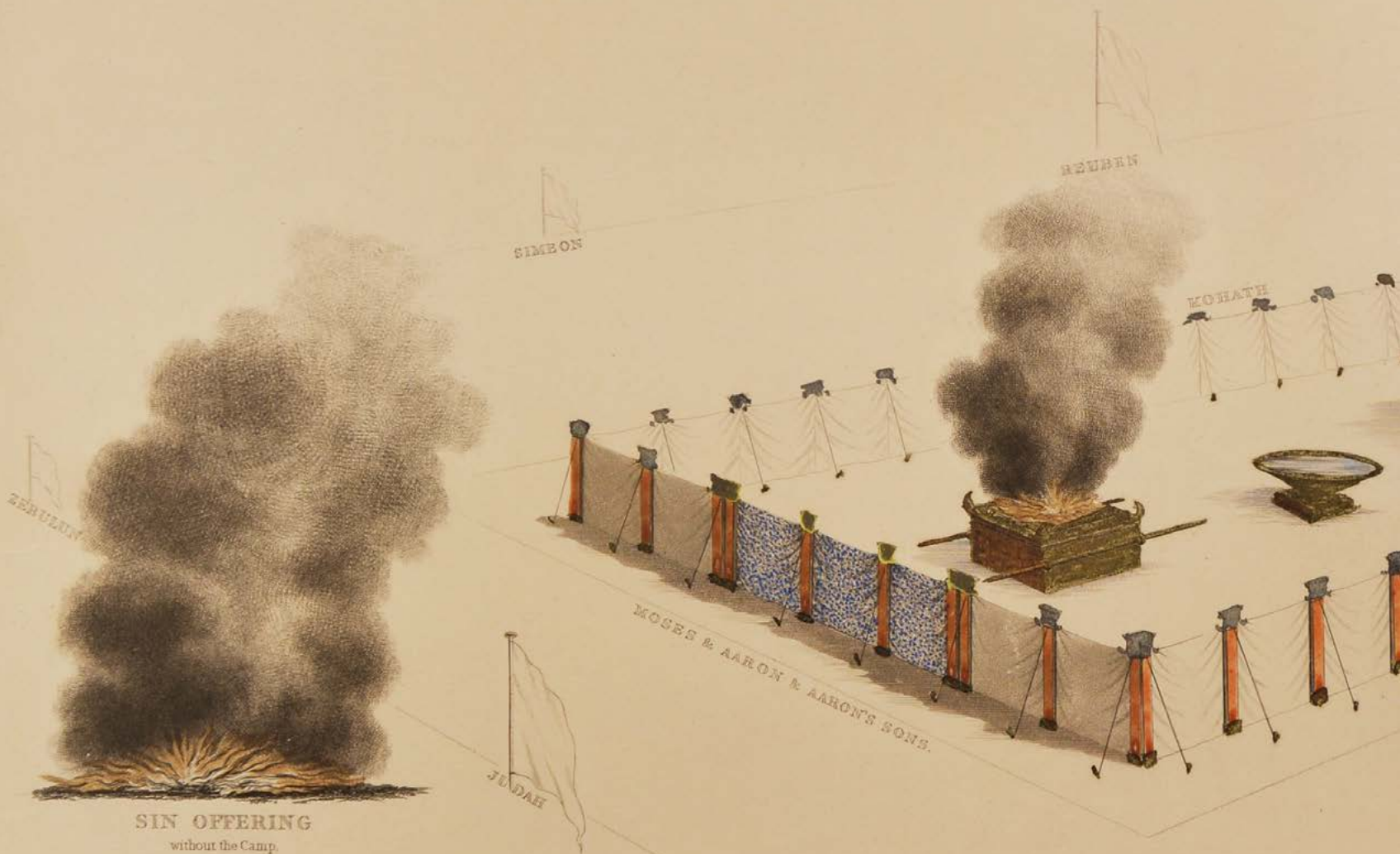


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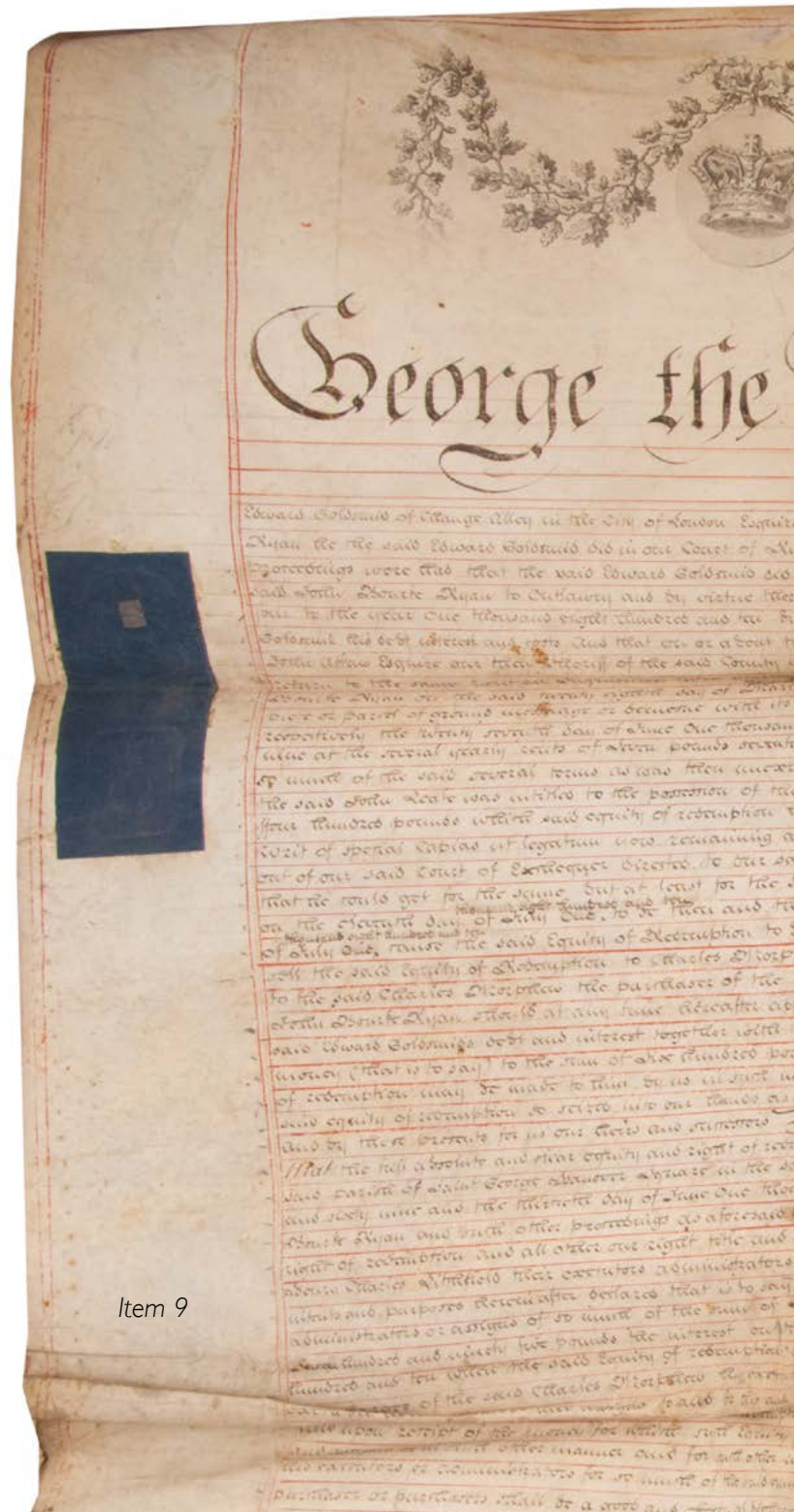
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Item 9



ALFRED RUBENS' COPY OF THE FIRST PRINT
SHOWING A JEW IN ENGLAND

I. CARLETON, George. *A Thankfull Remembrance of Gods Mercie. In an Historicall Collection of the Great and Mercifull Deliverances of the Church and State of England, since the Gospel beganne here to flourish, from the beginning of Queene Elizabeth.* London, M. Flesher for Robert Mylbourne and Humphrey Robinson, 1627.

£3750 [REF: 106991]

Third edition, revised and enlarged, compiled by George Carleton, Bishop of Chichester (1619-1628). This work traces supposed attempts on the part of Catholics within and without England to overthrow the Protestant state.

This copy was exhibited at the V&A as part of the 'Exhibition of Anglo-Jewish Art and History in Commemoration of the Resettlement of the Jews in the British Isles' in 1956 (bookplate to front pastedown).

Queen Elizabeth I's physician, Roderigo Lopez, was tried and executed for allegedly plotting to kill the queen in 1594. As a Portuguese double agent, 'Doctor Lopez a Jew' was said to have conspired with the Spanish, England's enemies at that time. He was accused of attempting to kill the Portuguese King Antonio and 'take away Queene Elizabeths life by poyson', in return for 'fifty thousand Crowns'. The scandal is recounted more than 20 years later in this work (see p.163).

Provenance: Alfred Rubens (bookplate to front pastedown). Alfred Rubens (1903-1998) was Chairman of the Jewish Museum (1958-1983) and an avid collector.

Third edition; 4to (18.4 x 13.8 cm); engraved portrait frontispiece of the author, additional engraved title, numerous engravings to text, light age-toning, contemporary ink ownership inscriptions to prelims, V&A exhibition label to front pastedown, hinges cracked but holding, some evidence of worming to endpapers, rear flyleaf torn with loss; contemporary panelled calf, boards slightly worn, corners rubbed, overall a very good copy. ESTC S107516.



2. **FARIA, Francisco de.** The information of Francisco de Faria, delivered at the bar of the House of Commons, Munday the first day of November, in the year of our Lord, 1680. Perused and signed to be printed, according to the order of the House of Commons, by me William Williams, Speaker. London, printed by the assigns of John Bill, Thomas Newcomb, and Henry Hills, printers to the Kings most excellent Majesty, 1680.

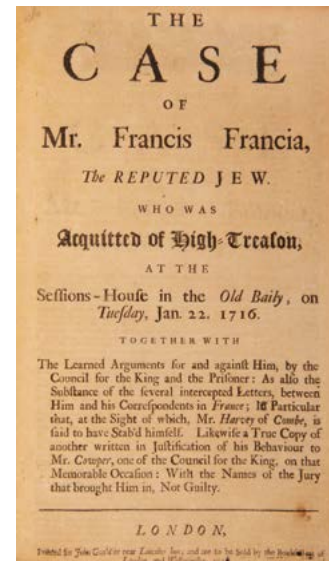
£375 [ref: 107064]

Testimony of Francisco de Faria, son of a Belgian Jew, delivered at the bar of the House of Commons in 1680 as part of an investigation into a Catholic plot, known as the 'Popish Plot' (allegations of a Catholic conspiracy to assassinate the King of England that spread in the years 1678-1681). According to the testimony, Francisco de Faria arrived in London to serve as the interpreter of the Portuguese ambassador after being recruited by a group of Catholics (including nuns and a Jesuit monk) whom he met in Antwerp; during his work with the Portuguese ambassador he was given the mission to assassinate two key figures in spreading the plot.



First edition, folio; modern half calf, red morocco label, some additional blanks; pages crisp and clean, small marginal tear to top of some pages not affecting text. iv, 12 pp.

ESTC R16386; Roth, Bibl. Anglo-Judaica, p.248, 1.



3. **FRANCIA, Francis.** The case of Mr. Francis Francia, the reputed Jew. Who was acquitted of high-treason, at the Sessions-House in the Old Baily, on Tuesday, Jan. 22. 1716. Together with The Learned Arguments for and against him ... With the Names of the Jury that brought Him in, Not Guilty. London, printed for John Gouldins near Lincolns Inn; and are to be sold by the booksellers of London, and Westminster, 1716.

£500 [ref: 107063]

Francia, notable for being the first known Jewish mason, was sent to trial as a Jacobite conspirator to return the 'Old Pretender', James II to the throne. He was acquitted but later evidence shows that he was in fact guilty. Scarce.

First edition, folio; modern half calf gilt, black morocco label, some additional blanks. 12 pp.

Roth, Bibl. Anglo-Judaica, p.248, 5; ESTC T133664.

