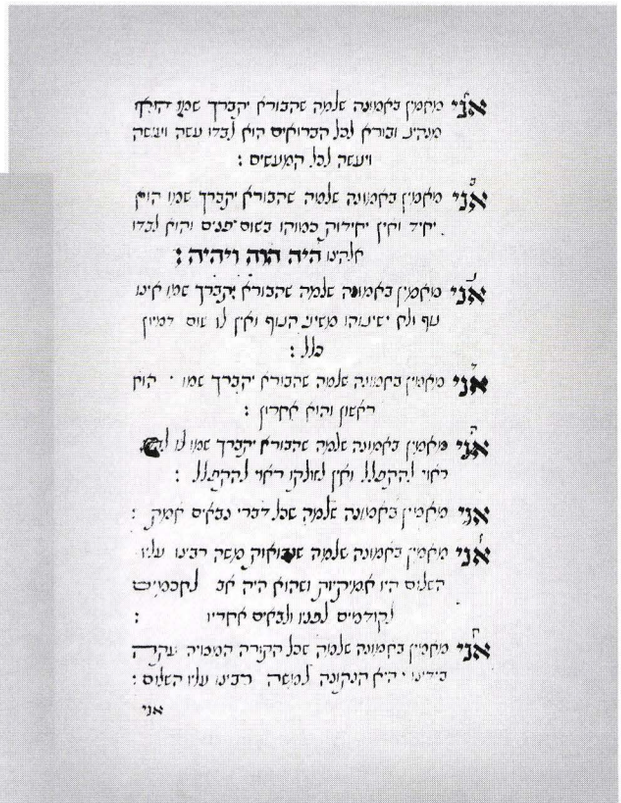


Mordecai Manuel Noah: Inscription (1850) in *Seder Tefilot* (Venice, 1756). The fly-leaf of this unrecorded prayer book (according to the custom of Constantinople and Izmir) contains an inscription that reads: "Presented to Mr. A.J. Philips as a testimonial of the regard my dec[ease]d Father Moses Lopez entertained for him by his Sincere Friend M. Lopez Philadelphia June 11th 1818." It is followed by the signature of Mordecai Manual Noah (dated 1850). Two leaves containing the Thirteen Principles of Faith of Maimonides in manuscript (signed by Noah) are bound into the front of the volume.

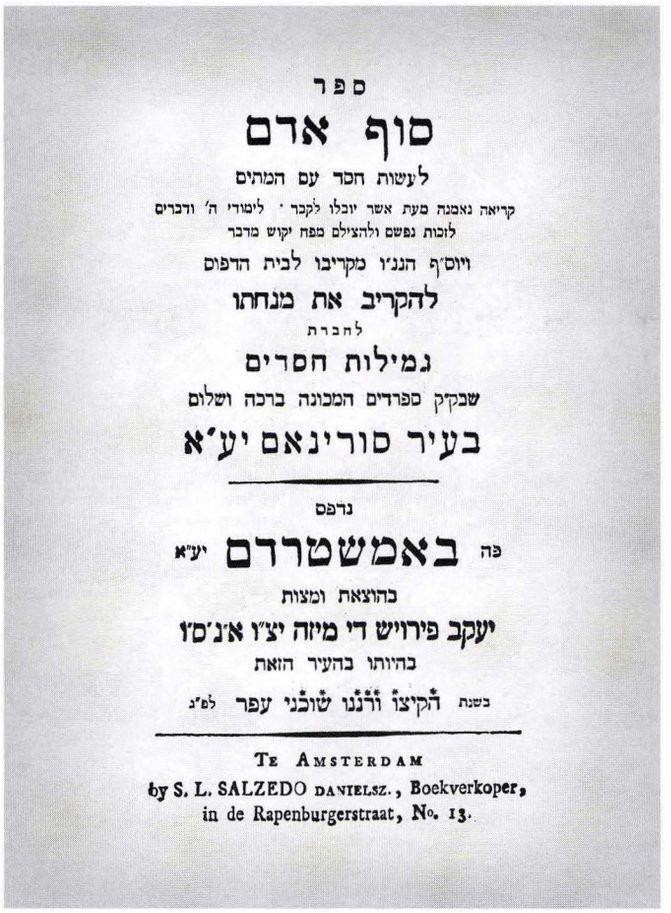








Isaac Leeser's Copy of *Sefer Sof Adam* (Amsterdam, 1827). This customnal for burials was published for the burial society of Surinam. This copy was signed in Hebrew: "From Jacob bar Ezekiel who presented this to me as a gift, Isaac bar Uri, of blessed memory, Eliezer [Leeser]." It also contains an English inscription: "From Jacob Ezekiel to Isaac Leeser A.M. 5590 [1830]." Two leaves bound into the main text contain Leeser's manuscript list of Hebrew names of individuals for whom he recited memorial prayers (*hashkavot*) at the appointed times. A thirty-three page manuscript appendix contains Leeser's "Register of Interments in the burial ground of the K.K.M.I. which I attended in my official capacity" (English, 199 entries).



ספר

סוף אדם

לעשות חכר עם המתים

קריאה נאמנה מעת אשר יובלו לקבר · לימודי ה' ודברים
לזכות נפשם ולהצילם מפח יקוש מדבר

ויוסף הנני מקריבו לבית הדפוס

להקריב את מנחתו

לחברת

גמילות חסדים

שבקיק ספרדים המכונה ברכה ושלום

בעיר סורינאם יע"א

נרפס

פה **באמשטרדם** יע"א

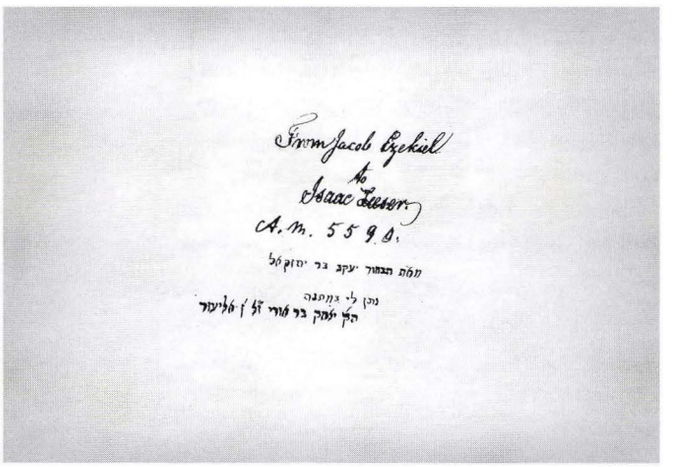
בהוצאת ומצות

יעקב פירוש די מיזה יצ"ו א"נ"ס"ז

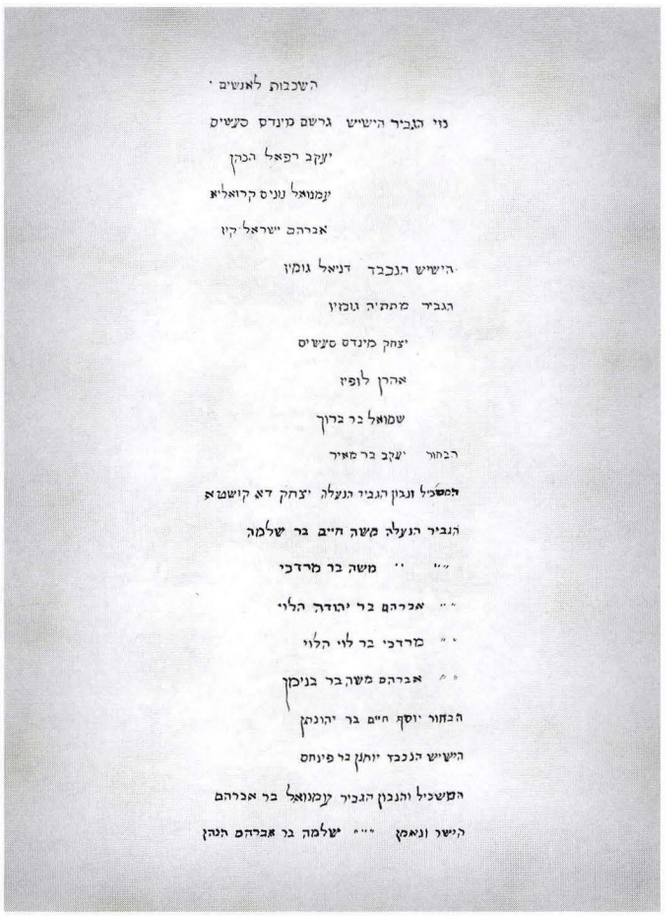
בהיותו בהעיר הזאת

בשנת הקיצו ורננו שוכני עפר לפ"ק

TE AMSTERDAM
by S. L. SALZEDO DANIELSZ., Boekverkoper,
in de Rapenburgerstraat, No. 13.



From Jacob Ezekiel
to
Isaac Leeser
A. M. 5590.



השכבות לאנשים ·

נזי הגביר הישיש גרשם מינדס סעשים

יעקב רפאל הכהן

עמנואל נונים קרואלש

אברהם ישראל קין

הישיש הנכבד דניאל גומז

הגביר מתתיה גומז

יצחק מינדס סעשים

אהרן לופז

שמואל בר ברוך

רבחור יעקב בר מאיר

המשכיל והנבון הגביר הנעלה יצחק דא קושטא

הגביר הנעלה משה חיים בר שלמה

" " משה בר מרדכי

" " אברהם בר יהודה הלוי

" " מרדכי בר לוי הלוי

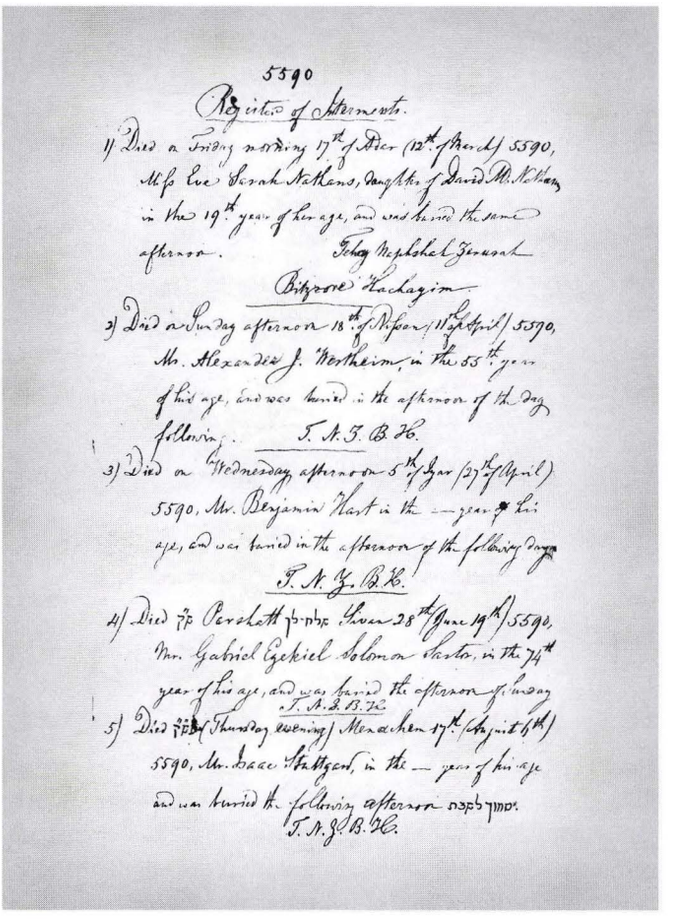
" " אברהם משה בר בנימין

רבחור יוסף חיים בר יהונתן

הישיש הנכבד יוחנן בר פינחס

המשכיל והנבון הגביר עמנואל בר אברהם

הישר ונאמן " " שלמה בר אברהם תנהן



5590

Register of Interments.

1) Died a Friday morning 17th of Adar (12th March) 5590, Miss Eve Sarah Nathans, Daughter of David M. Nathans in the 19th year of her age, and was buried the same afternoon. Feld Mephoked Jeroeah

Bikpoore Hachayim

2) Died a Sunday afternoon 18th of Nisan (11th April) 5590, Mr. Alexander J. Wertheim, in the 55th year of his age, and was buried in the afternoon of the Day following. T. A. S. B. H.

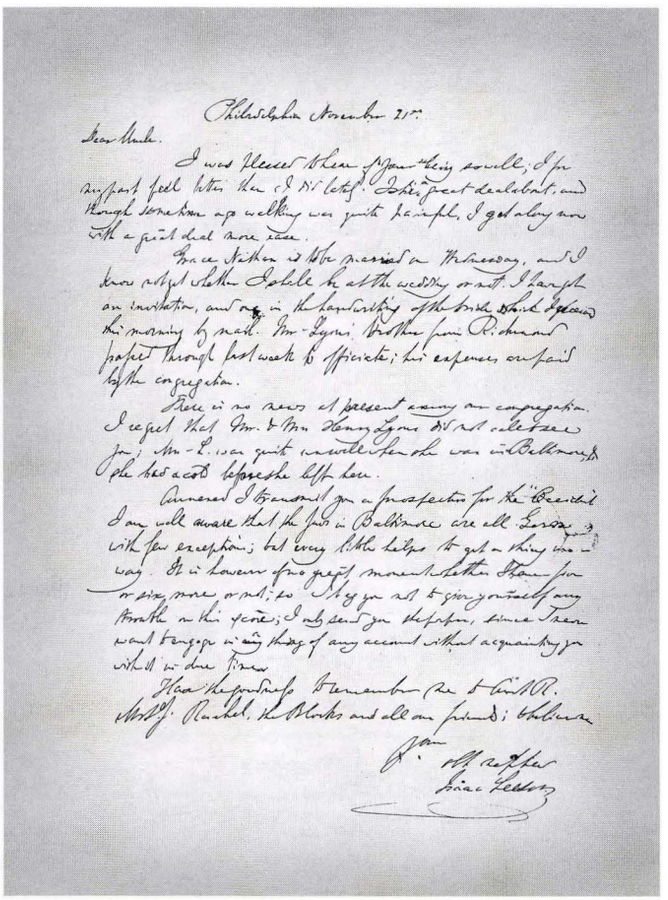
3) Died on Wednesday afternoon 5th Iyar (27th April) 5590, Mr. Benjamin Hart in the — year of his age, and was buried in the afternoon of the following Day. T. A. S. B. H.

4) Died בלוין Perschett Given 28th June 19th 5590, Mr. Gabriel Ezekiel Solomon Hertz, in the 74th year of his age, and was buried the afternoon of Sunday T. A. S. B. H.

5) Died בלוין Thursday evening Menachem 17th (August 6th) 5590, Mr. Isaac Hertzog, in the — year of his age and was buried the following afternoon יהמקום לבקבה

T. A. S. B. H.

Letter from Isaac Leeser (Philadelphia) to Zalma Rehine (Baltimore), 21 Nov. 1843. Leeser wrote to Rehine, his uncle, to inform him that he had commenced publication of the *Occident* (#1192). He enclosed a prospectus and requested that his uncle solicit subscribers. Upon first arriving in America, Leeser lived with Rehine, who then resided in Richmond.



Philadelphia November 21st

Dear Uncle.

I was pleased to hear from you lately, & for my part I feel better than I did at first. I have great deal of bustle, and though sometimes quite wearing, I get along now with a great deal more ease.

Grace Nathan is to be married on Wednesday, and I know not yet whether I shall be at the wedding or not. I have an invitation, and may in the hurry of the time, attend on this morning by mail. Mr. Lyons, Brother from Richmond passed through last week to officiate; his expenses, our part by the congregation.

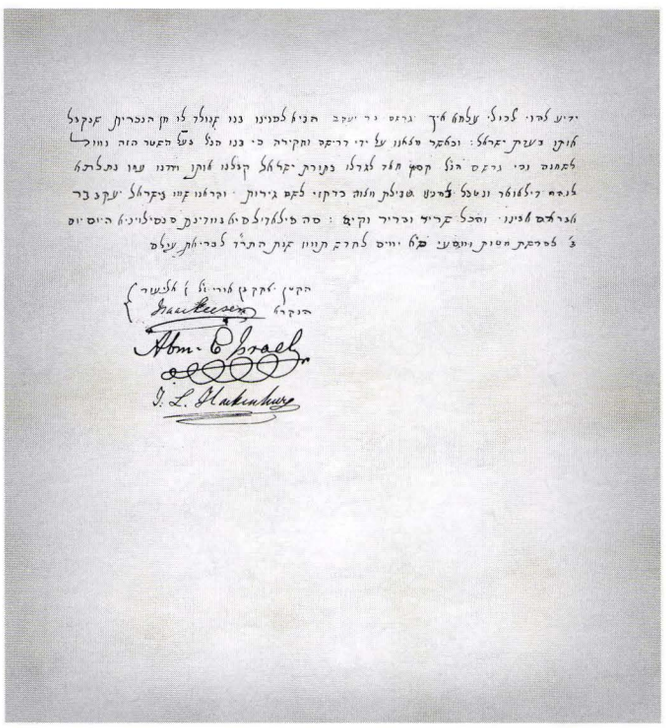
There is no news at present among our congregation. I regret that Mr. & Mrs. Henry Lyons did not call on you; Mrs. Lyons is quite unwell, & she was in Baltimore for the sake of consulting Dr. Physick.

Annexed I transmit you a prospectus for the "Occident". I am well aware that the Jews in Baltimore are all Germans with few exceptions; but every little helps & as a thing must go one way. It is however of no great moment whether I have you or six more or not; so I beg you not to give yourself any trouble on this score; I only sent you the prospectus, since I knew I must engage in any thing of any account without acquainting you with it as due Friend.

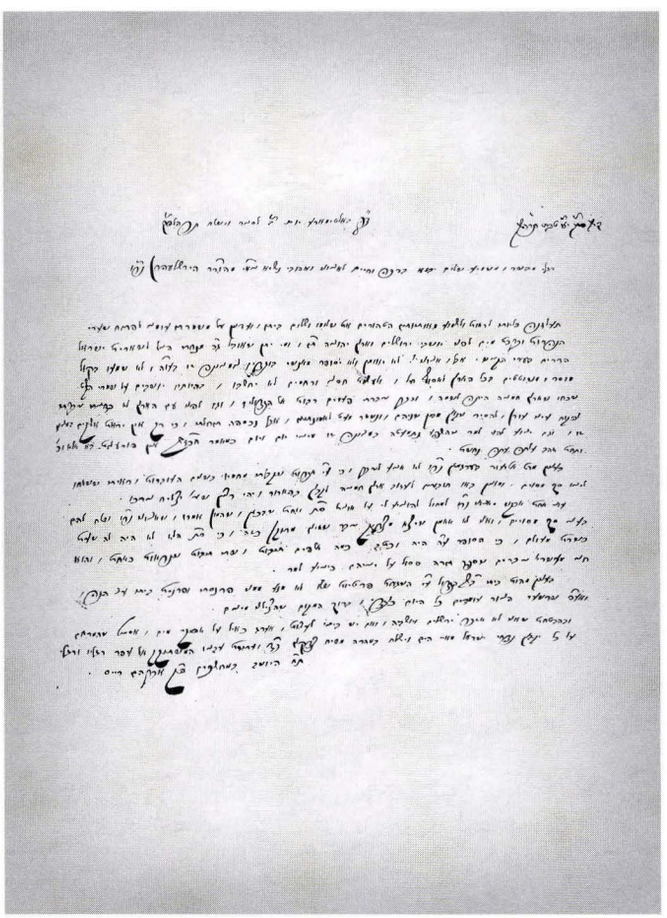
Have the goodness to remember me to Uncle R. Molly, Rachel, the Blooks and all our friends; & believe me

Yours &c.
Isaac Leeser

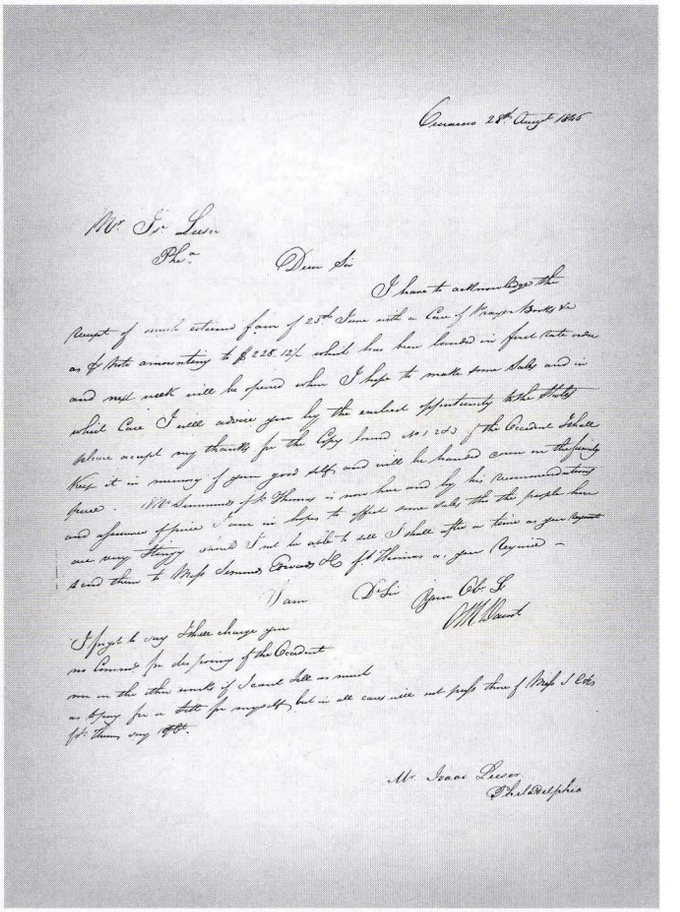
Conversion Certificate Composed by Isaac Leeser (Philadelphia), 8 Jul. 1844. Leeser issued this certificate for the son of Gershom b. Jacob (George Philips?), who was born to a gentile mother. The certificate states that the son underwent ritual immersion in the Delaware River. It is also signed by Abram Israel and Judah L. Hackenberg.



Letter from Abraham Rice (Baltimore) to Zevi Hirsch (Hirschel) Lehren (Amsterdam), 25 Nov. 1844. Rice wrote concerning *meshulahim* (rabbinical emissaries) to Lehren, the foremost advocate in his time of reforming the *meshulah* system.



Letter from M. Daust (Curaçao) to Isaac Leeser (Philadelphia), 28 Aug. 1846. Daust wrote concerning the distribution of Leeser's prayer books in Curaçao and St. Thomas.



Curaçao 28th August 1846

Mr. I. Leeser
Phila

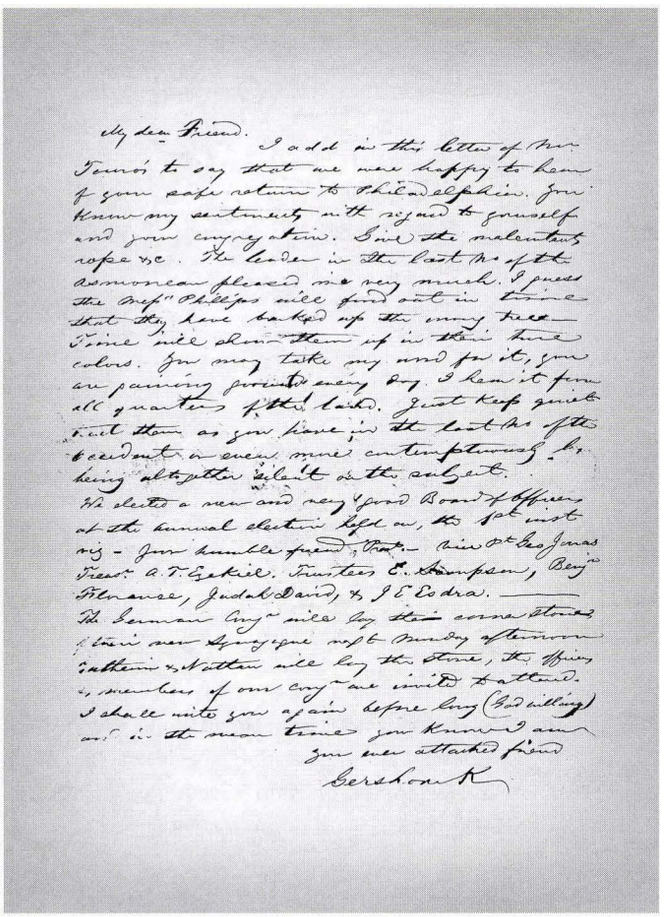
Dear Sir

I have to acknowledge the
receipt of your esteem favor of 23rd June with a Case of Prayer Books &c
as per Note amounting to $228.12½ which has been handed in good State order
and most will be found when I hope to make some Sales and in
which Case I will advise you by the earliest opportunity of the Sales
Please accept my thanks for the Copy bound 100 vols of the Ordinance Sabbath
Keep it in memory of your good self and will be handed over to the Synag
gues. Mr Lumsmans of St Thomas is now here and by the recommendation
and assurance of mine I am in hope to effect some Sales at the the people here
are very strong and I will be able to see I shall after a time as you Request
send them to Mr Lumsman Parnas of St Thomas & your Request -
I am Dr Sir Your Ob. S.
M M Daust

I forgot to say Please charge your
me Commis for the forwarding of the Ordinance
one on the other vols of Second Sale as usual
as they for a State for myself, but in all cases will not pass them if Mr J Obs
of St Thomas any Offr.

Mr Isaac Leeser
Philadelphia

Letter from Gershom Kursheedt (New Orleans) to Isaac Leeser (Philadelphia), ca. 14-19 Jul. 1850. Following Leeser's visit to New Orleans, Kursheedt wrote to advise Leeser vis-à-vis his professional difficulties at Mikveh Israel. He also apprised Leeser of developments in the local Jewish community in New Orleans.

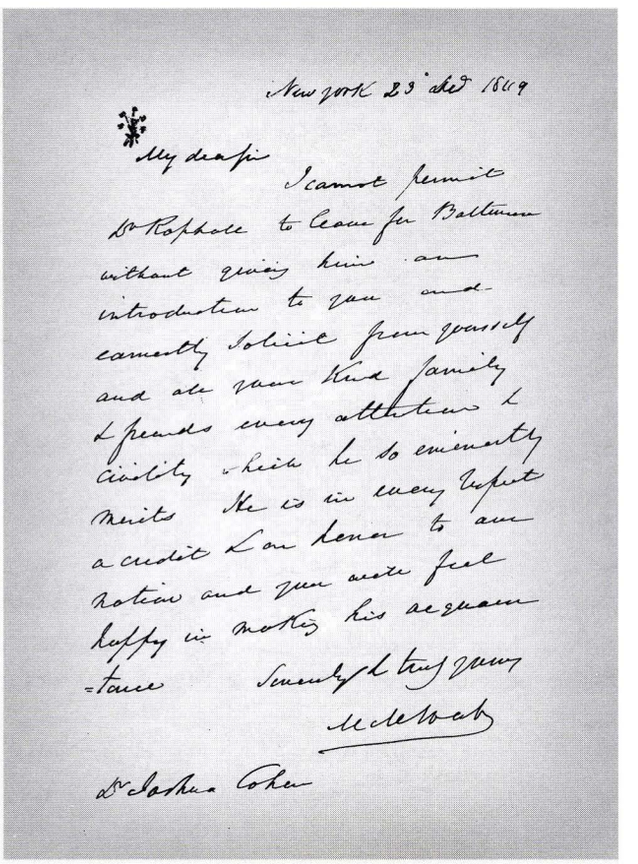


My dear Friend. I add in this letter of Mr Jones to say that we were happy to learn of your safe return to Philadelphia. You know my sentiments with regard to yourself and your congregation. Sorry the melancholy reflections. The leader in the last No of the asmonean pleased me very much. I guess the Revd Phillips will find out in time that they have backed up the wrong tree. Time will show them up in their true colors. You may take my word for it, you are gaining friends every day. I learn it from all quarters of the land. Just keep quiet & let them as you have in the last No of the occident & every mouth contemptuously be being altogether silent on the subject.