4. [MENDES DA COSTA, Jacob]. The proceedings at large in the Arches Court of Canterbury, between Jacob Mendes da Costa, and Mrs. Catherine da Costa Villa Real, Both of The Jewish Religion, and Cousin Germans. Relating to a marriage contract. [London?], 1734.

£3500 [ref: I07072]

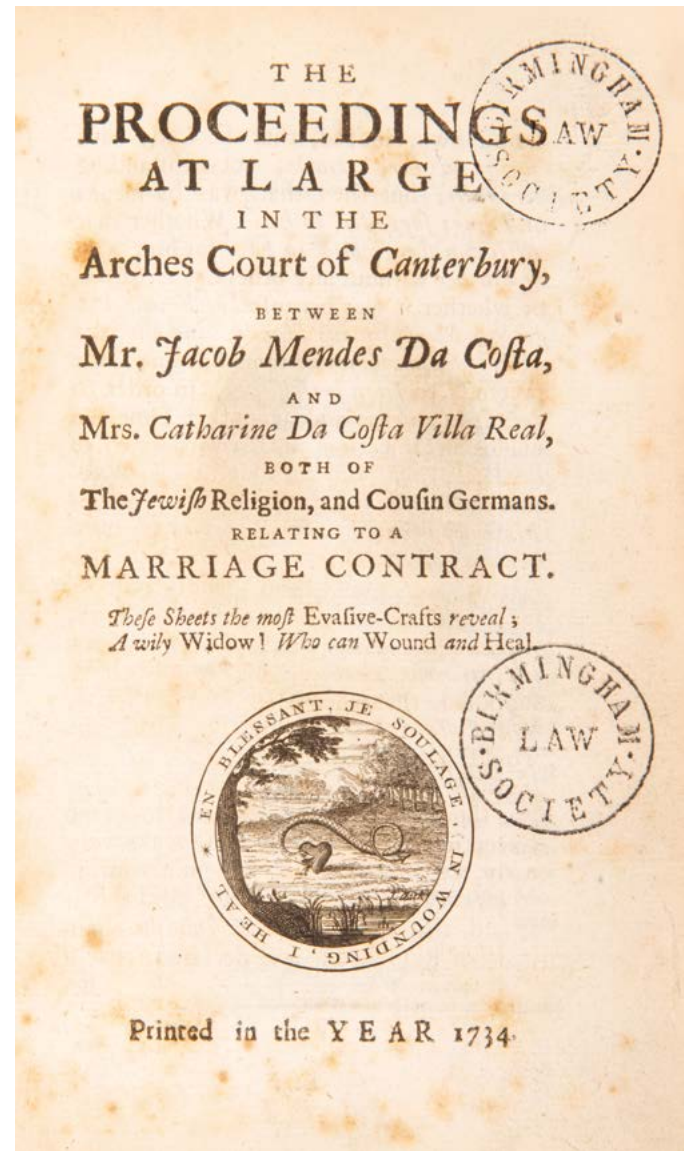
An Anglo-Jewish cause célèbre involving the wealthy Anglo-Jewish Portuguese trading dynasty of Mendes Da Costa. The matter being tested at law was a supposed marriage contract between Catherine Da Costa Villa Real, and her first cousin Jacob, alias Philip Mendes Da Costa. Both residents of London, the case involved secret correspondence delivered by servants, the disapproval of Catherine's father, bribery and financial inducements to tradesmen, and a whole catalogue of deception, and broken promises. The court eventually found in Catherine's favour.

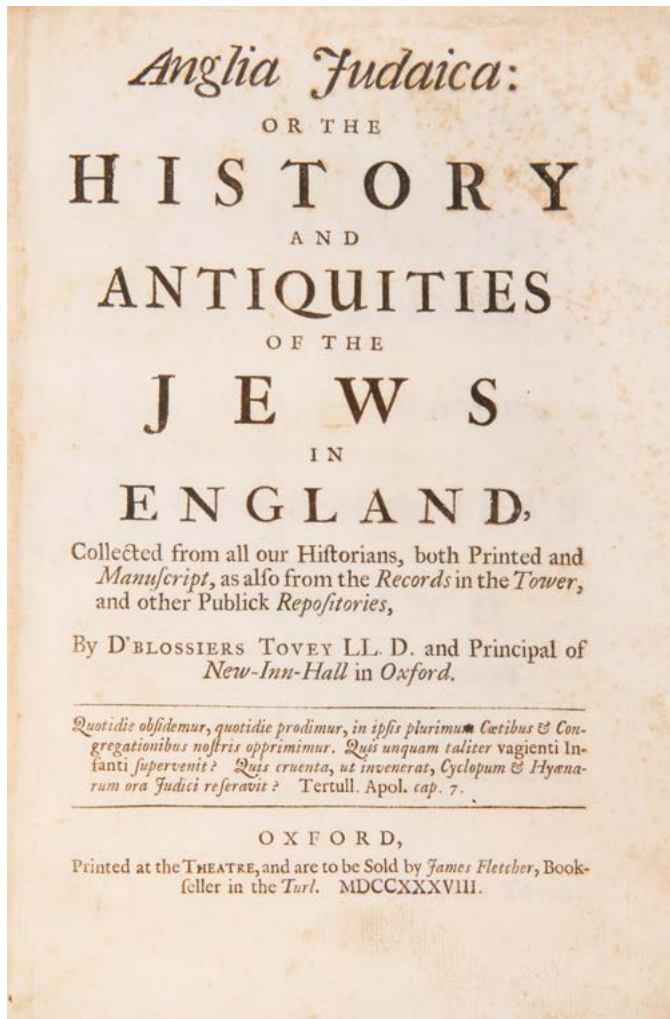
It has been suggested that Jacob Mendez da Costa was the inspiration for the Jewish caricature in the second scene of Hogarth's Harlot's Progress (1732).

Provenance: Birmingham Law Society (gilt monogram to lower cover, name to upper, ink stamp to title and occasionally elsewhere).

First edition, 8vo; engraved portrait frontispiece, engraved emblematic vignette of heart and snake to title; scattered light foxing, very minor marginal dampstaining to few first and last pages, contemporary calf neatly rebacked; stamps of the Birmingham Law Society to title and to some of the inner pages, bookplate to front pastedown. [viii], 408 pp.

ESTCT124075; Roth (Bibl. Anglo-Judaica), p.249, 11.





THE FIRST COMPREHENSIVE HISTORY OF THE JEWS OF ENGLAND

5. TOVEY, D'Blossiers. *Anglia Judaica: or the history and antiquities of the Jews in England, Collected from all our Historians, both Printed and Manuscript, as also from the Records in the Tower, and other Publick Repositories, By D'Blossiers Tovey LL. D. and Principal of New-Inn-Hall in Oxford. Oxford, printed at the Theatre, and are to be sold by James Fletcher, Bookseller in the Turl, 1738.*

£2500 [ref: 107073]

D'Blossiers Tovey (1692-1745) was an English clergyman, his work is considered to be the first comprehensive history of the Jews of England. Though concentrating on the medieval period, this work contains a section on the resettlement and on the English Jews of his own day. It shows appreciation of the magnitude of royal exploitation of the Jews in the Middle Ages and a healthy scepticism of ritual murder charges. It is largely based on the Short Demurrer to the Jewes... (1656) by William Prynne. Tovey estimated that at the time of publication there were about 6,000 Jews in England and no settled Jewish communities existed outside of London.

First edition, 4to; full-page engraved plate of St. Hugo's tomb at p. 143, light spotting to title and last leaf, p. 41 with marginal tear, not affecting text, modern brown morocco-backed cloth boards gilt by Sangorski & Sutcliffe, a very good copy. [8], 319, [1] pp.

ESTC T21895; DNB, 19 (1898-99), 1016-1017; S. Levy, in JHSET, 6 (1912), 9; (V.D.L.).

HISTORY OF THE JEWS IN ENGLISH LAW

6. [WEBB, Philip Carteret]. *The Question, whether a Jew, born within the British Dominions, was, before the making the late Act of Parliament, a Person capable, by Law, to purchase and hold Lands to him, and his Heirs; fairly stated and considered.* London, Printed for J. Roberts, 1753.

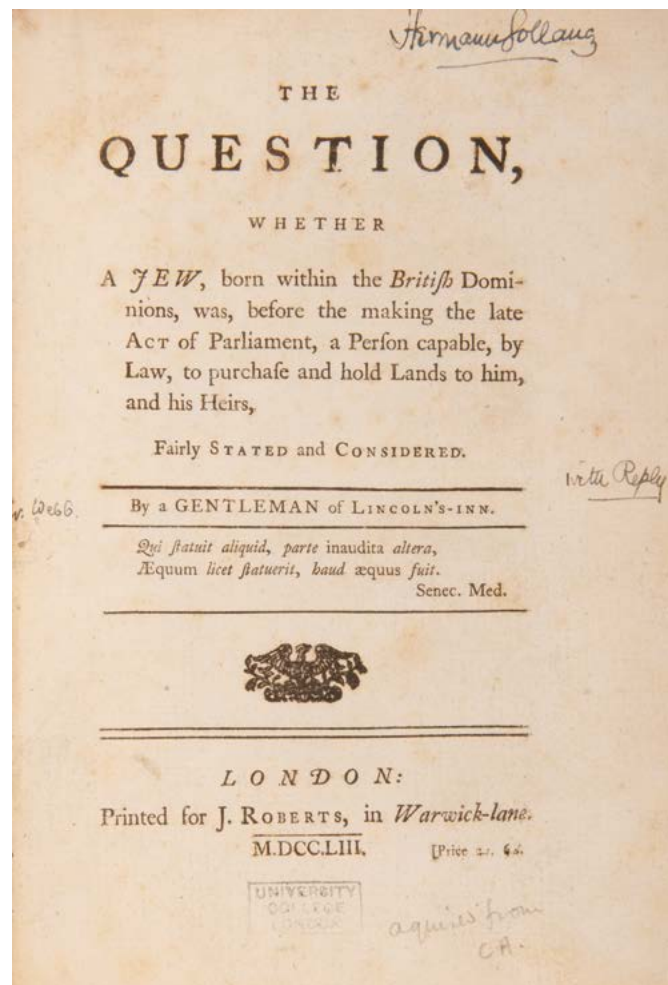
£2250 [ref: 107122]

The first edition of Philip Webb's (1702-1770) *The Question*, an important legal commentary tracing the history of the Jews in English law 'as far back as the publick Records' (p.3) allowed; published amid the controversy surrounding the Jewish Naturalisation Act (or 'Jew Bill') of 1754. Hitherto, foreign-born individuals wishing to become British subjects had been required to receive Holy Communion, a measure which prevented non-Christians from obtaining citizenship. The Pelham ministry sought to address this issue by removing this requirement for all 'Persons professing the Jewish Religion' (26 George 2 c.26), in part to thank British Jews for their loyalty during the Jacobite rising of 1745, as well as to secure the community's future assistance for the restructuring of England's national debt. Despite receiving the royal assent, an anti-Semitic backlash stoked-up by propaganda misrepresenting the terms of the act led to its repeal the following year.

Responding to opponents of the bill, Webb set out to prove that 'Jews born in England... are now, and formerly were, Persons capable, by Law, to purchase and hold real Estates' (p.9), a right which had been brought into question by the claim that all Jewish people were incapable of being British subjects, and therefore unable to legally own land in England.

First edition, 4to (24.5 x 18 cm); ownership inscription in pen and stamp for University College London to title, woodcut device, engraved folding facsimile of 54-55 Henry III Breve regis contra iudeos; with addenda, on large paper (gutter margin 3 cm); contemporary half calf, marbled boards, spine with later morroco and gilt lettering-pieces, rubbed but internally very good; 48, [2], 27, [1] pp.

ESTC T93317; cf. Roth p.42, no.96 and p.224, no.114.



7. RODRIGUES MOREIRA, Jacob. Kehilath Jahacob: Being a vocabulary of words in the Hebrew Language. London, A. Alexander, [1773].

£3000 [ref: 101541]

A SCARCE TALMUD AND HOLY SCRIPTURE VOCABULARY, PUBLISHED BY THE PIONEER OF HEBREW PRINTING IN LONDON A. ALEXANDER.

Jacob Rodrigues Moreira was an educated Jewish author associated with the Haskalah movement. This lexicon is his only surviving publication. The work contains an approbation by Rabbi Moses Cohen d'Azevedo (1720-1784), also known as the Haham of London (the Wise Man of the Spanish and Portuguese congregation of London).