We elected a new and very good Board of Officers at the annual election held on the 1st inst - Jno Hendricks Pres. A. T. Ezekiel. Trustees C. Hampson, Benj Florance, Judah David, & J. C. Ezekiel. The German Congn will lay their corner stone of their new Synagogue next Monday afternoon Gathering at Nathan will lay the stone, the Officers & members of our Congn are invited to attend. I shall write you again before long (God willing) and in the mean time you know I am

Your ever attached friend
Gershom K

Letter from Mordecai Manuel Noah (New York) to Dr. Joshua Cohen (Baltimore), 23 Dec. 1849. Noah wrote this as a letter of introduction on behalf of Morris Jacob Raphall, recently arrived in America.



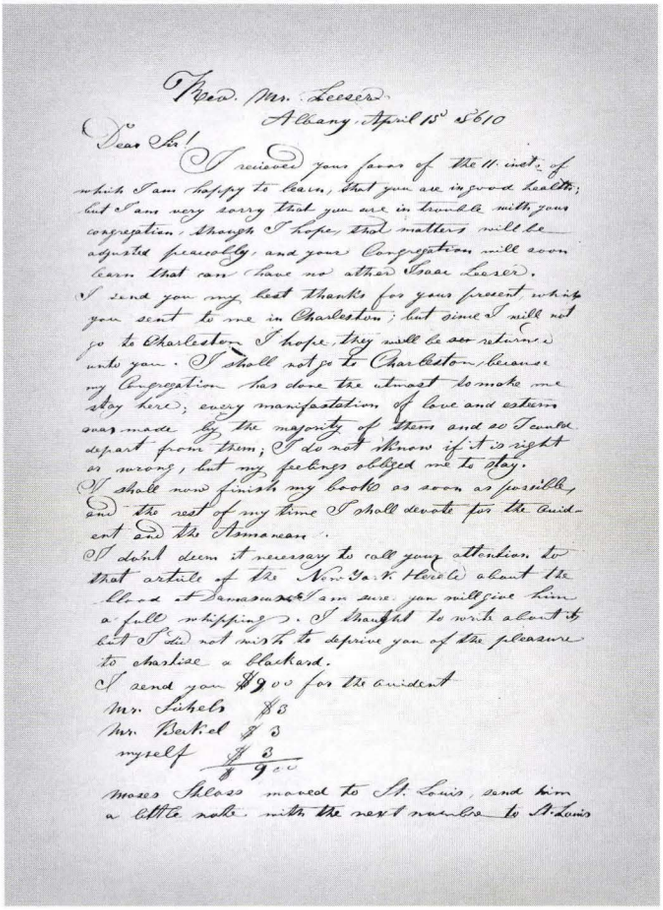
New York 23 dec 1849

My dear Sir

I cannot permit
Dr Raphall to leave for Baltimore
without giving him an
introduction to you and
earnestly solicit from yourself
and all your Kind family
& friends every attention &
civility which he so eminently
merits. He is in every respect
a credit & an honor to our
nation and you will feel
happy in making his acquain
-tance

Sincerely & truly yours
M M Noah

Dr Joshua Cohen



Revd. Mr. Leeser
Albany April 15th 5610

Dear Sir!

I recieved your favor of the 11 inst. of which I am happy to learn, that you are in good health; but I am very sorry that you are in trouble with your congregation; though I hope, that matters will be agusted peacably; and your Congregation will soon learn that can have no other Isaac Leeser).

I send you my best thanks for your present which you sent to me in Charleston; but since I will not go to Charleston I hope, they will be soon returned unto you. I shall not go to Charleston because my Congregation has done the utmost to make me stay here; every manifestation of love and esteem was made by the majority of them and so I could depart from them; I do not know if it is right or wrong; but my feelings obliged me to stay.

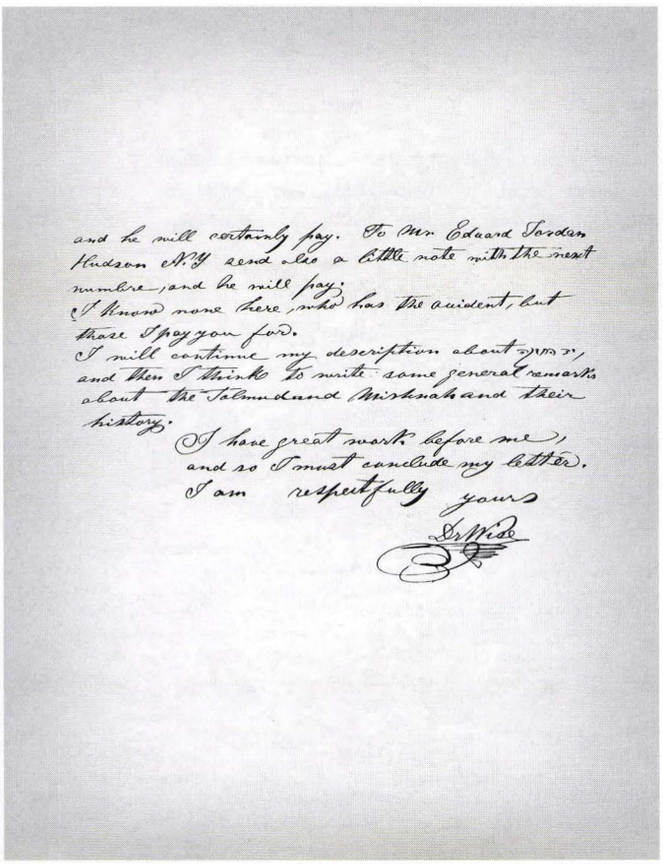
I shall now finish my book as soon as possible, and the rest of my time I shall devote for the Occident and the Asmonean.

I dont deem it necessary to call your attention to that article of the New York Herald about the Blood at Damascus I am sure you will give him a full whipping. I thought to write about it but I do not wish to deprive you of the pleasure to chastise a Blackard.

I send you $9.00 for the Occident
Mr. Sikels $3
Mr. Bettel $3
myself $3
$9.00

Moses Sklass moved to St. Louis, send him a little note with the next number to St. Louis

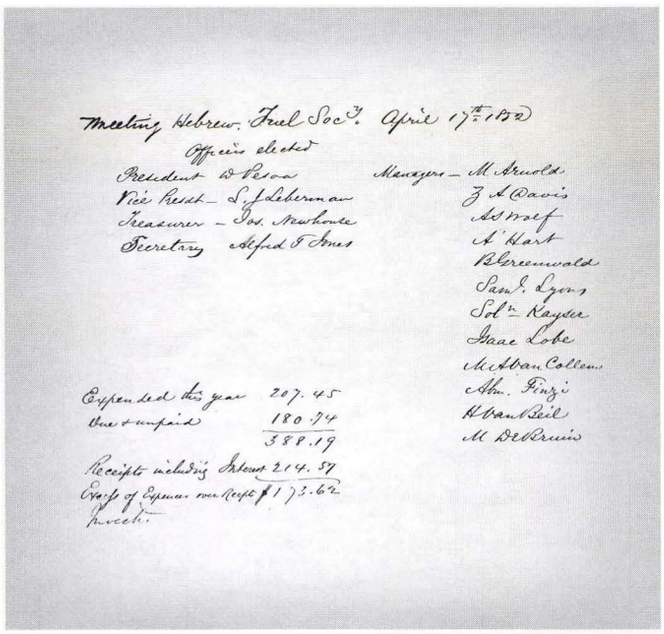
Letter from Isaac Mayer Wise (Albany, NY) to Isaac Leeser (Philadelphia), 15 Apr. 1850. In this letter, written at the height of Leeser's confrontation with his congregation, Mikveh Israel, Wise wrote that he was sorry to hear of Leeser's troubles. "Your congregation will soon learn that [it] can have no other Isaac Leeser."



and he will certainly pay. To Mr. Eduard Sardon Hudson N.Y. send Sir a little note with the next number, and he will pay.
I know none there, who has the Occident, but those I pay you for.
I will continue my description about Jews, and then I think to write some general remarks about the Talmud and Mishnah and their history.

I have great work before me, and so I must conclude my letter.

I am respectfully yours
Dr Wise



Meeting Hebrew Fuel Soc'y. April 17th 1852

Officers elected

President D Peixoto
Vice Pres't S J Isaberman
Treasurer Jos. Mestonde
Secretary Abfad F Jones

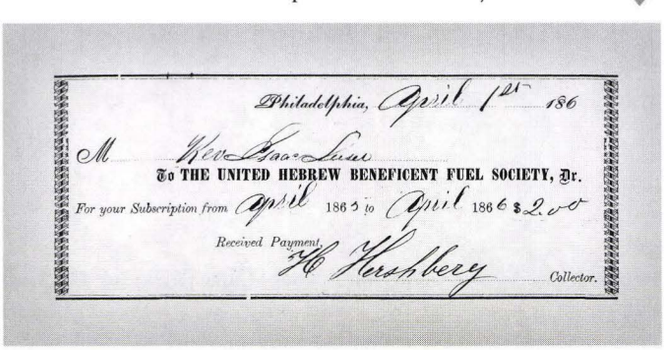
Managers — M Arnold
Z A Davis
A S Wolf
A Hart
B Greenwald
Sam'l Lyons
Sol'n Kayser
Isaac Lobe
M Aban Collen
Abm. Finzi
H Van Beil
M DeBruis

Expended this year 207.45
Due & unpaid 180.74
388.19

Receipts including Interest 214.57
Excess of Expenditures over Receipts 173.62
Received

United Hebrew Beneficent Fuel and Savings Society of Philadelphia: "Meeting," 17 Apr. 1852. These minutes of a meeting list the officers elected, the managers, and the expenditures and receipts. The society was founded in 1841 (Morais [1894], 143).

United Hebrew Beneficent Fuel Society of Philadelphia: Subscription Receipt, 1 Apr. 1865. This receipt was given to Isaac Leeser for his two-dollar subscription to the society.



Philadelphia, April 1st 186

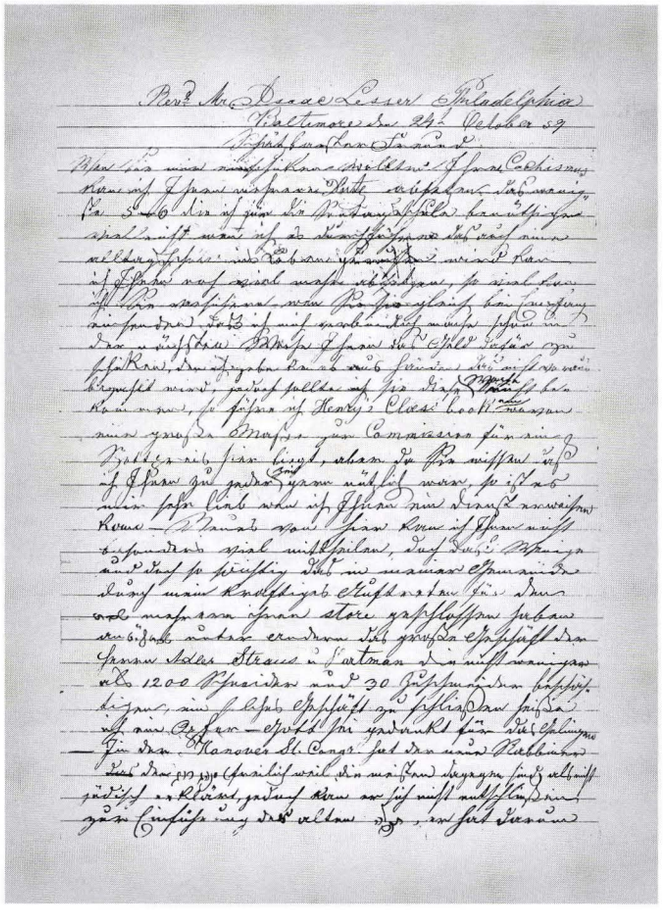
M Rev. Isaac Leeser

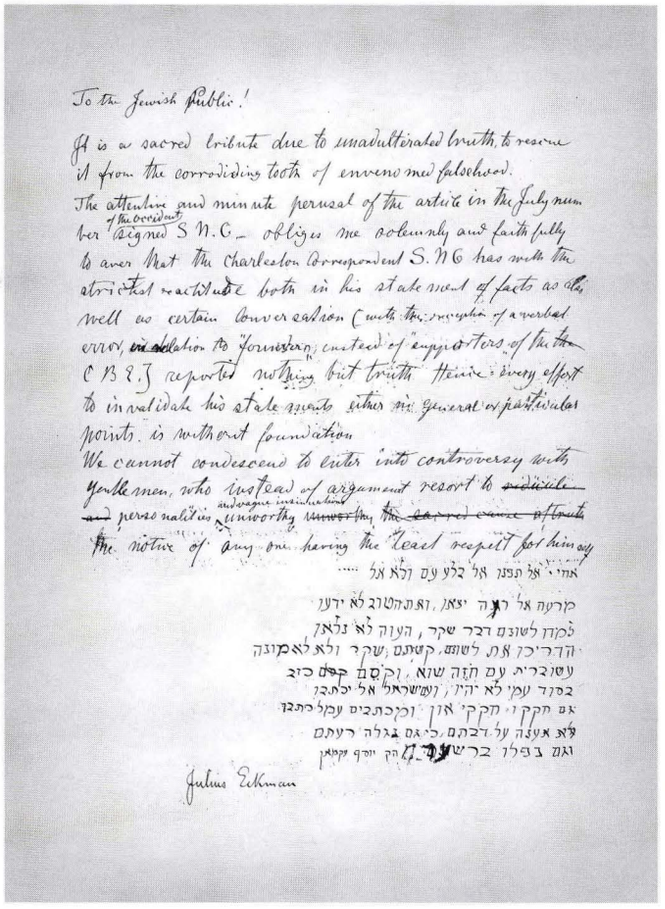
To THE UNITED HEBREW BENEFICENT FUEL SOCIETY, Dr.

For your Subscription from April 1865 to April 1866 $2.00

Received Payment
H Hershberg Collector.

Letter from Julius Eckman (San Francisco) to Isaac Leeser (Philadelphia), 31 Oct. 1859. Eckman wrote concerning an article in the *Occident* (vol. 9, pp. 203-8) that dealt with his involvement in a congregational dispute in Charleston.





To the Jewish Public!

It is a sacred tribute due to unadulterated truth, to reserve it from the corroding tooth of envenomed falsehood.
The attentive and minute perusal of the article in the July number of the Occident signed S. N. C. obliges me solemnly and faithfully to aver that the Charleston Correspondent S. N C has made the strictest reactitude both in his statement of facts as also well as certain conversation (with the exception of a verbal error, in relation to Yorestein, emitted of inquisitors of the the C B & J reported nothing but truth. Hence every effort to invalidate his statements either in general or particular points is without foundation.
We cannot condescend to enter into controversy with gentlemen, who instead of argument resort to ridicule and personalities unworthy unworthy the sacred cause of truth the notice of any one having the least respect for himself

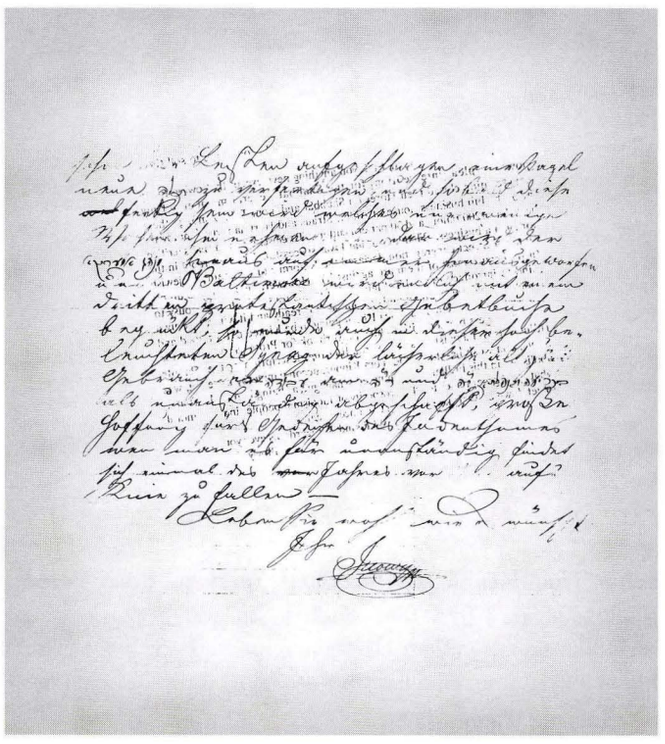
אתי אל תפנו אל בלע עם ולא אל .....

מרעה אל רעה יצא, ואת התשוב לא ידעו
לכזב לשונם דבר שקר, העוה לא נלאו
הדריכו את לשונם, קשתם שקר, ולא לאמונה
עשו ברית עם חזה שוא, וקסם קדם כזב
בסדר עמי לא יהיו, ומשראל אל יבינו
גם תקקי תקקי און, וכתבתיים עמל כתבו
לא אענה על דבתם, כי גם בגלה רעתם
וגם בפלו ברשעתם, הך יוסף יקמון

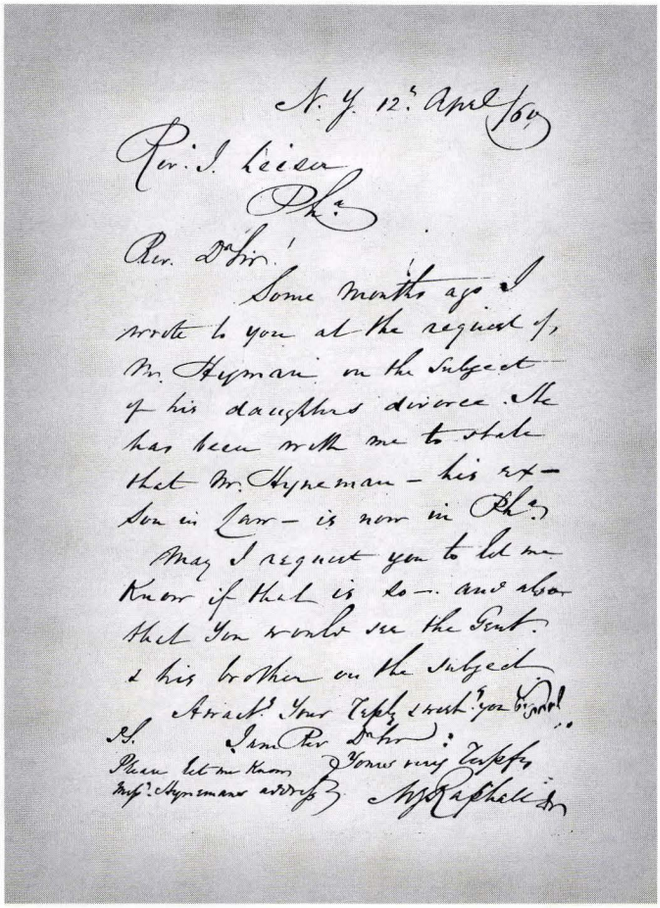
Julius Eckman

Eckman's Hebrew name (Yosef) is known only from his signature in this letter.

Letter from R. Bernard Illowy (Baltimore) to Isaac Leeser (Philadelphia), 24 Oct. 1859. Illowy offered to sell Leeser's catechism in Baltimore. He wrote of his success in furthering Sabbath observance in the city and he referred to the arrival of a new rabbi (Benjamin Szold).



Letter from Morris Jacob Raphall (New York) to Isaac Leeser (Philadelphia), 12 Apr. 1860. Raphall asked Leeser to intervene in the matter of a divorce.



N. Y. 12th April 60

Rev. I. Leeser

Phila

Rev. Dr Sir!

Some months ago I wrote to you at the request of Mr. Hyneman on the subject of his daughters divorce. She has been with me to state that Mr. Hyneman – his ex-Son in Law – is now in Phila. May I request you to let me know if that is so – and also that You would see the Gent. & his brother on the subject

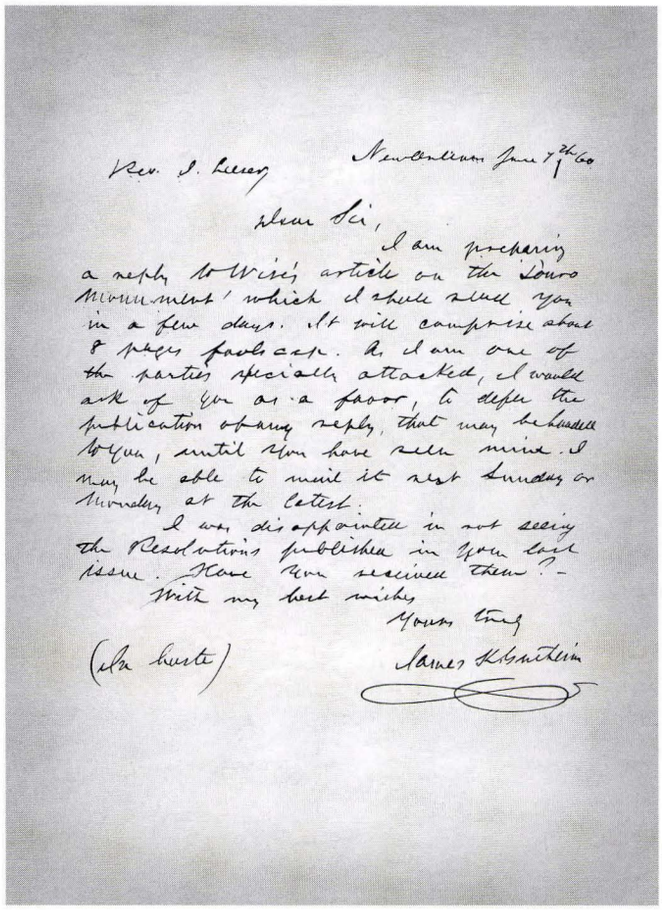
Attach Your Office & trust I you [illegible]

P.S. I am Rev Dr &c

Please let me know Yours very respectfully

Mrs. Hyneman address M. J. Raphall

Letter from James K. Gutheim (New Orleans) to Isaac Leeser (Philadelphia), 7 June 1860. Gutheim informed Leeser that he was preparing a response to Isaac Mayer Wise's opposition to the proposal to erect a statue in memory of Judah Touro.



Rev. I. Leeser New Orleans June 7th 60

Dear Sir,

I am preparing a reply to Wise's article on the Touro Monument which I shall send you in a few days. It will comprise about 8 pages foolscap. As I am one of the parties specially attacked, I would ask of You as a favor, to defer the publication of any reply that may be handed by you, until I have seen mine. I may be able to send it next Sunday or Monday at the latest.

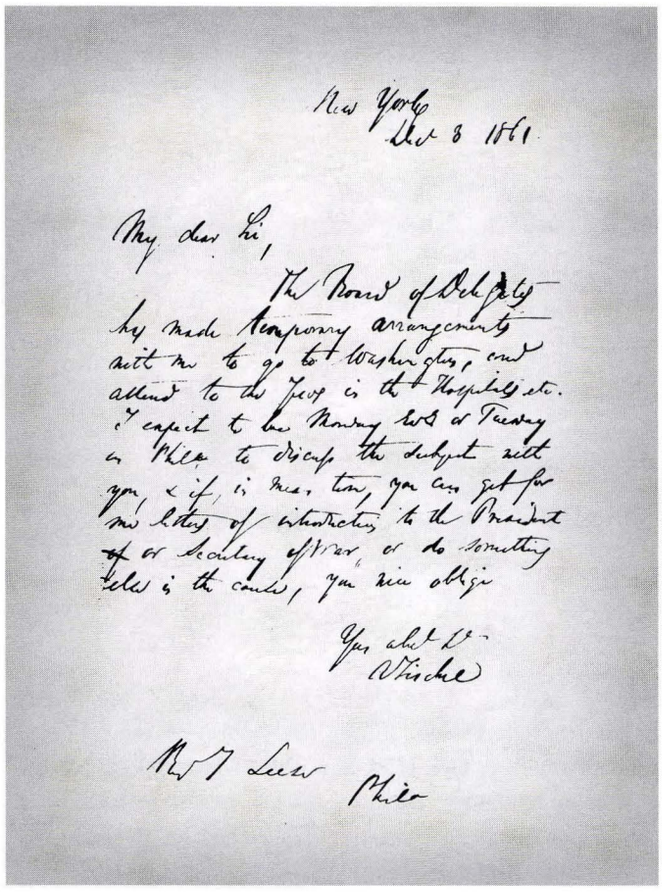
I was disappointed in not seeing the Resolutions published in your last issue. Have You received them? –

With my best wishes

Yours truly

(Via Charleston) James K. Gutheim

Letter from Arnold Fischel (New York) to Isaac Leeser (Philadelphia), 3 Dec. 1861. Fischel, who sought government accreditation as a military chaplain, requested that Leeser send him a letter of introduction to President Lincoln. Fischel met with Lincoln ten days later.



New York Dec 3 1861

My dear Sir,

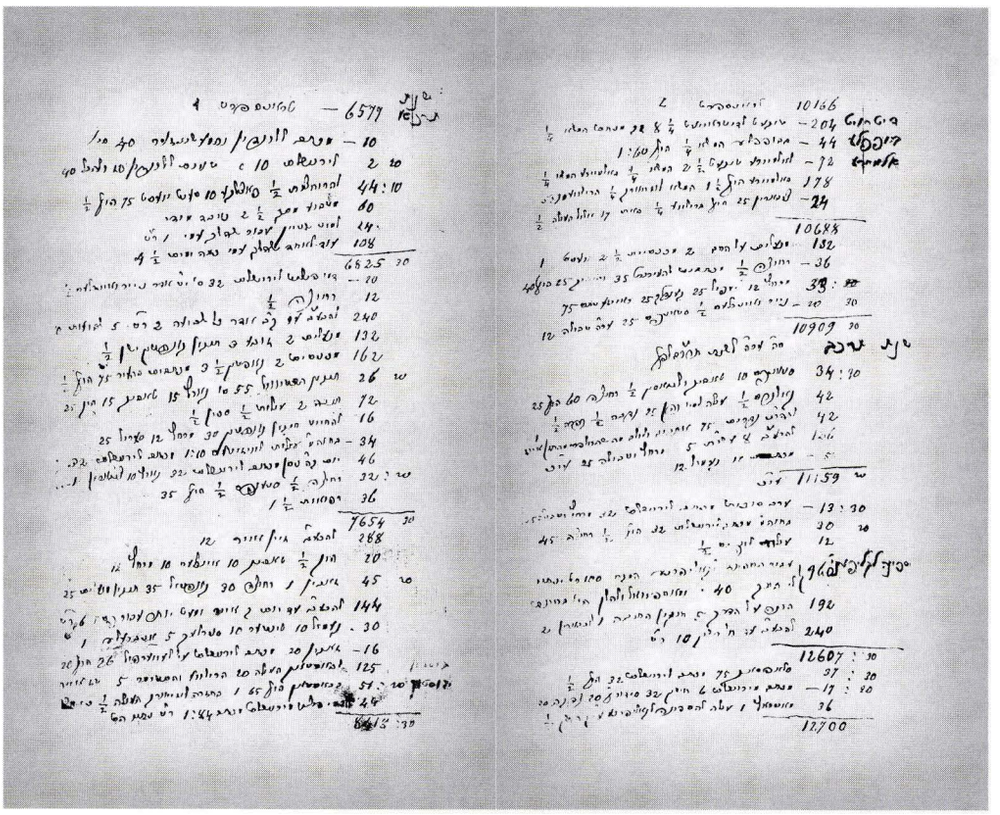
The Board of Delegates has made temporary arrangements with me to go to Washington, and attend to the Jews in the Hospitals etc. I expect to be Monday next or Tuesday in Phila to discuss the subject with you & if it is necessary, you can get for me letters of introduction to the President or Secretary of War, or do something else in the matter, you will oblige