This Biblical lexicon arranged in triple column, containing more than four thousand words/idioms (each in Hebrew, English and Spanish) arranged in fifty-eight topical chapters. Moreira carefully arranged the Hebrew terms and phrases according to subject, coining new terms where needed and translated them to Spanish. His son, Haim Moreira, translated the terms to English. The final, 58th chapter contains an imaginary dialogue between the author and his son.

Alexander Alexander (Alexander ben Judah Leib) was one of the pioneers of the Hebrew printing in London, active in the 18th-19th centuries. He had established his Hebrew press in London in 1770 and published the first bilingual Hebrew-English Common Prayer-book and Haggadah.

The engraved Hebrew title page of this volume is signed by M. Marrebeeck, an 18th century Dutch prints publisher, that was most likely working in Amsterdam.

Provenance: David Bueno de Mesquita, Dutch watercolourist, etcher and lithographer, 1889-1962 (signature to front inner cover).

First edition; 4to (26.5 x 21.5 cm); engraved Hebrew title page, additional English and Spanish title pages, approbation leaf by Rabbi Moses Cohen d'Azevedo in Spanish and Hebrew; Hebrew, English and Spanish index of the chapters and erratas; preface to the reader in Spanish and English; contemporary mottled panelled calf gilt, spine gilt in compartments with red morocco label; edge of first two title pages browned and chipped, slight worming to a few other leaves, not affecting text. [26], 183, [1] pp.

Vinograd, London 75; Alston XIV, 197; ESTC T168924; Roth B15:40; Not in Vancil or Zaubmuller.

8. [BOARD GAME]. The New and Fashionable Game of the Jew. London, J. Wallis, June 16, 1807.

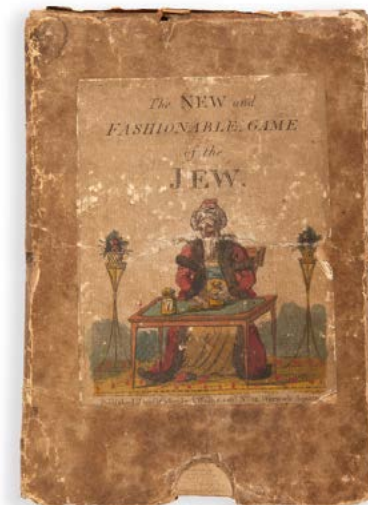
£2500 [ref: I07045]

EXTREMELY SCARCE ANTI-SEMITIC BOARD GAME MADE IN GEORGIAN BRITAIN.

'The New and Fashionable Game of the Jew' was published by the London printer and specialist in games, John Wallis Snr of 13 Warwick Square, on June 16, 1807. The aim of the game was simple - collect as many counters as possible like the Jewish banker pictured in the centre of the board with his money bags. The composer and games collector Stephen Sondheim, who owns a copy, described it as a game that 'taught kids to be anti-semitic'.

John Wallis Senior (1745-1818) was a London board game publisher, bookseller and a cartographer. Wallis studied mapmaking under the stationer William Johnson and worked as his apprentice before founding his first print house 'Wallis and Stonehouse', bankrupted two years later, in 1778. Soon after Wallis established his new business, focusing on board games, puzzles and children's books. In his advertising ephemera issued circa 1812, Wallis falsely claimed to have invented the puzzle map (while in fact that, this invention can be attributed to either the publisher John Bowels or the cartographer John Spilsbury).

Engraved sheet, with hand-coloured central image, mounted in 12 sections, laid on linen, housed in a cardboard slipcase, with a hand-coloured illustration to pastedown; 48 x 42 cm (unfolded), 19 x 14 cm (case size); case edges rubbed, game sheet stained on the top right corner.



ANGLO-JEWISH HISTORY

9. [MOCATTA FAMILY]. Indentures. An interesting collection of deeds, agreements, and amendments relating to the copartnership of the Mocatta and Goldsmid families. [London], 1787-1822.

£17,500 [ref: 107627]

A fascinating insight into the business dealings of two of London's most prominent Jewish families. Arriving in England towards the end of the seventeenth century, the Mocattas quickly established a reputation as pre-eminent bullion dealers and stockbrokers, earning in 1710 one of the prized twelve licenses permitting 'Jew brokers' to do business on the royal exchange.

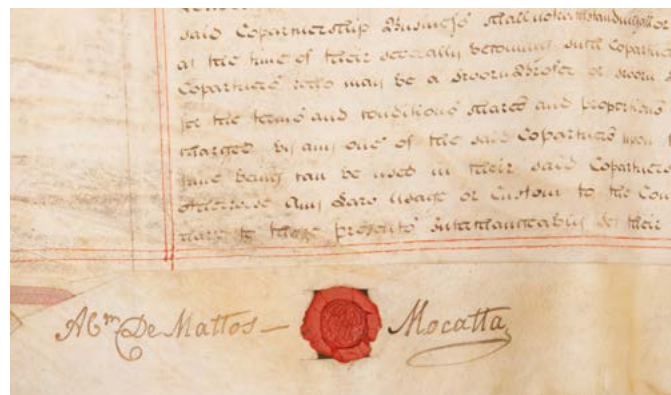
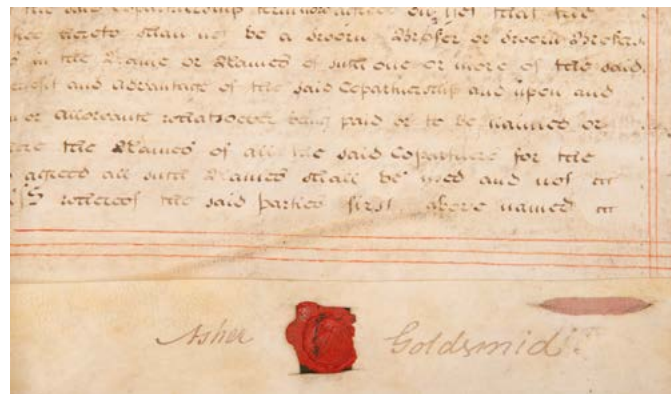
The collection mostly relates to the fourth-generation member Abraham Mocatta (1730-1800), who as exclusive broker in precious metals to the Bank of England played an important role in the recoinage of gold guineas between 1773-1777. Soon afterwards he entered into partnership with Asher Goldsmid, scion of the Ashkenazi family that arrived in England in 1763. Their brokerage in 'public stocks and securities gold silver diamonds and... other precious metals' was very successful, surviving independently for 287 years before finally merging with Hambros Bank in 1957. The Mocatta name itself lived on in ScotiaMocatta, a trading division of The Bank of Nova Scotia, until it too was dissolved in 2019.

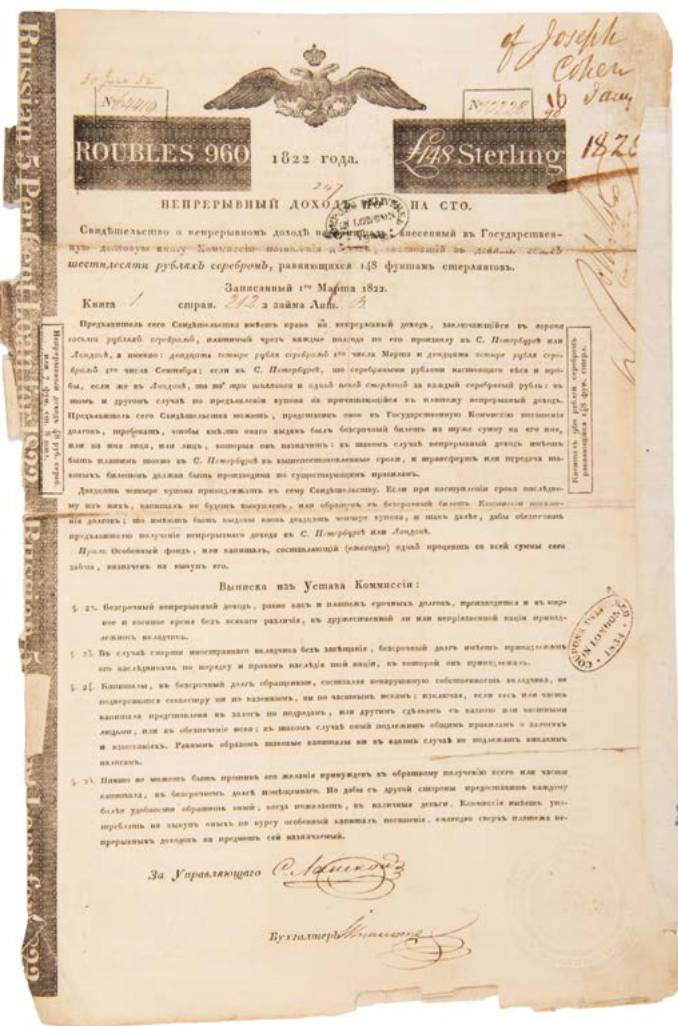
Asher's son, Sir Isaac Lyon Goldsmid (1778-1859), was a leading figure in the Jewish emancipation movement and in 1841 became the first British Jew to be awarded a hereditary title.

Seven documents containing multiple vellum sheets (approx. 53 x 68 cm), occasional holes and light wear; (1) articles of copartnership for Abraham Mocatta and Asher Goldsmid dated 12th April 1787; (2) agreement dated 4th April 1791 appointing Abraham's son Moses Mocatta an agent of the copartnership; (3) articles dated 31st December

1792 appointing Moses a copartner; (4) articles dated 2nd September 1793 appointing Abraham's son Jacob Mocatta an agent; (5) articles appointing Jacob and Asher's son Isaac Lyon Goldsmid copartners dated 31st March 1800; (6) grant by letters patent of an equity of redemption dated 18th April 1812; and (7) deed between B.A. Goldmschmidt & Co. and their creditors dated 28th August 1826.

Hyamson (Jewish Historical Society of England), 1951-52; Wolton (Goldsmiths' Review), 1988-9.





SIGNED BY NATHAN MAYER ROTHSCHILD & JOSEPH COHEN

10. [RUSSIAN EMPIRE]. Russian Empire Loan Bond signed by Nathan Mayer Rothschild and Talon. Imperial Commission of the Sinking-Fund, 1822.

£2500 [ref: 107131]

RUSSIAN EMPIRE FIVE PERCENT ANNUITY BOND PAID IN LONDON.

Nathan Mayer Rothschild (1777-1836), Baron de Rothschild, was an English-German businessman and financier, one of the four brothers from the second generation of the Rothschild banking dynasty, which was to become N. M. Rothschild & Sons. He was the first man of Jewish faith to be admitted to the House of Lords. A Freemason, in the aftermath of the Abolition of Slavery Act (1833) and the Slave Compensation Act (1837), Rothschild and his business partner Moses Montefiore loaned the British Government £15 million (worth £1.51 billion in 2022) with interest which was subsequently paid off by the British taxpayers (ending in 2015). The money was used to compensate the slave owners of the British Empire after the Slave Trade had been abolished. In 1875 Nathan Mayer's eldest son, Lionel Nathan Rothschild (1808-1879), who succeeded his father as manager of their London banking branch, financed the British government's purchase of a controlling interest in the Suez Canal.

The Bond is printed in Russian on its front and in both English and French on the back. It is initiated by the Russian Minister of Finance at St. Petersburg, and provided for a perpetual annuity of 3360 Roubles or £518 on the investor's money. The crowned two-headed Imperial Russian eagle sits at the top of the first page and the document also includes various official stamps and seals, with the embossed seal at lower right reading: 'RUSSIAN LOAN 1822 CONTRACTED BY - N. M. ROTHSCHILD'.

The unused bond interest payment talon is for £148, quite a large sum at the time. Alexander I (1777-1825, reign in the years 1801-1825) was on the Russian throne and St.



Petersburg was considered to be an important social and artistic centre of Europe.

This Russian bond from 1822 is widely recognised as the first Eurobond. Issued by the Rothschild banking dynasty in London, Frankfurt, Paris and Vienna, the bond promised payment in European currencies, as well as in Russian Rubles. Perhaps more importantly, dividends could be claimed in any of the above cities - effectively protecting the bondholder from the effects of a continental war, if they were forced to flee their country. The unlucky bondholders who remained in Russia after the Revolution of 1917 most likely lost all their investments.