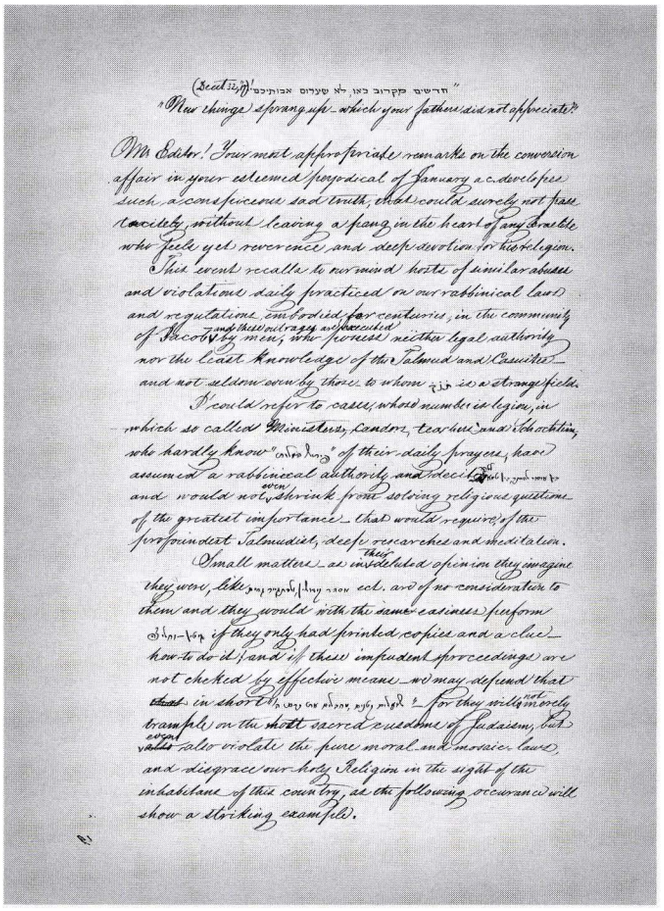
Yours obt Servt

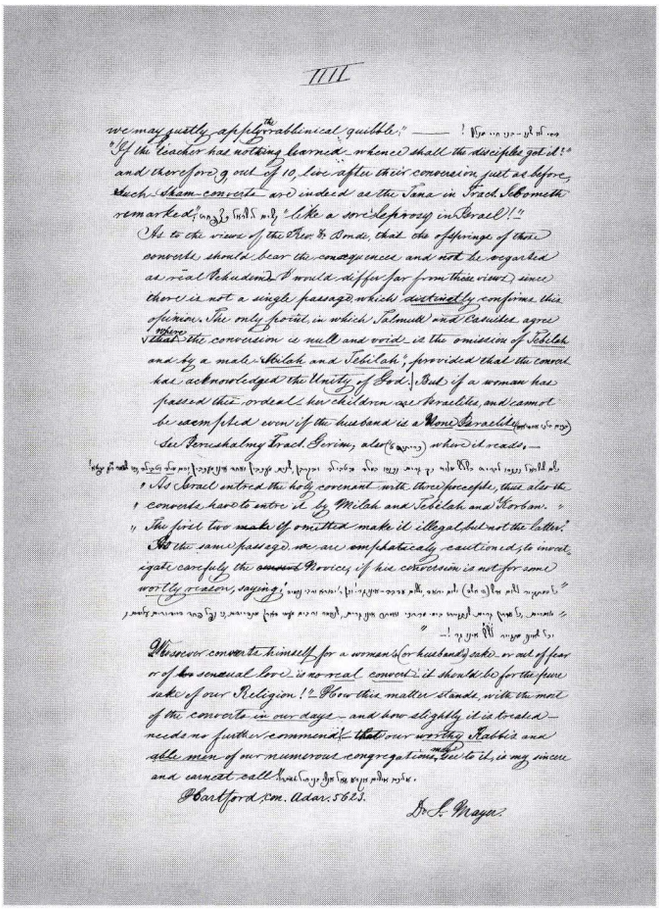
A Fischel

Rev I Leeser Phila

Collections Ledger of Abraham Nissan Ashkenazi (Weinstein). Nissan, a rabbinical emissary from Jerusalem, visited America from 1860 to 1862. This letter lists contributions that he collected in various parts of America, including California. Nissan was the first emissary to reach the West Coast.

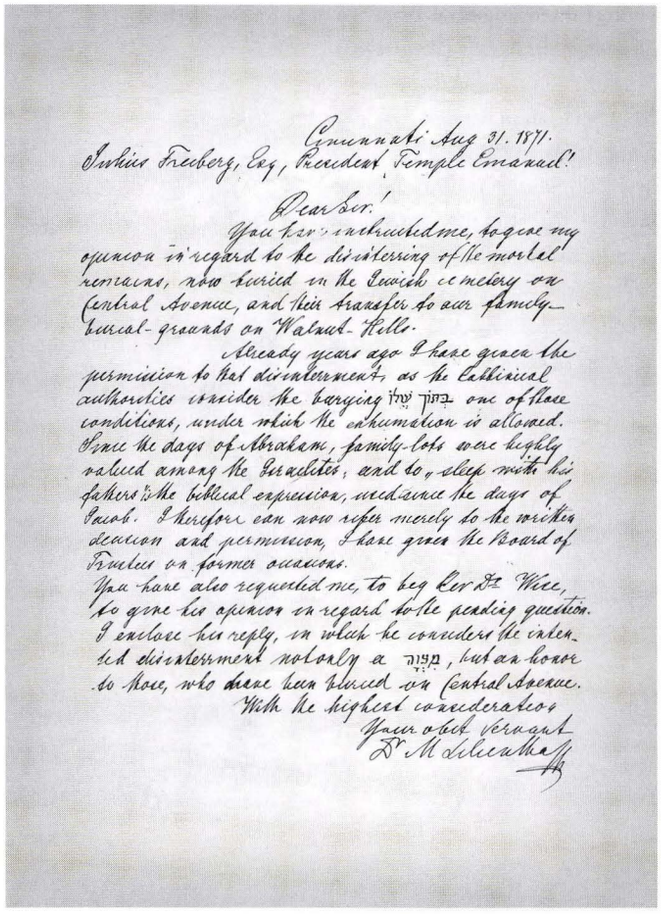






Letter from Isaac Mayer (Hartford, CT) to Isaac Leeser (Philadelphia), Adar (Feb.-Mar.) 1863. Mayer vented his frustrations concerning the ignorance and apathy of Jewish clergymen in America.

Letter from Max Lilienthal (Cincinnati) to Julius Freiberg (Cincinnati), 31 Aug. 1871. Lilienthal advised Freiberg, a local businessman and communal leader, on the permissibility of transferring a corpse from the Jewish cemetery to a family plot.



Cincinnati Aug 31. 1871.

Julius Freiberg, Esq, President Temple Emanuel!

Dear Sir!

You have entrusted me, to give my opinion in regard to the disinterring of the mortal remains, now buried in the Jewish cemetery on Central Avenue, and their transfer to our family burial-grounds on Walnut Hills.

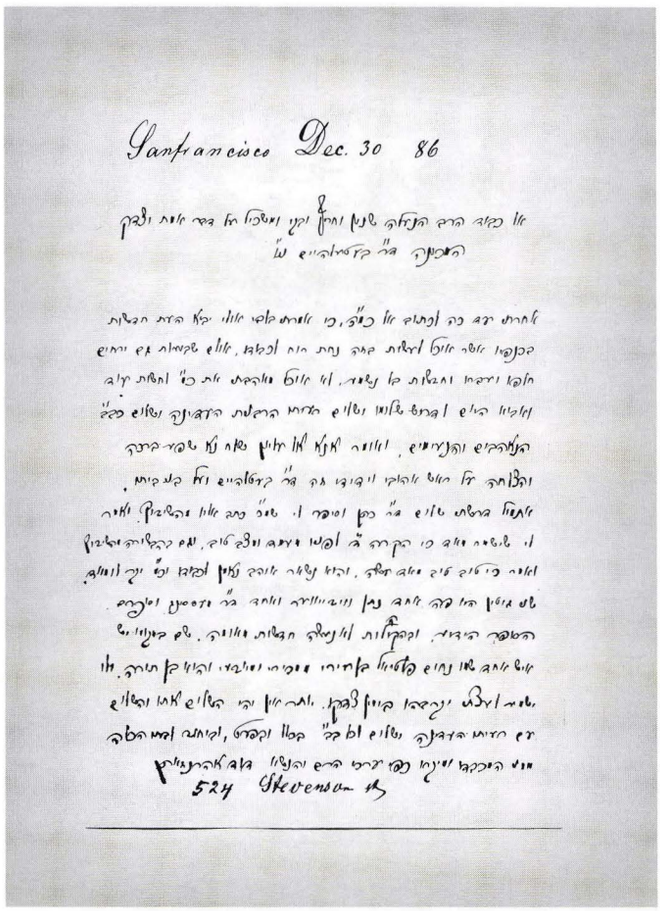
Already years ago I have given the permission to that disinterment, as the Rabbinical authorities consider the burying בְּתוֹךְ עֵינָיו one of those conditions, under which the exhumation is allowed. Since the days of Abraham, family-lots were highly valued among the Israelites, and so „sleep with his fathers" is the biblical expression, used since the days of Jacob. I therefore can now refer merely to the written decision and permission, I have given the Board of Trustees on former occasions.

You have also requested me, to beg Rev. Dr. Wise, to give his opinion in regard to the pending question. I enclose his reply, in which he considers the intended disinterrment not only a מִצְוָה, but an honor to those, who there been buried in Central Avenue.

With the highest consideration

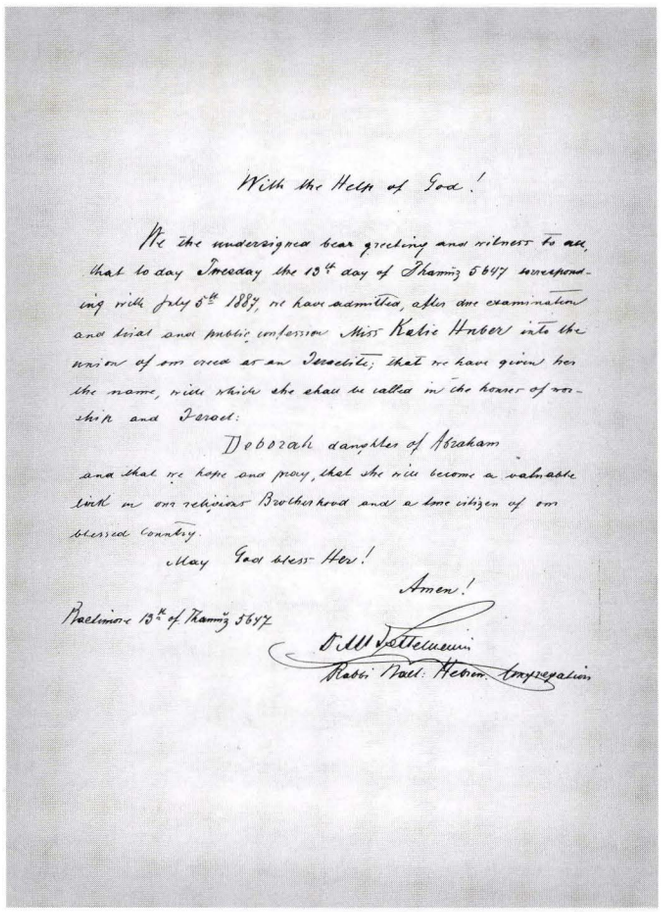
Your obt. Servant

Dr. M. Lilienthal



Sanfrancisco Dec. 30 86

Letter from David Aronsohn (San Francisco) to R. Albert (Aaron) Siegfried Bettelheim (San Francisco), 30 Dec. 1886. Aronsohn wrote to congratulate Bettelheim on a *shiddukh* (betrothal), most likely that of Bettelheim's daughter Rebekah to Alexander Kohut.



With the Help of God!

We the undersigned bear greeting and witness to all, that to day Tuesday the 13th day of Thamiz 5647 corresponding with July 5th 1887, we have admitted, after due examination and trial and public confession Miss Katie Haber into the union of our creed as an Israelite; that we have given her the name, with which she shall be called in the honor of worship and Israel:

Deborah daughter of Abraham

and that we hope and pray, that she will become a valuable link in our religious Brotherhood and a true citizen of our blessed Country.

May God bless Her!

Amen!

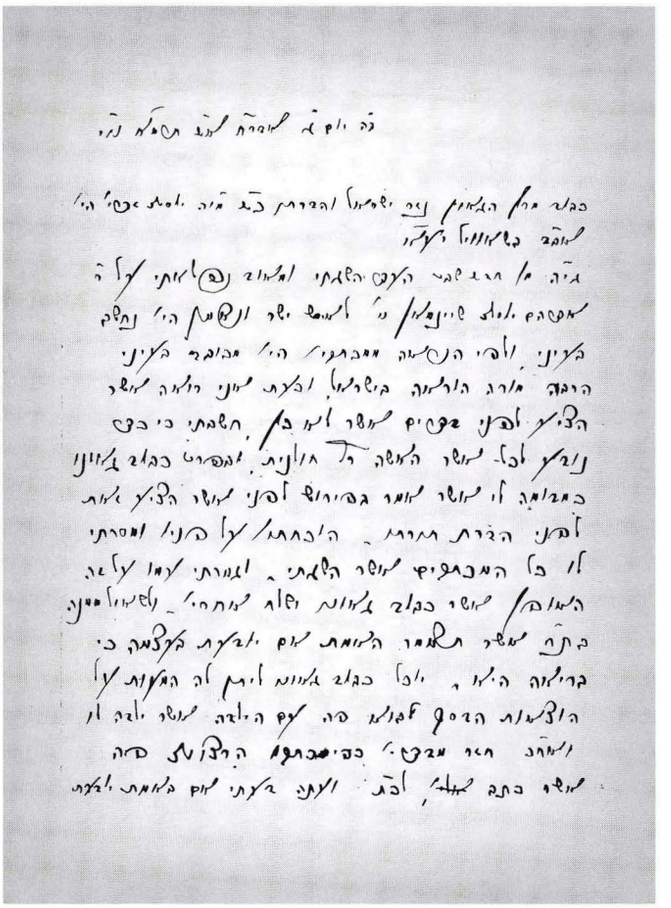
Baltimore 13th of Thamiz 5647

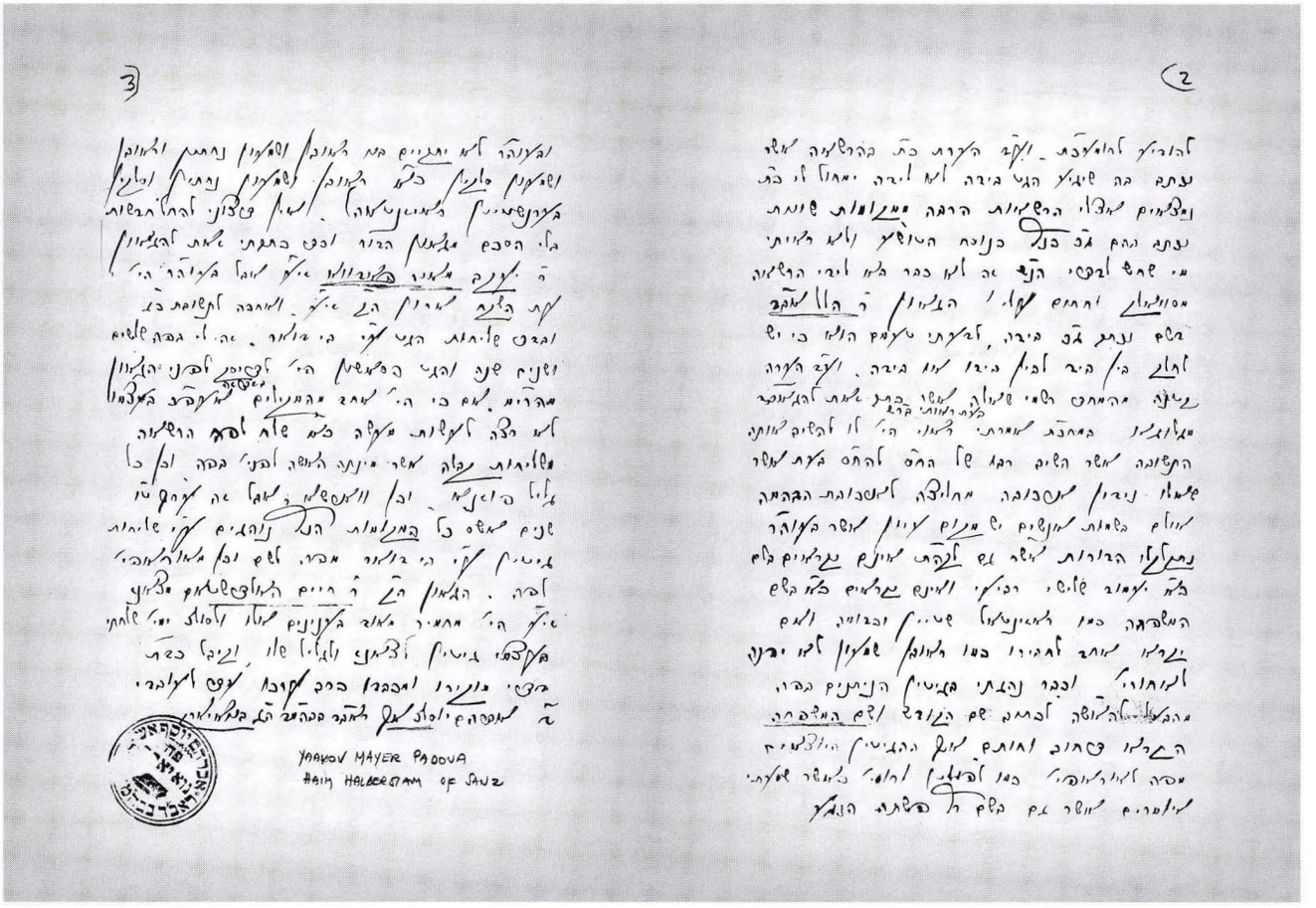
S. Alb. Bettelheim

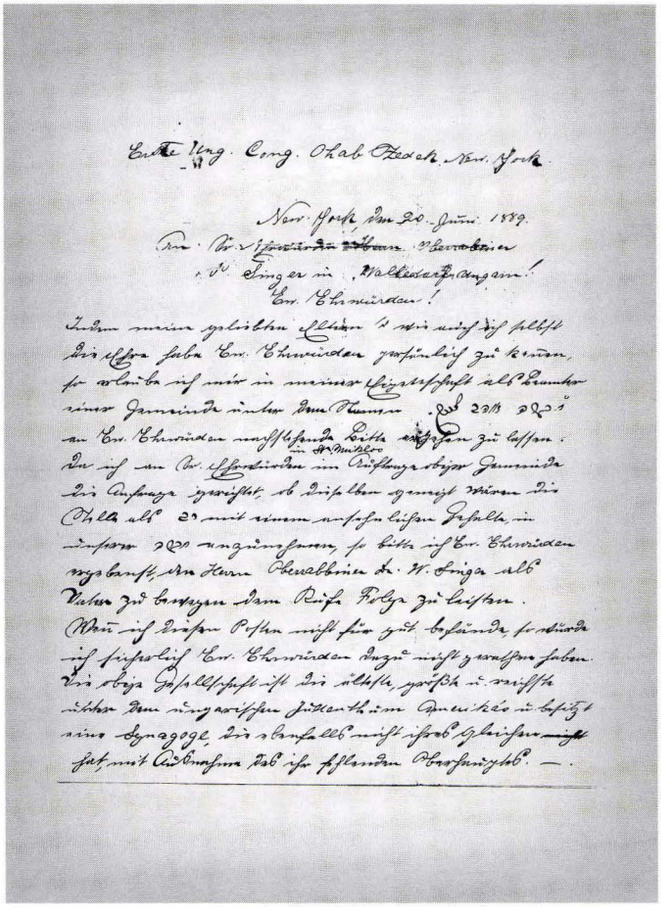
Rabbi Natl. Hebrew Congregation

Conversion Certificate Composed by R. Albert (Aaron) Siegfried Bettelheim (Baltimore), 5 Jul. 1887. Issued for Katie (Deborah) Haber. (p. 16)

Letter from Abraham Joseph Ash (New York) to R. Joseph Zechariah Stern (Siauliai, Lithuania), 2 Feb. 1881. Ash, the first East European rabbi in America, wrote to Stern concerning whether it is permissible to dispatch a *get* through the mail.

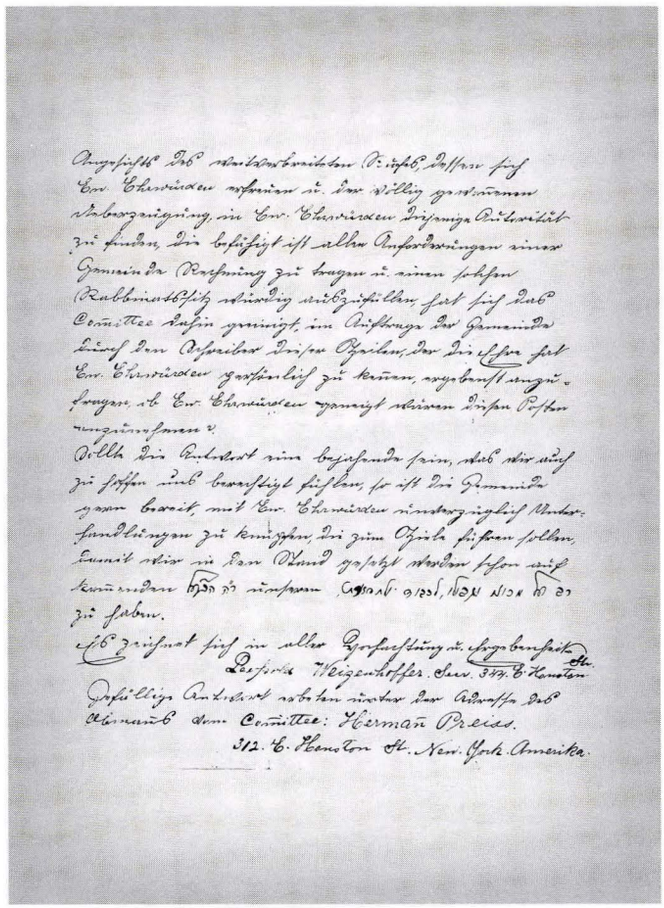


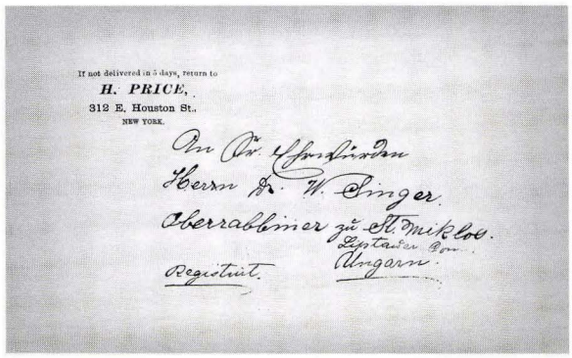




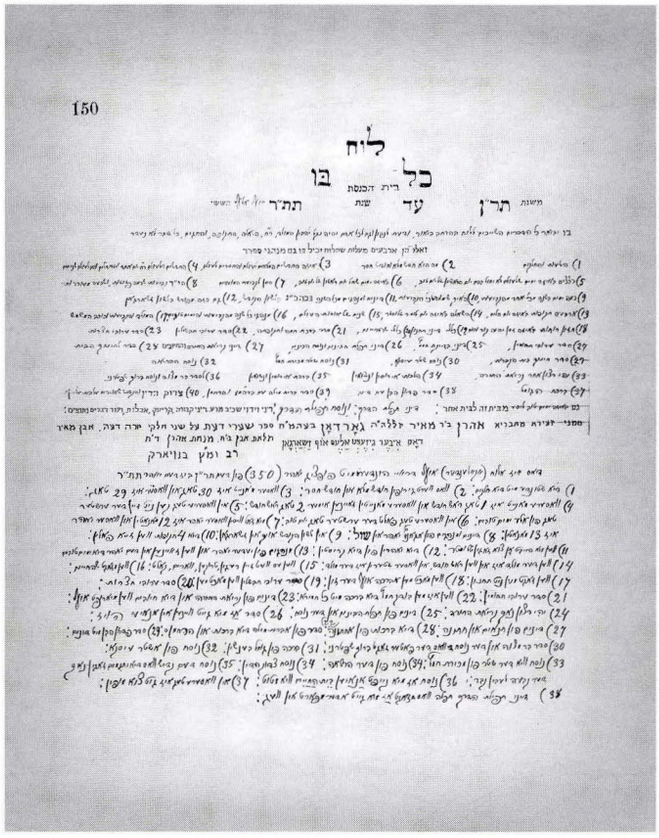
Letter from Leopold Weizenhoffer (New York) to R. Zev (Wolf) Singer (Szent Miklos, Hungary), 20 June 1889.

Letter from Leopold Weizenhoffer (New York) to R. Zev (Wolf) Singer (Szent Miklos, Hungary), 20 June 1889. Weizenhoffer, the secretary of Congregation Ohab Zedek of New York, invited Singer, the chief rabbi of Szent Miklos, to serve as the rabbi of Ohab Zedek. The letter was mailed by Hermann Price (Preiss).





Aaron Gordon: Comprehensive Jewish Calendar for 5650 (1889-90) to 6000 (2239-40). This ninety-five page Hebrew and Yiddish calendar includes a brief digest of Jewish law on various topics.

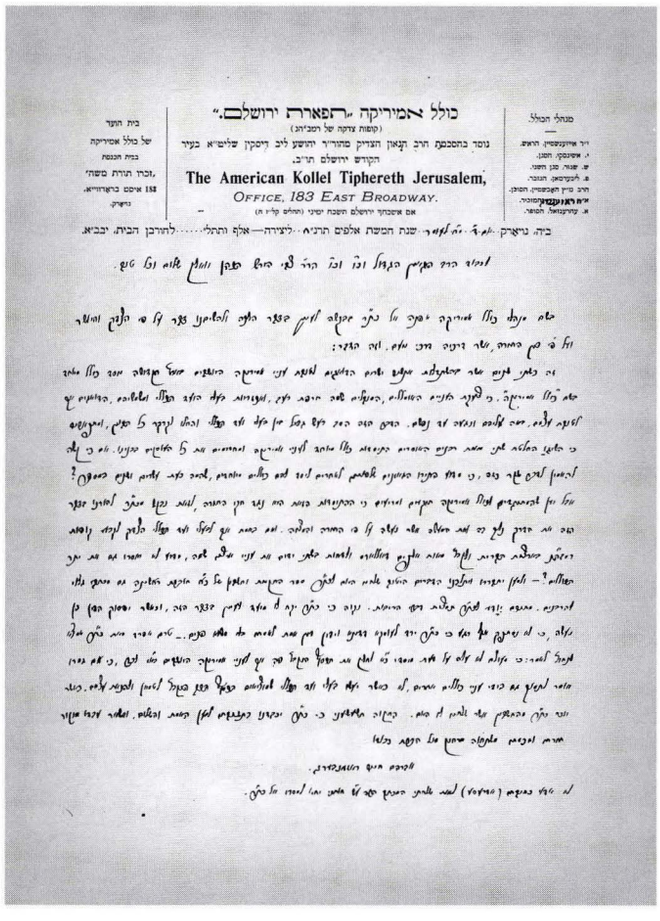


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Letter from Abraham Hayyim Rosenberg (New York) to R. Zevi Hirsch Wolk (Lithuania), 25 May 1898. Rosenberg, in his capacity as the secretary of Kollel America, requested that Wolk assist Kollel America in its quest for legitimacy.