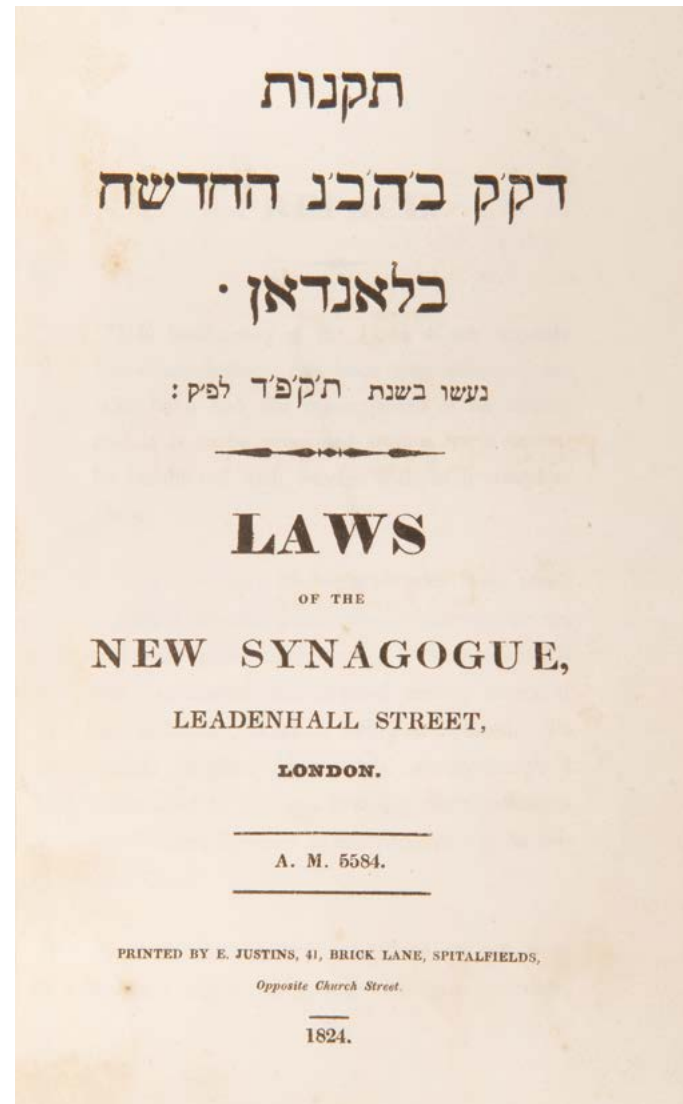
Two printed paper sheets (36 x 24.4 cm; 20.8 x 4.2 cm), printed on both sides; signatures of Nathan Mayer Rothschild and Joseph Cohen; marginal tears and cracks along the fold lines; blind-stamp of N. M. Rothschild.

11. [SOLOMON, Abraham]. Laws of the New Synagogue, Leadenhall Street, London. London, E. Justins (printer), 1824.

£950 [ref: 107129]

Scarce first edition of this book of laws and regulations of the New Synagogue of Leadenhall Street, founded in 1762. Includes a special section on the election and duties of the Gabaim.

First edition, 8vo; modern half-calf marbled boards, spin gilt in compartments, some damp-staining to leaves, Hebrew half-title, text in English and Hebrew. 12, 152, 66 pp.





THE FATHER OF THE MODERN CIRCUS

12. DECASTRO, J[acob]; HUMPHRYS, R. (editor).
The Memoirs of J. Decastro, Comedian. London, Sherwood,
Jones, & Co., 1824.

£900 [ref: 107297]

This first edition from 1824 offers the memoirs of an early nineteenth-century circus comedian, with an overview of the life of Philip Astley, the 'father of the modern circus'.

Jacob Decastro (also spelled De Castro, 1758–1824) was an English comedian and Sephardi Jew, who started out as a mimic in traditional Purim plays. In 1786 he joined Philip Astley in a troupe known as 'Astley's Jews', later becoming manager of the Royal Theatre. He worked with Astley from 1786 until Astley's death in 1814.

Provenance: John Davis Parsons Jr. (bookplate to front pastedown).

First edition, 8vo; portrait frontispiece of Decastro, numerous plates throughout, 2 folding plates (birth certificate and circus scene), 2 short closed tears to circus plate facing p.44, some light offsetting, scattered light foxing; contemporary calf, gilt letting to spine, spine gilt in compartments, top edge gilt, others uncut, boards detached but present, corners slightly rubbed, marbled endpapers.

A. Rubens, Anglo-Jewish Portraits, 20f.

FAMILY ASSOCIATION COPY

13. LINDO, Abigail. **A Hebrew and English, and English and Hebrew Vocabulary; (Alphabetically arranged.)** London, H. Abrahams (printer), 1842.

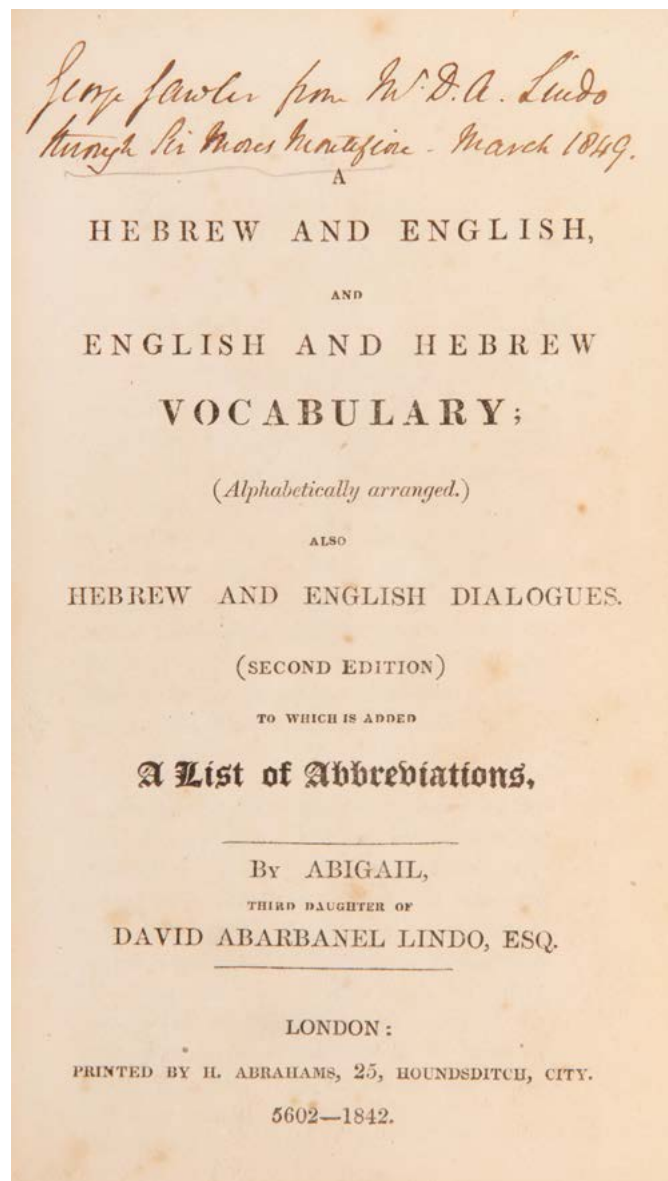
£1250 [ref: 107102]

Extremely scarce. With a fine inscription from the author's father, in the hand of her uncle: 'George Gawler from Mr D. A. Lindo through Sir Moses Montefiore March 1849'.

Abigail Lindo (1803-1848) was a cousin of Sir Moses Montefiore and the third daughter of David Abarbanel Lindo, Esq. She was the first British Jew to compile a Hebrew-English dictionary, and as such was considered to be the only woman to have made a significant contribution to philology in the nineteenth century. The first edition of her 'Hebrew and English Vocabulary' was published in 1837, however *A Hebrew and English Dictionary with roots and abbreviations* was not published until 1948. A talented philologist, at a time when women's scholarship was not recognised, nor encouraged, she was tutored in Hebrew by her uncle, the scholar Moses Mocatta. Her vocabulary became highly regarded in the Jewish community and was recommended for use in the Hebrew schools.

Provenance: Lieut.-Col. George Gawler, 1795-1869 (gift inscription).

Second edition, 12mo (19 x 11 cm); contemporary gift inscription in sepia ink to upper margin of title, dated 'March 1849'; original brown cloth boards, rubbed, front end leaf partially detached, held by gentle tape repair, ink staining, notes and pencil scribbles to some pages. 278 pp.



PRESENTATION COPY SIGNED BY THE AUTHOR

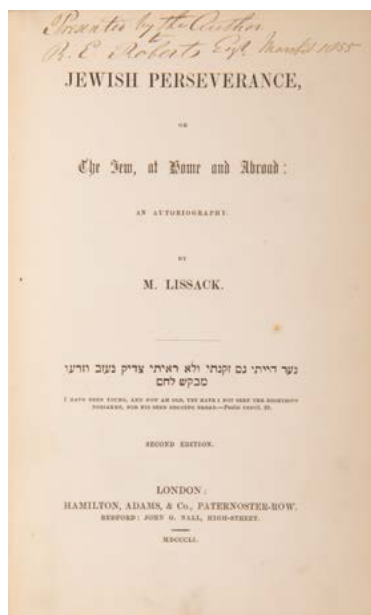
14. LISSACK, M[orris]. *Jewish Perseverance, or The Jew, at Home and Abroad: an Autobiography.* London, Hamilton, Adams, & Co., 1851.

£400 [ref: 107119]

Morris Lissack (1814-1895) was a Jewish-English author and communal worker. Born in Prussia he emigrated to England in 1835, and in 1839 settled as a 'teacher of languages and dealer in jewelry' at Bedford, where he lived for nearly a half-century. He became a trustee of the Harpur Charity, Bedford, and took advantage of his position to secure concessions in favour of Jewish pupils. He was also an active worker in the cause of Jewish emancipation.

Provenance: R. E. Roberts (author's presentation inscription).

Second edition, 8vo; presentation copy signed by the author; original publishers blind-tooled boards with gilt illustration to front, spine chipped, pages clean, with a few small marginal tears. [3], ii-xvi, 256, 4 pp.

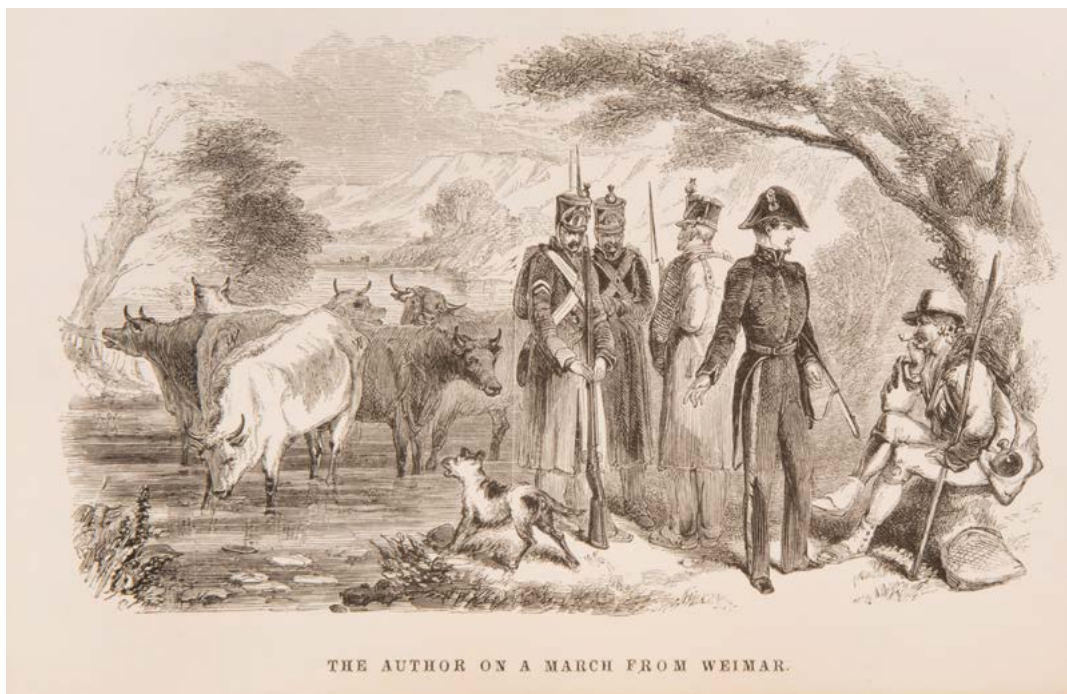


15. MILLS, John. *The British Jews.* London, Houlston & Stoneman, 1853.

£600 [ref: 107135]

John Mills (1812–1873) was a Welsh author and Calvinistic Methodist minister. In 1846 he went to London to act as a missionary to the Jews on behalf of the Welsh Calvinistic Methodists. He subsequently visited Palestine in 1855 and 1859 in order to better equip himself for this work. In his own words he had 'more than ordinary interest in Jewish affairs; and has had greater intercourse with British Jews than, probably, any other minister in the United Kingdom. Scarce.

First edition, 8vo; synagogue interior illustration to frontispiece; original publishers' cloth, embossed, with gilt title to spine, stained and faded; pages crisp and clean. 413 pp.



16. ZIMMERMAN, Godfrey. *Autobiography of Godfrey Zimmerman, formerly in the Commissariat Department of the army under Napoleon.* London, Alexander Durlacher, 1852.

£800 [ref: 107647]

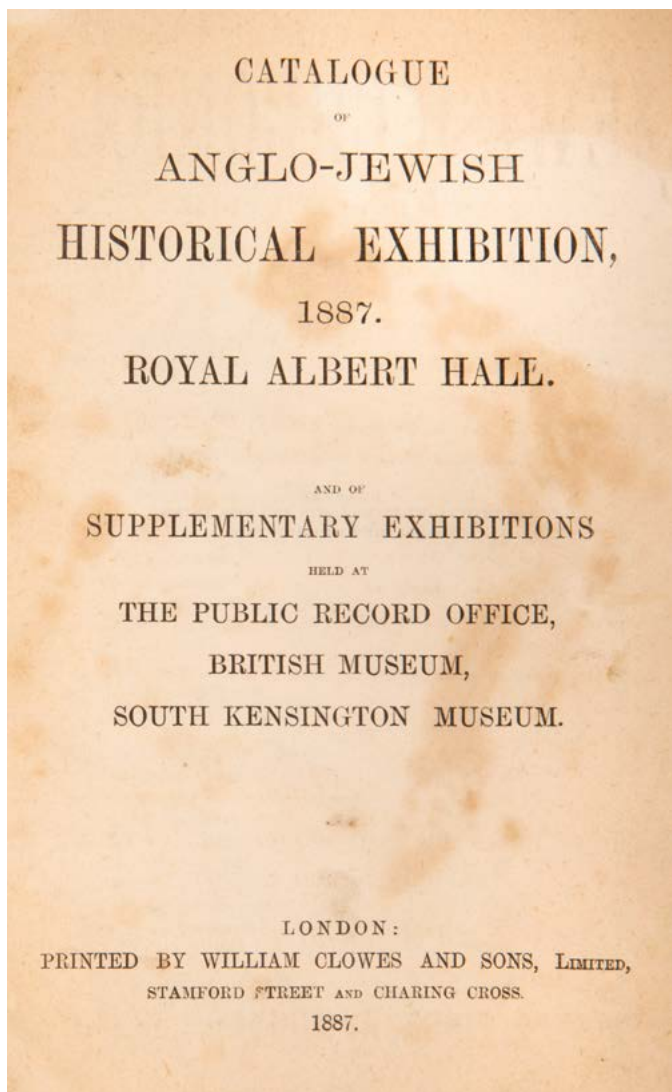
SCARCE AUTOBIOGRAPHY, WITH THE LIST OF SUBSCRIBERS. FROM THE LIBRARY OF ALFRED RUBENS.

Godfrey Zimmerman (1788-1866) born into a poor family of a Jewish-German butcher. Aged 13 he sets out on a journey which takes him from butcher's assistant to becoming "commissaire of the butcher department" for Napoleon's army. In that role he follows Napoleon in his conquests around Europe, providing 'behind the scenes' view of the army and its battles, until being taken prisoner by Cossacks, at which point his life takes an even more unexpected turn.

Alfred Rubens (1903–1998) was a historian and an avid collector of Jewish-interest prints. A London surveyor and estate agent by profession, at an early stage he began to collect engravings of Jewish interest with his work 'Anglo-Jewish Portraits' (1935) being based on his collections. He later published a similar work of wider scope, 'A Jewish Iconography' (1954; rev. ed. 1981) containing engravings of scenes of Jewish life and continental engraved portraits. This was followed by his 'History of Jewish Costume' (1967). Rubens served as the chairman of the London Jewish Museum (1958-1983) and was president of the Jewish Historical Society of England (1956–58).

Provenance: Alfred Rubens (1903–1998), English collector and historian (bookplate).

First edition, 8vo; publisher's red cloth boards, gilt, spine edges and corners rubbed, edges gilt; illuminated frontispiece, previous owner's bookplate to front pastedown, xvi, 126 pp.



17. JACOBS, Joseph & WOLF, Lucien (compilers). Catalogue of Anglo-Jewish Historical Exhibition, 1887. Royal Albert Hall. And of Supplementary Exhibitions held at the Public Record Office, British Museum, South Kensington Museum. London, William Clowes and Sons, 1887.

£2750 [ref: 107161]

Catalogue of the Anglo-Jewish Historical Exhibition which was held at the Royal Albert Hall, London, from April to June, 1887. The exhibits included many antiquarian remains illustrating the history of the Jews in England, together with a collection of objects of ecclesiastical art and miscellaneous Jewish antiquities. The idea of the exhibition originated by Isidore Spielmann, an engineer, who enlisted the co-operation of a large number of English antiques dealers and collectors. Frederic David Mocatta, a Jewish-English financier and philanthropist served as the president of the exhibition. Spielmann served as an honorary secretary on the exhibition committee and later - as president of the Jewish Historical Society of England, from 1902 to 1904.

Joseph Jacobs (1854–1916) was a British-Jewish historian, folklorist, writer and scholar. He was a notable collector and publisher of English folklore and was considered one of the most notable experts on the subject. He was also a researcher of Jewish history and ethnology and had written and edited numerous works on these subjects. In 1900 he was invited to the US to serve as the revising editor for 'The Jewish Encyclopedia' to which he also contributed many articles on anthropology and Anglo-Jewish history.

First edition, 8vo; 3 full-page illustrations, leaves evenly toned, short closed tears to pp. 85-90, stains to title, scattered light foxing; later brown cloth boards, slightly marked, corners and spine ends slightly rubbed, speckled edges; xxvi, 178 pp.

18. JACOBS, Joseph. *Studies in Jewish Statistics, Social, Vital and Anthropometric*. London, David Nutt, 1891.

£375 [ref: 107149]

In the 1880s Jacobs studied anthropology at the Statistical Laboratory at University College London under Sir Francis Galton. This work made his reputation as the first proponent of what was then known as the 'Jewish race science'.

'The following studies began in an attempt to get reliable data about the Jews of Europe when the anti-Semitic movement was at its height. In going through the literature of the subject, of which I have published a bibliography ("The Jewish Question, 1875-1885," Trübner), I was struck by the paucity of trustworthy evidence, both among Jews and their opponents. The subject once entered upon, I got interested in it, apart from its polemical bearings, and I collected at the time (1882-3) a mass of materials of all kinds. Some of these I utilized in the following studies, which appeared in the Jewish Chronicle of 1882-5, and in the Journal of the Anthropological Institute from 1885 to 1889. The latter part of the paper on Vital Statistics appears here for the first time. As they were printed, a number of "off-prints" were made of them, and they are now collected together. Fragmentary as they are, these contain a larger quantity of statistical material than is elsewhere available.' (Joseph Jacobs, extract from the Preface).

First edition, 8vo; presentation copy inscribed by the author; double-page frontispiece, one full-page plate, one folding plate, leaves slightly toned; publisher's brown cloth, gilt lettering to spine and upper cover, covers ruled in black, spine slightly faded, corners slightly rubbed, blue endpapers; [8], 59, [1], 88 pp. with frontispiece photo-illustration and two charts, one of which folding.



INFAMOUS ARKELL MAP WITH THE ACCOMPANYING BOOK

19. RUSSELL, C. & LEWIS, H. S. *The Jew in London. A Study of Racial Character and Present-Day Conditions.* New York, Thomas Y. Crowell & Co., 1901.

£5000 [ref: 99259]

FIRST AMERICAN EDITION (THE FIRST BRITISH EDITION WAS PUBLISHED IN LONDON IN THE PREVIOUS YEAR).

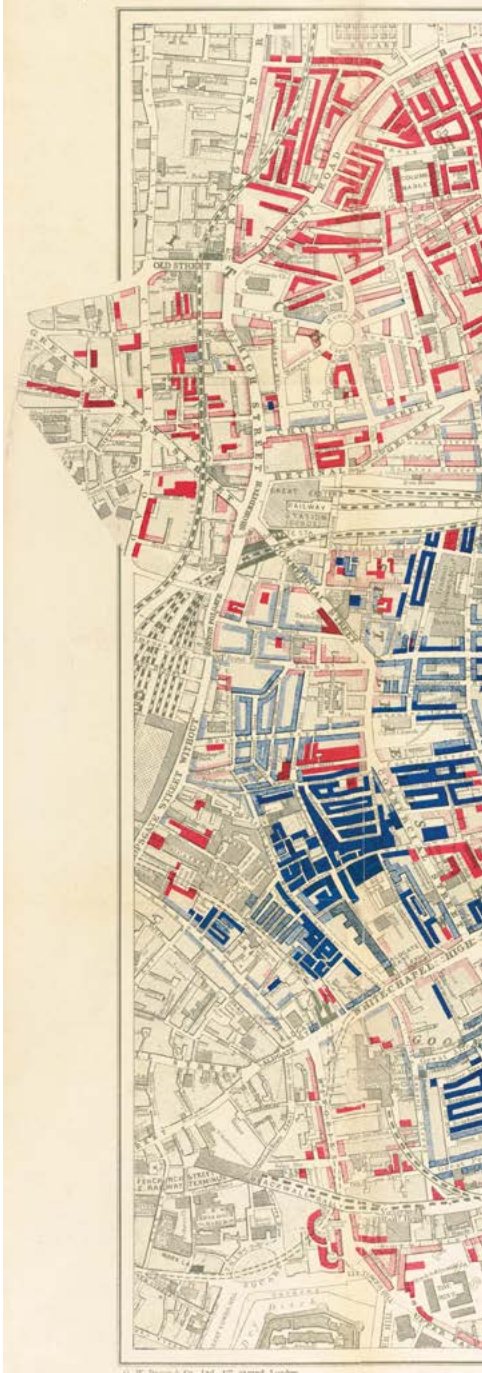
The infamous Arkell map of the Jewish population in the East End of London with the accompanying book by Charles Russell and Harry Samuel Lewis. George Edward Arkell (1857-1926) was the cartographer responsible for the production of Charles Booth's famous poverty maps of London, which were used as the basis for the map offered here, originally produced in 1899. This map may be held up as an example of misleading statistical cartography: there is little doubt that the mapmaker made an effort to emphasise the 'problem' of recent Jewish immigrants from Russia and Eastern Europe.