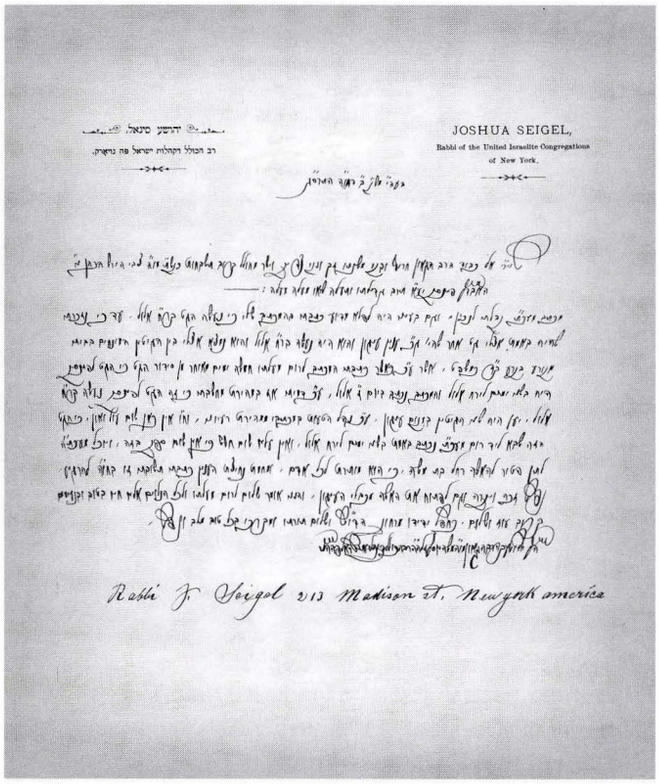


כולל אמריקה "תפארת ירושלם".

The American Kollel Tiphereth Jerusalem,

OFFICE, 183 EAST BROADWAY.

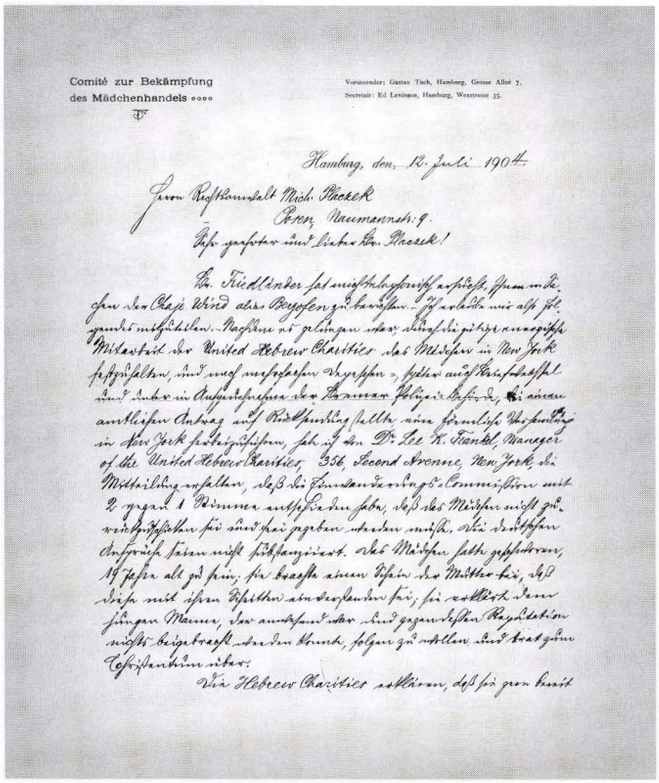
Letter from R. Joshua Seigal (New York) to R. Zevi Hirsch Wolk (Lithuania), 18 Oct. 1902. In this letter concerning a *get*, Seigal identified himself as the chief rabbi of New York in the stationary head (Hebrew) and in his signature.



JOSHUA SEIGEL,

Rabbi of the United Israelite Congregations of New York.

Rabbi J. Seigal 203 Madison St. New York America



Comité zur Bekämpfung
des Mädchenhandels ∞∞∞

Vorsitzender: Gustav Tuch, Hamburg, Grosse Allee 7.
Secretair: Ed. Levinson, Hamburg, Westrasse 35.

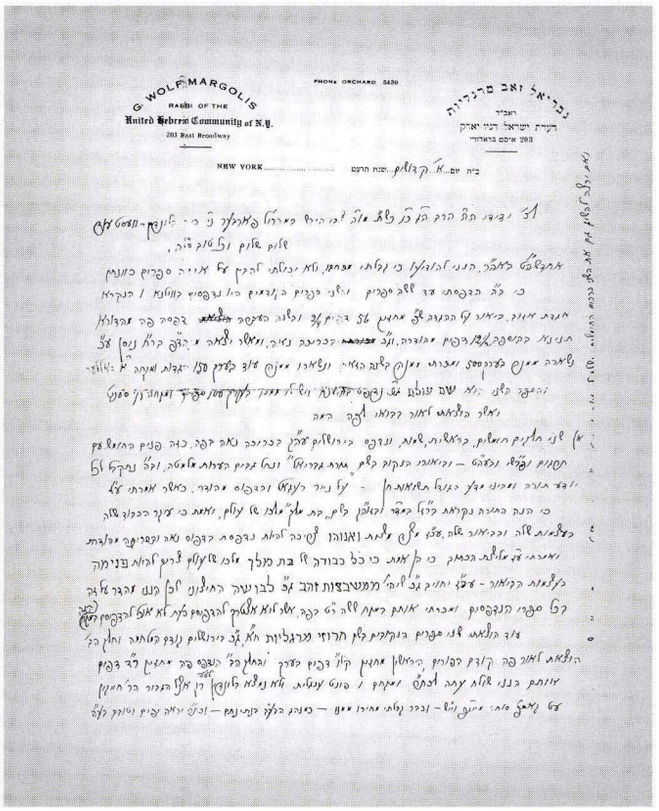
Hamburg, den 12. Juli 1904.

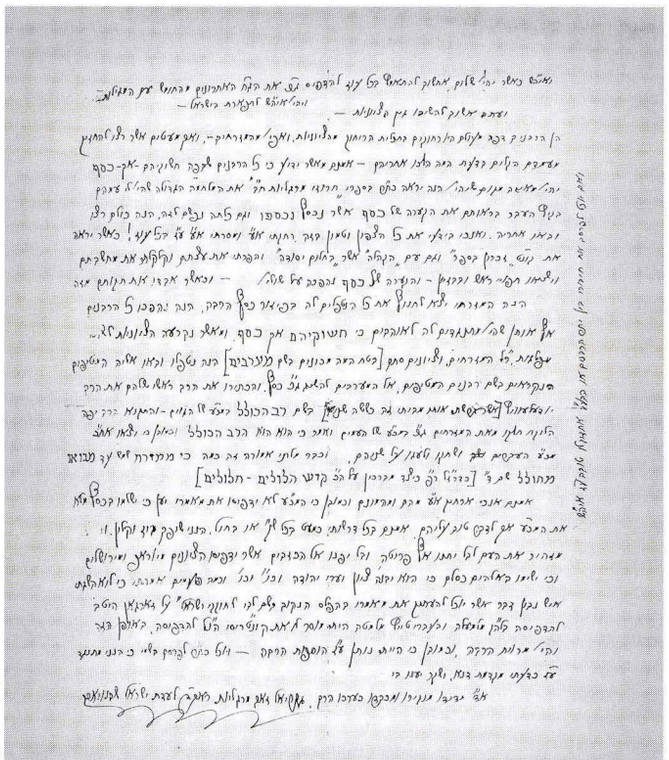
Herrn Rechtsanwalt Mich. Placzek
Posen, Naumannstr. 9.

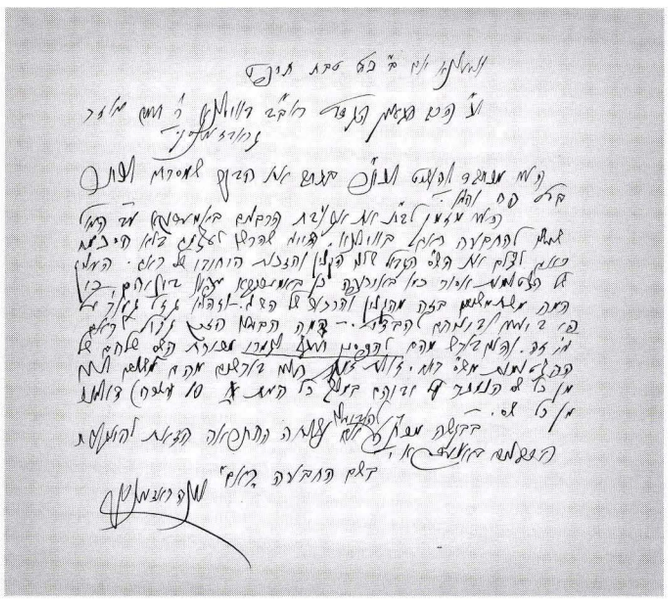
Sehr geehrter und lieber Herr Placzek!

Herr Friedländer hat mich schriftlich gebeten, Ihnen wegen der Chaja Wind aus Bergofen zu schreiben. Ich erbitte mir also Ihr gefl. Adresse, damit ich Ihnen Näheres mitteilen kann. Nachdem es gelungen war, die Mitglieder unseres Mädchenvereins, und zwar insbesondere Herrn Hyman Schlesinger, dazu zu bewegen, sich der Sache in New York anzunehmen, sah ich von dem Dr. Lee K. Frankel, Manager of the United Hebrew Charities, 356, Second Avenue, New York, die Mitteilung erhalten, daß die Einwanderungs-Commission mit 2 gegen 1 Stimme entschieden habe, daß das Mädchen nicht zurückgeschafft sei und sie gegen ihren Willen nicht, als Verbrecherin, deportiert werden könne. Das Mädchen selbst gesinnt, in New York zu bleiben

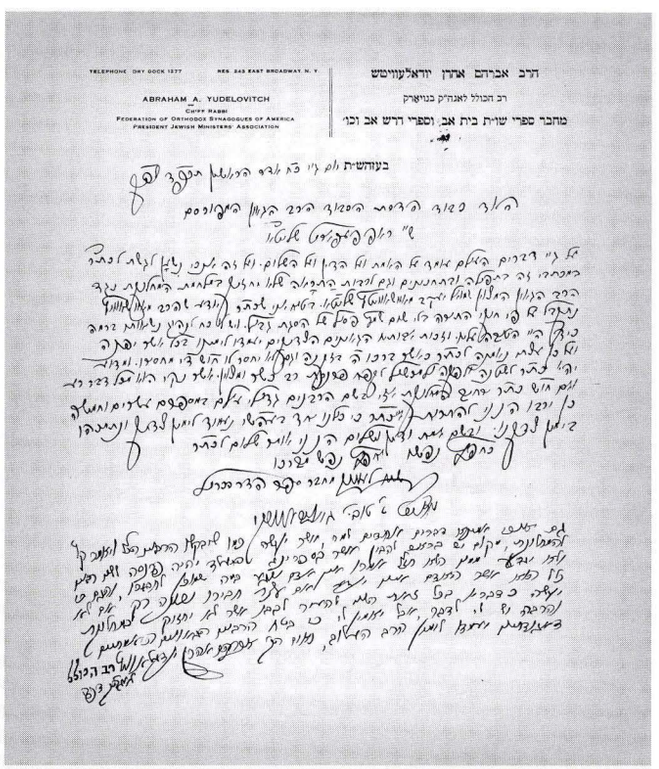
Letter from R. Gavriel Zev Margolis (New York) to R. Zevi Hirsch Farber (London-West End), 27 Apr. 1919. Margolis wrote to Farber to explain why he published his books in an expensive format. In a description of the success of the Zionist movement in America, he clarified his own opposition to the movement and he wrote that its success was due to the fact that the movement had bought out prominent rabbis.