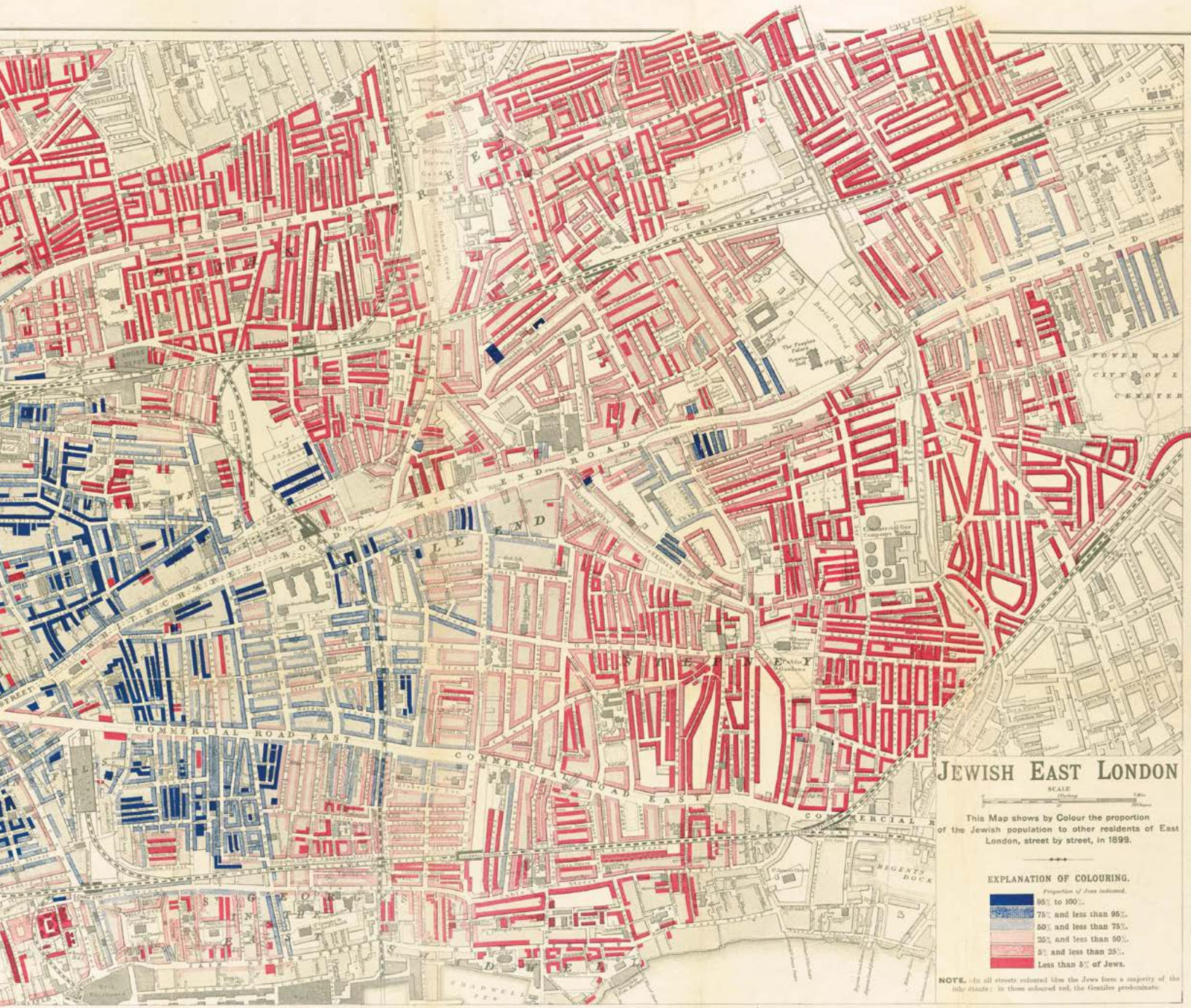
Fleeing the resurgence of pogroms in eastern Europe and the Tsarist persecution in Russia, many Jews had arrived in London in the second half of the 19th century. At that time Britain had no restrictions on immigration and estimates suggest that by 1900 the Jewish population of London's East End had risen to 135,000. In 1905 the Aliens Act was passed, designed specifically to halt Jewish immigration. The dark blue colour on the map indicates an area with a concentration of 95-100% of Jewish population; Arkell used the same dark blue colour in Charles Booth's 'London poverty maps' for areas of 'vicious, semi-criminal poverty'. This implicitly overstates the social and economic condition of the Jewish residents: in the third series of Booth's poverty maps, published just a year later, those same streets shown here with the highest density of Jews were marked as 'poverty and comfort mixed' - the middle level of Booth's categories ranging from 'wealthy' to 'lowest class' (Bryars & Harper, p.25).

Arkell's map may have 'fuelled the racism that led to the passing of the 1905 Aliens Act aimed at reducing Jewish immigration to a trickle. In fact, at the time the overall Jewish presence in Stepney was only 18% and it never seems to have exceeded that percentage' (Barber).

First American edition; large chromolithographic map titled 'Jewish East London', hardbacked and framed, map size: 43.5 x 60 cm; framed size: 63.5 x 80 cm; book: 8vo (19 x 12.5 cm); publisher's blue cloth boards with gilt title to spine, edges slightly rubbed, some marginal chips, light worming and browning to page edges, not affecting text; half-title, title, vii-xlv, [3], A, 2-238 pp.

Barber (London: A History in Maps, 2012), p.236; Bryars & Harper (A History of the 20th Century in 100 Maps, 2014), pp. 22-25.





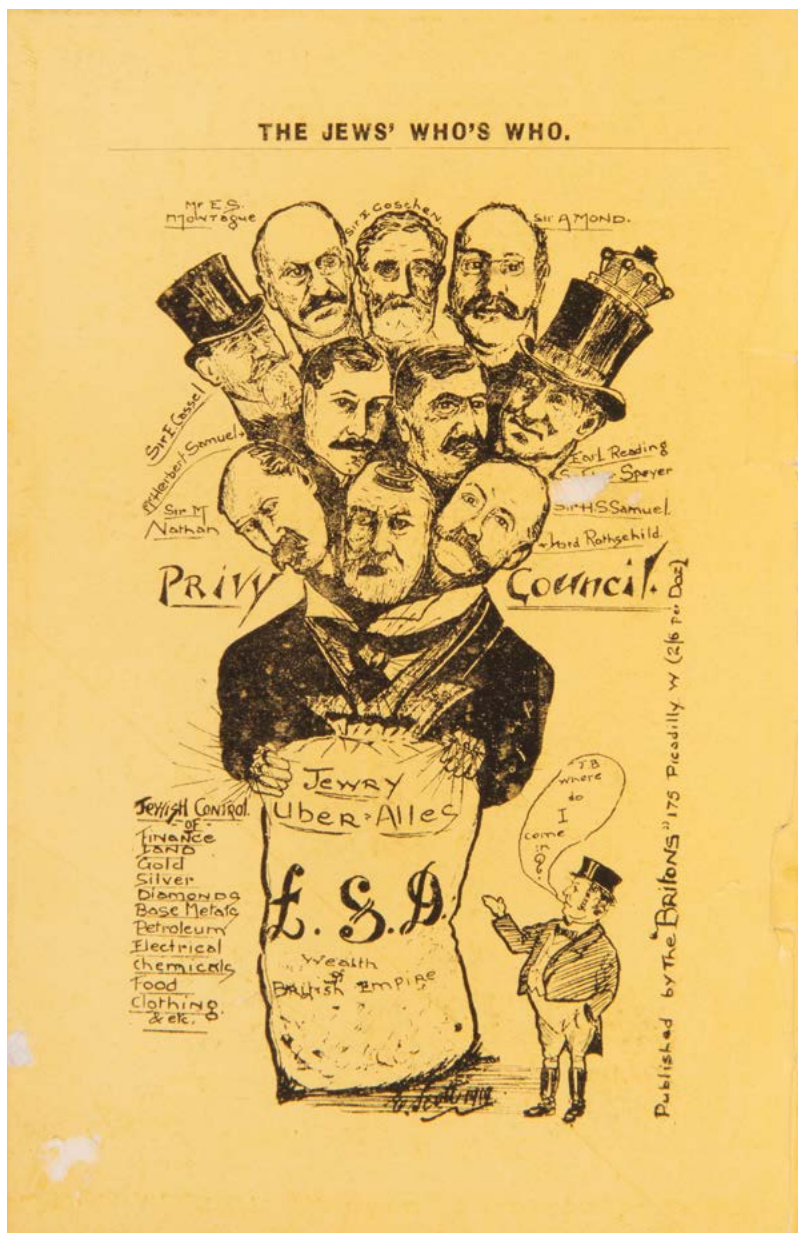
JEWISH EAST LONDON

SCALE
 This Map shows by Colour the proportion of the Jewish population to other residents of East London, street by street, in 1899.

EXPLANATION OF COLOURING.

- Proportion of Jews indicated.
- 95% to 100%.
 - 75% and less than 95%.
 - 60% and less than 75%.
 - 35% and less than 60%.
 - 5% and less than 35%.
 - Less than 5% of Jews.

NOTE.—In all streets coloured blue the Jews form a majority of the total streets; in those coloured red, the Gentiles predominate.



20. BEAMISH, Henry Hamilton (compiler). *The Jews' Who's Who. Israelite Finance. Its Sinister Influence.* London, The Judaic Publishing Co., 1920.

£500 [ref: 107010]

First edition of this especially rare compilation regarding Jewish influence on global politics and economy, mainly promoting as fact that Jews are gaining control over the British economy. It contains a chronological description of 'The Jew Conquest of England', and a list of Jewish economists which includes their supposed income.

Henry Hamilton Beamish (1893-1948) was an Irish-born leading British anti-Semite. He founded 'The Britons' as a propaganda organisation and became involved in local politics on an anti-immigrant platform. Beamish was among the earliest developers of the Madagascar Plan for Jewish deportation to Palestine and claimed to have influenced Adolf Hitler. For a time he served as Vice President of the Imperial Fascist League before settling in Southern Rhodesia, where he was eventually interned for his pro-Nazi sentiments.

First edition; 8vo (19 x 13 cm); ink stamp of seller Beamish on title page, some finger-soiling to p227, otherwise unmarked internally; publisher's red cloth, black lettering to covers and spine, hinges cracked but holding, corners slightly rubbed, pictorial double-page front endpapers, some wear to rear endpapers, otherwise a good copy of a scarce work; 255 pp.

SIGNED

21. RUBENS, Alfred. *A Jewish Iconography* [WITH] *A Jewish Iconography, Supplementary Volume*. London, Nonpareil, 1981-1982.

£750 [ref: 99984]

Alfred Rubens (1903-1998) was Chairman of the Jewish Museum (1958-1983) and an avid collector. In the 1920s, he started to collect prints and drawings of Jewish interest and eventually built up a collection of world importance. When, in 1932, the Jewish Museum was founded in London by Rubens's friend Wilfred S. Samuel, he invited Rubens to join the museum's committee as its expert on prints and drawings. Rubens outlived all other members of that original committee. The museum started with a major purchase of antique ceremonial objects at Christie's and built up a fine collection, illustrating both the ceremonies of Judaism and the social history of the Jewish community in Britain. Exhibits included silver, textiles and furniture from London's former 18th-century synagogues.

During his lifetime Rubens published several works which were based on his extensive collection. He first published the 'Anglo-Jewish Portraits' (1935), followed by a similar work of wider scope, 'A Jewish Iconography' (1954; rev. ed. 1981) which contained engravings of scenes of Jewish life and continental engraved portraits. Later came his 'History of Jewish Costume' (1967).

Revised edition, officially promoted in 1981 as a limited edition of 650 copies (of which only 53 were bound thus), however, on the limitation page of this copy, a calligraphic statement says: FOUR ADDITIONAL SETS OF SHEETS WERE DISCOVERED IN 1986 AND BOUND UP, MAKING A TOTAL OF 264. THIS IS NUMBER 204; 4to, (30 x 22 cm); signed gift inscription by the author to half-title, 2,466 miniature black & white illustrations throughout; original full goatskin gilt by Penine Binding, Halifax; [with] Supplementary Volume, flat signed on the half-title by the Author, some colour and many black & white illustrations; perfect bound with illustrated wrappers; both preserved in the original goatskin solander box, rear upper corner bumped, a little rubbed on extremities, otherwise very good, both volumes the enclosed in a fine state.