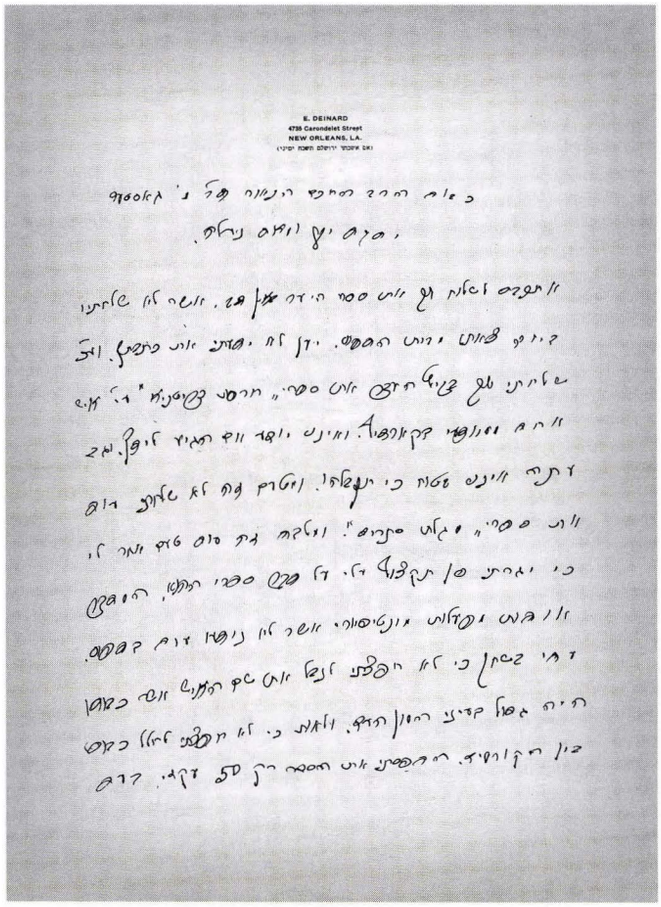


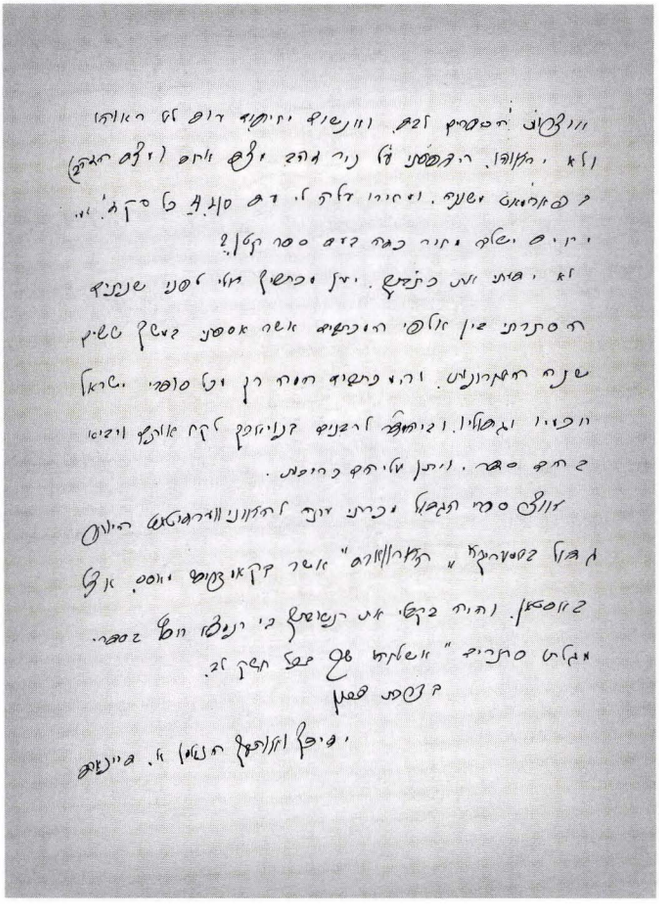
Letter from Moses Rosenberg (Vilna) to R. Hayyim Ozer Grodzinski (Vilna), 7 Dec. 1928. Rosenberg, writing on behalf of the Romm publishing house, accused Agudath Harabbonim of the United States and Canada of reproducing the Romm edition of the Talmud without permission (see #635).

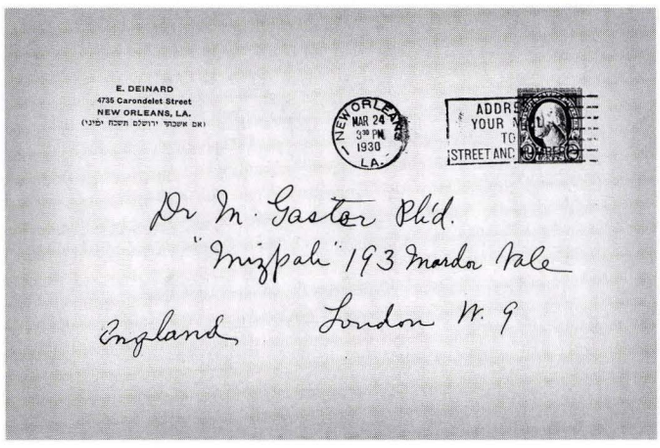


Letters from R. Abraham Aaron Yudelewitz (New York) and R. Solomon Levin (New York?) to R. Samuel Jacob Rapaport (Springfield, MA), 26 (28?) Feb. 1924. Yudelewitz and Levin urged Rapaport to cease his conflict with R. Samuel Jacob Mowshowitz. Yudelewitz signed as the "Chief Rabbi."

Letter from Ephraim Deinard (New Orleans) to Moses Gaster (London), 24 Mar. 1930. In this letter to Gaster, the prominent Anglo-Jewish scholar, Deinard referred to his last great sale of books, to Harvard University. Deinard invoked Ps. 137:5 on his letterhead and under the return address on his envelope: "If I forget thee Jerusalem, may my right hand fail."



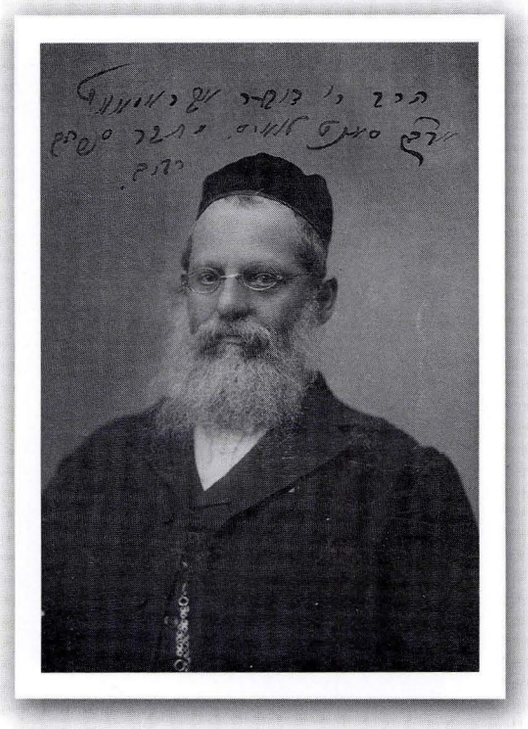




Appendix 2: Portraits of American Rabbis*



Abraham Alperstein (in Europe)



Dov Baer (Bernard) Abramowitz

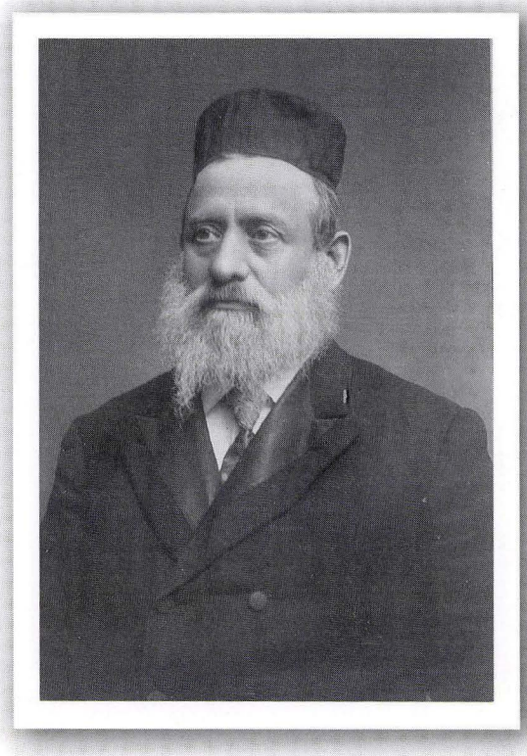


Abraham Alperstein (in America)



Aaron Mordekhai Halevi Ashinsky

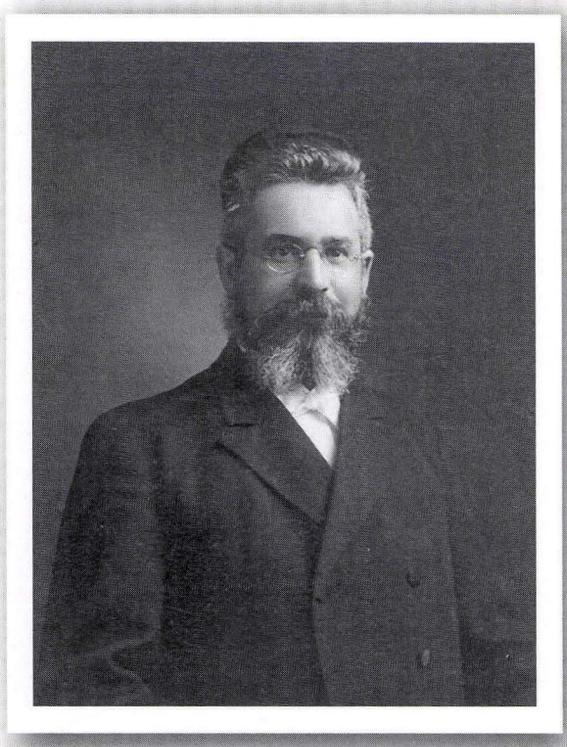
** All portraits in this section are reproduced from original photographs, originally in the collection of Benzion Eisenstadt.*



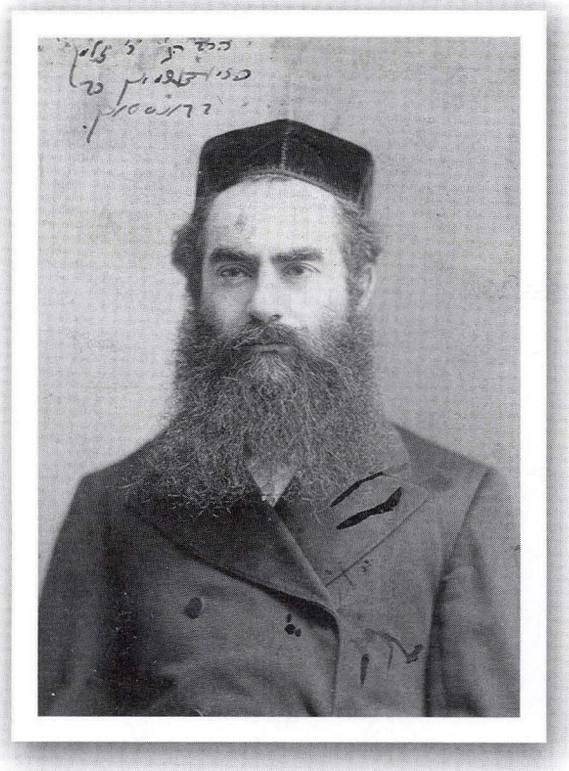
Aryeh Leib Binkovitz



Bernard Drachman



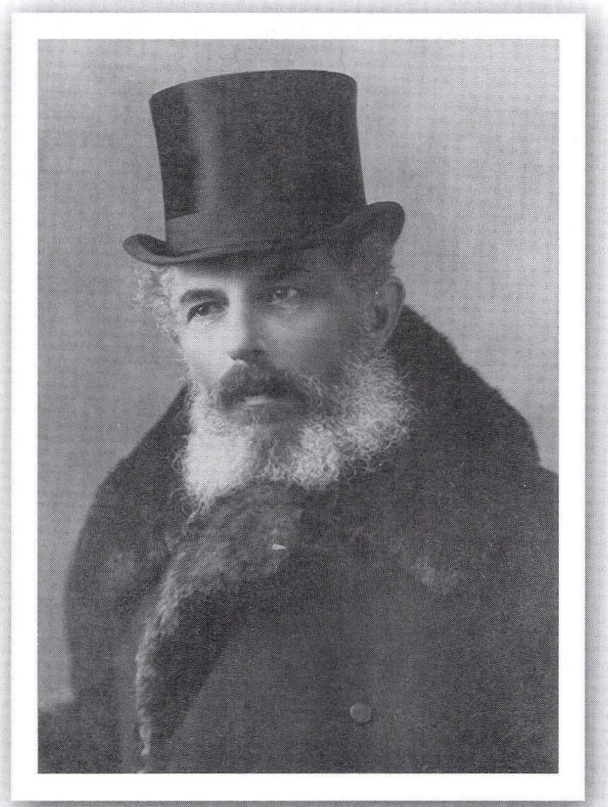
Simeon Isaac (A. J.) Finkelstein



Solomon (Zalman) Jacob Friederman



Eliezer Zalman Grayewsky



Israel Isaacson



Shalom (Solomon) Elhanan Jaffe



Moses Zebulun Margolies (Ramaz)



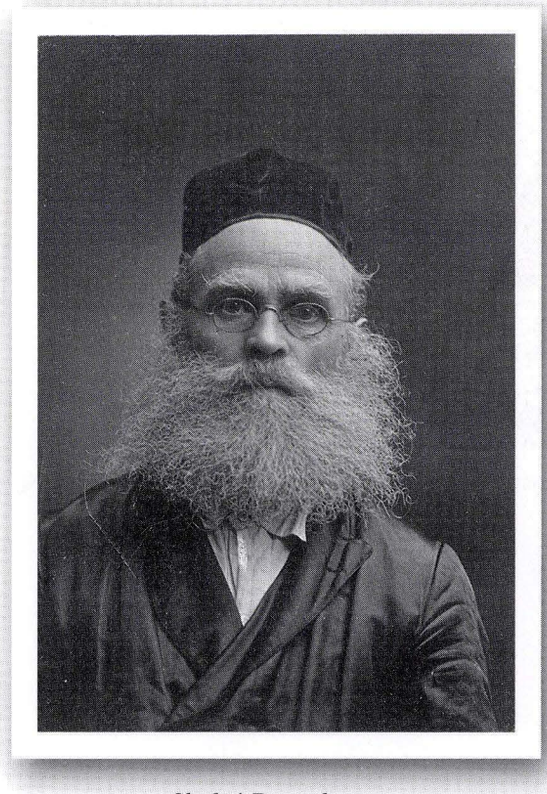
Gabriel Wolf (Zev) Margolis



Abraham Resnick



Israel Rosenberg



Shabsi Rosenberg



Moses Simeon Sivitz



Solomon Dov Hacohen Sprintz



Jacob David Willowski (Ridbaz)