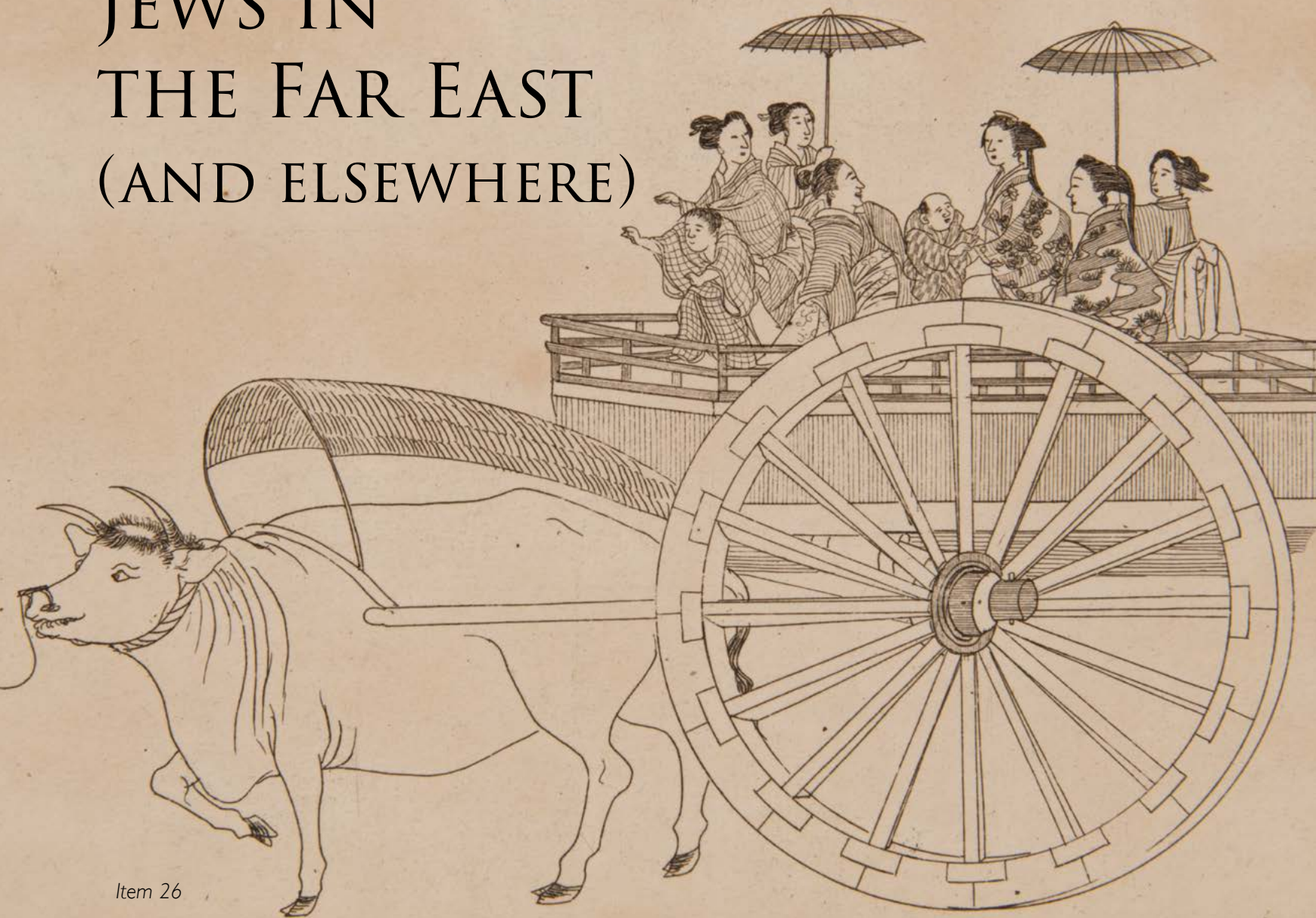


To Hugo and Jackie
from the author
with affection and
esteem
A JEWISH ICONOGRAPHY
Alfred Rubens

SUPPOSED CONVEYANCE OF ISRAELITISH FAMILIES TO JAPAN. CART OF THAT
PERIOD AND LARGE OX

EP. P. 32

JEW
S IN
THE FAR EAST
(AND ELSEWHERE)



22. ADDISON, Lancelot. The present state of the Jews: wherein is contained an exact account of their customs, secular and religious. To which is annexed a summary discourse of the Misna, Talmud, & Gemara. By L. Addison, D.D. one of his Majesties Chaplains in Ordinary; and author of the primitive institution. London, printed by J.C. for William Crooke, at the Green Dragon without Temple-Bar, 1676.

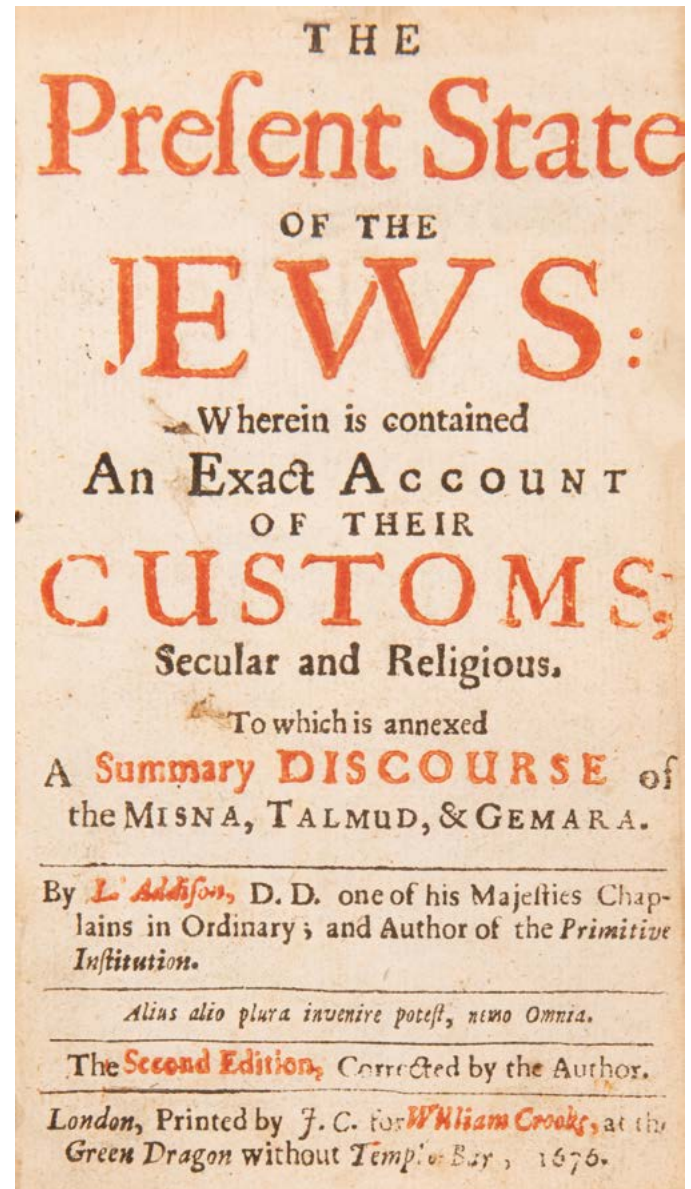
£2500 [ref: 107169]

AN INTERESTING EARLY ACCOUNT OF LIFE AND CUSTOMS OF THE JEWISH COMMUNITY OF THE BARBARY COAST.

Lancelot Addison (1632-1703) was an English author and Church of England clergyman, he was educated at Queens College, Oxford, and worked as a chaplain in Tangier for seven years in the 1660s. Some scholars point out that part of this work largely repeats material found in the English translation of Johannes Buxtorf's 'Synagoga Judaica: The Jewish Synagogue, or, an Historical Narration of the State of the Jewes...' (London, 1657).

Second edition, corrected by the author; 8vo, engraved frontispiece (trimmed close), title-page printed in red and black, contemporary sprinkled calf gilt, morocco lettering piece, rubbed, short splits to joints. [12], 247, [5] pp.

ESTC R9967; Wing A527.



FIRST EDITION

23. [INQUISITION]. *An Impartial Account of many Barbarous Cruelties exercised in the Inquisition in Spain, Portugal, and Italy.* London, Printed, and Sold by the Booksellers in Town and Country, 1738.

£1500 [ref: 107285]

An extremely scarce collection of works on the Inquisition in Spain, Portugal and Italy compiled anonymously from several tracts popular at the time, including Isaac Martin's 'Trial and Sufferings' (first published in 1723), the

'Prosecution of the famous Molinos' (a narrative account of the Spanish quietist's trial in 1687), and William Lithgow's 'Travels and Sufferings' (relaying the author's seizure and imprisonment in Malaga in 1620).

The work can be placed in the tradition of Protestant martyrologies dating back to Foxe's 'Actes and Monuments', which sought to discredit the prosecution of heresy by the Catholic Church: 'Since Persecution, and the very Methods now in Use among some Christians, for propagating and defending their Religion, were in these first Ages, so destructive



of, and apparently opposite to the Gospel of Jesus Christ, we may justly wonder how they have been introduced into any Church, calling her self by his Name' (p.vii).

The work is illustrated with five engraved plates, two of which are signed 'Hulett' — probably the James Hulett (d.1671) known for his later portraits of Essex and Lord Fairfax in Francis Peck's 'Memoirs of the Life and Actions of Oliver Cromwell' (1740).

ESTC records just four copies of this work, three in the British Isles (London Library, National Library of Scotland, and Lincoln College, Oxford) and one in North America (Pennsylvania State University).

Provenance: William Barrett (ownership inscription).

First edition, 8vo (17.5 x 11 cm); five engraved full-page plates including frontispiece, woodcut headpieces, tailpieces and initials, ownership inscription in pen to front free endpaper, leaves slightly toned, hinges cracked but holding, occasional minor tears, lacking final few ff.; vellum-backed marbled boards, MS spine, corners slightly rubbed; x, 11-416 pp.

ESTC N16844.

24. GRÉGOIRE, Henri. An essay on the physical, moral, and political reformation of the Jews; A work crowned by the Royal Society of Arts and Sciences at Metz. By the Abbe Gregoire, a member of that society. Translated from the French. London, printed for C. Forster, Poultry; and sold by J. Stockdale, Piccadilly, and G. Mudie, Edinburgh, [1791].

£650 [ref: 107196]

First published in 1789 as 'Essai sur la regeneration physique, morale et politique des Juifs'.

Henri Jean-Baptiste Grégoire (1750-1831, a.k.a. the Abbé Grégoire) was a French Catholic priest, Constitutional bishop of Blois and a revolutionary leader. He was an ardent slavery abolitionist, supporter of universal suffrage and was considered friend of the Jews.

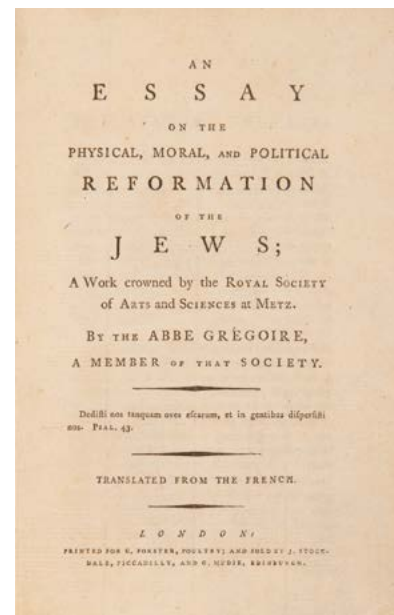
Grégoire argued that in the French society, the supposed degeneracy of Jews was not inherent, but rather a result of their circumstances, namely: the way they had been treated, their persecution by Christians, and their ridiculous religious teachings. Grégoire believed the Jews could be reformed and become an integral part of mainstream society.

James Whatman the Elder (1702-1759) was the inventor of wove paper used for high quality printing, calligraphy, and art purposes. His son, also James Whatman (1741-1798), continued his father's work making further developments. The bookplate in this book is of James Whatman Junior.

Provenance: James Whatman, paper maker (bookplate).

First English edition, 8vo; 19th-century violet cloth, slightly faded, amateur yellow paper label to spine lettered in ink. viii, 288 pp.

ESTC N31258.



WITH MAP

25. SMITH, George. The Jews at K'ae-Fung-Foo: Being a Narrative of a Mission of Inquiry, to the Jewish Synagogue at K'ae-Fung-Foo, on Behalf of the London Society for Promoting Christianity Among Jews. Shanghai, London Missionary Society Press, 1851.

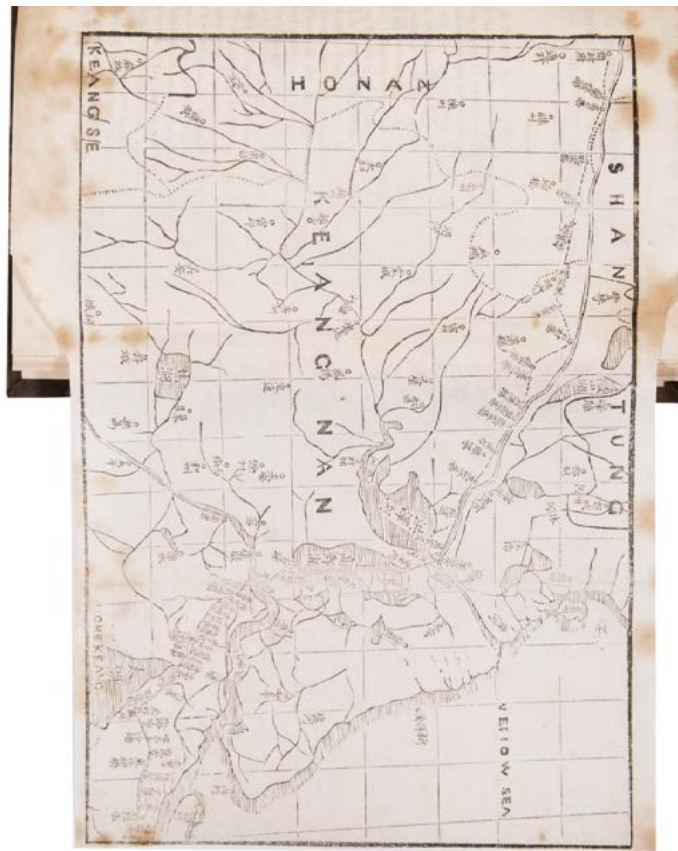
£5000 [ref: 107124]

A VERY SCARCE WORK, WITH AN INTRODUCTION BY THE RIGHT REV. GEORGE SMITH, D.D. LORD BISHOP OF VICTORIA (HONG KONG), WHICH SKETCHES OUT WESTERN KNOWLEDGE OF THE CHINESE JEWS, WHOSE PRESENCE WAS FIRST NOTED BY MATTEO RICCI.

In 1850 two Chinese Christians travelled to K'ae-Fung-Foo following an appeal to the British Consul at Amoy and found the small Jewish community in very impoverished circumstances. There had been no Rabbi in the community for fifty years, and their understanding of Hebrew had been lost: 'During the past 40 or 50 years our religion has been but imperfectly transmitted, and although its religious writings still exists, there is none who understands as much as one word of them... It has been our desire to repair the synagogue, and again to procure ministers to serve in it; but poverty prevented us'.

It was assumed that this Jewish community originated in Persia in the tenth century, and on a second journey the Hebrew manuscripts from the synagogue, which was built in 1163, were purchased and brought to W. H. Medhurst in Shanghai. Some of the manuscripts were to sent to the London Society for Promoting Christianity Among Jews, whilst several of the manuscripts were given to the Canton office of Sassoon & Co. and remained in the celebrated Sassoon Collection for decades. Two other manuscripts ended up in the collection of the Hebrew Union College in Cincinnati. For further information see J. Preuss, 'The Chinese Jews of Kaifeng-Fu', Tel Aviv, 1961.

8vo; folding wood-block map; modern half-calf binding with gilt title to spine, small holes and old tape repair to title and p.1, old ink notes to p.57; lacking 2 ll. (pp. 79-82); staining to some pages; text in English, Chinese and occasional Hebrew. xii, 78 pp.



大
明
正
德

七年
孟秋
甲子
重建
李高
趙金
艾張
石公

THE RECORD OF THE TEMPLE,
ERECTED IN HONOUR OF
ETERNAL REASON AND THE SACRED WRITINGS.

It has been said, that the sacred writings are for the purpose of embodying Eternal Reason,* and that Eternal Reason is for the purpose of communicating the sacred writings. What is Eternal Reason? The principle which is in daily use and constant practice; and which has been generally followed out by men of ancient and modern times. It is present in every thing, and the same in all seasons; in fact, there is no place in which Eternal Reason does not reside. But Eternal Reason without the sacred writings cannot be preserved; and the sacred writings without Eternal Reason cannot be carried out into action; for men get into confusion, and do not know whither they are going, until they are carried away by foolish schemes and strange devices; hence the doctrines of the Sages have been handed in the six classics, in order to convey the knowledge to future generations, and to extend its benefits to the most distant period.

With respect to 一賜樂業教 Yih sze lö nēē keaou,

* The word in the original 道 Taou, corresponds to the *Logos* of the Greeks, and is used in this and the following inscription, as if with reference to some exalted being, equal to Heaven (God). The Jews about the time of the destruction of Jerusalem, had very exalted notions of the *Memrai Jah*, the word of the Lord, of which we think we can discover traces in these inscriptions. See Smith's *Scripture Testimony*, vol. 1, page 517, 529.

積陰德忍小忿成大業戒飭勸勉之意寓于斯焉嗚乎是經也日用常行之道所著者有如斯所以天命率性由此而全修道之教由此而入仁義禮智之德由此而存若夫塑之以像態繪之以形色者徒事虛文驚眩耳目此則異端之說彼固不足尚也然而尊崇于經者其知所本歟道經相傳有自來矣自開闢以來祖師阿訖傳之阿無羅漢阿羅傳之以思哈茲哈茲傳之雅呵厥勿厥勿傳之十二宗派宗派傳之乜攝乜攝傳之阿呵聯呵聯傳之月束窩束窩傳之藹子喇于是聖教始傳猶太國之字始明是凡業是教者其惟以善為師以惡為戒朝夕惕勵誠意修身齋戒節日飲食可叵于經是務而是式尊奉而崇信焉則天休滋至理惠罔愆人人有德善之稱家家遂俯育之樂如此則庶于祖教無所負而尊崇之禮無少忒矣刻石于寺垂示永久俾我後人其慎念之哉

26. MCLEOD, N[orman] (compiler). *Illustrations to the Epitome of the Ancient History of Japan, including illustrations to Guide Book. Kiyoto, 1878.*

£1500 [ref: 106975]

A CURIOUS AND SCARCE VOLUME IN WHICH THE AUTHOR SEEKS TO PROVE A JEWISH ORIGIN FOR THE JAPANESE. ELABORATELY ILLUSTRATED.

'The illustrations include specimens of the ethnology of the different races in Japan, and their special belongings, Shinto

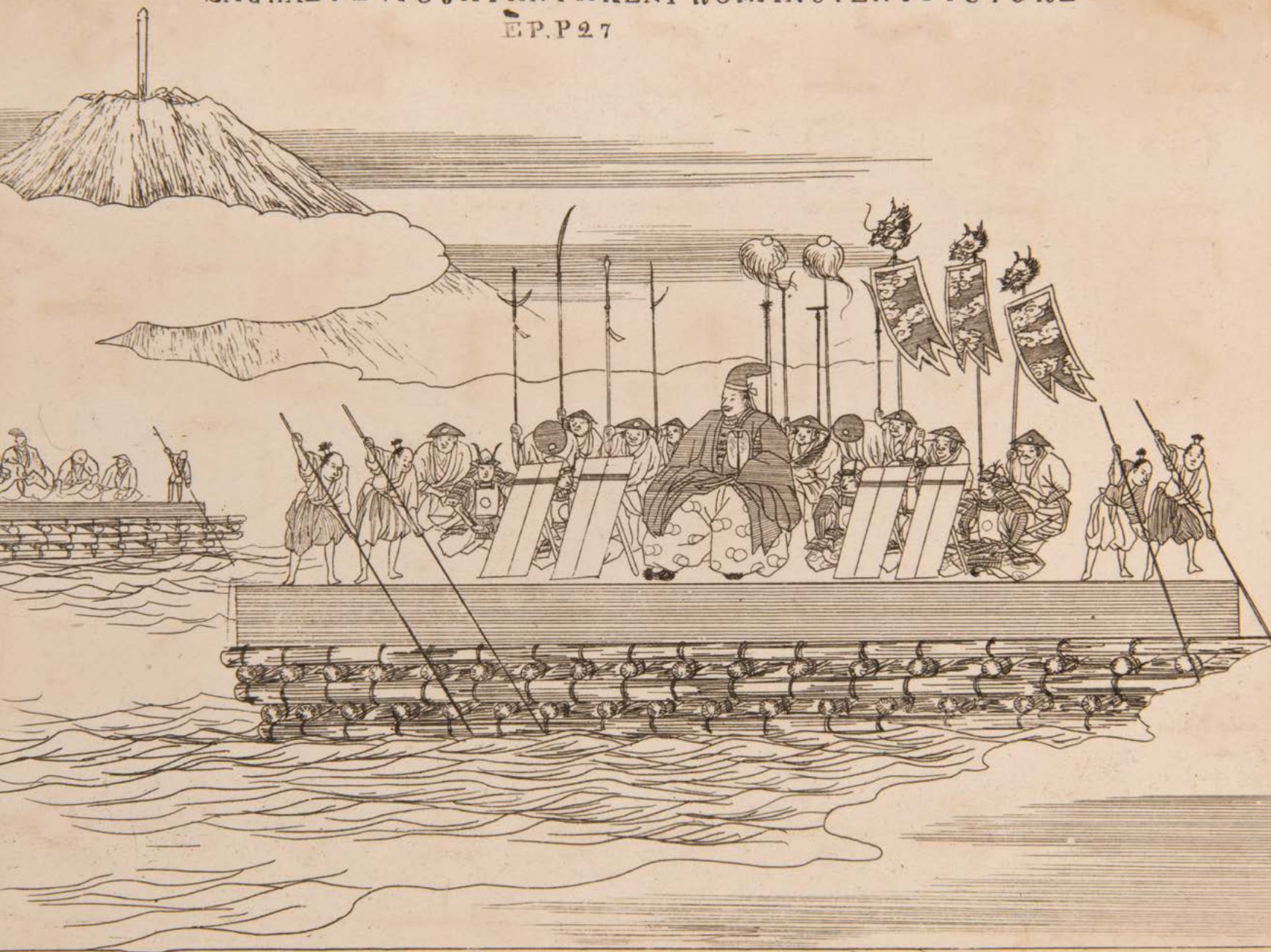
and Buddhist pictures, legends and illustrated proofs of the descent of part of the Japanese race from lost Israel.'

Second edition; oblong 8vo (18.5 x 28 cm); 82 black and white engravings, many printed recto and verso, 4 pages of introductory text printed on 3 leaves, single printed contents leaf at end, some light offsetting, occasional marginal annotations in pencil, some edges trimmed; modern black half morocco over green boards, green label with gilt lettering to upper cover, a fine copy.



SUPPOSED RAFTS ISRAELITES CROSSED ON VIA
SAGHALIEN TO JAPAN TAKEN FROM ANCIENT PICTURE

EP. P 27





27. EZRA, N. E. B. (editor). *Israel's Messenger. A Jewish Paper Devoted to the Interests of Jews and Judaism in the Far East.* Vols. III, IV, VI, VII, VIII, IX, X, XI, XXIV-XXXII. Shanghai, *The Shanghai Times* (printer), 1906-1936.

£3500 [ref: 88760]

A COLLECTION OF ISSUES OF THE OFFICIAL PERIODICAL BY THE SHANGHAI ZIONIST FEDERATION.

The 'Israel's Messenger' was established in 1904 by a 'Baghdadi Jew', Nissim Elias Benjamin Ezra (1883–1936). Ezra was a publisher and a Zionist who'd founded the Shanghai Zionist Federation a year prior, and had served as the editor-in-chief of the newspaper for more than 30 years until his death in 1936.

'Israel's Messenger' was the largest and oldest Shanghai Jewish community newspaper and the world's first Zionist publication. It ran from 1904 to 1941. Its goal was to inform its readers of global affairs and of the affairs of the Jewish communities in China, Hong Kong, Manila, Singapore and elsewhere. It covered various subjects, such as the Jewish religion, Shanghai Jewish welfare organisations, local business activities, relations with the Jewish communities in Baghdad, India and the Holy Land, and of course, social gossip.

An important source of knowledge about the Shanghai Jewish community which opens a unique window into a fascinating period of life in China at the turn of the twentieth century.

5 vols, small folio; issue numbers not consecutive, several lacking or duplicated; variously worn, few tears and cut-outs, some loose leaves; modern boards, loose; text in English.

Very few outside those who are intimately in touch with the School, have any knowledge of its doings or the place it occupies in the life of the community. It is only on isolated occasions, such as the last distribution of prizes, when the school appears on their plane, that people realize its importance and appreciate the solid work accomplished by it but, unfortunately the admiration and enthusiasm evoked are a least momentary and more often than not, come away before they are ever translated into action. The sight of such a large number of boys and girls, of all ages, eager to learn and clamorous for light, cannot fail to excite the interest, if it does not elicit the sympathy, of the most casual observer.

Cheaper though its career has been, the institution has already acquired a tradition of its own. Inasmuch as it is not only to educate the children, but to mould their characters and shape their future careers, it must, of necessity, have a foremost claim on the sympathy and consideration of the community. Within the four walls of this unpretentious and much-admired building, the characters of hundreds of children have been formed and their destinies shaped. Their subsequent careers bear eloquent testimony to the excellent work so silently and unostentatiously carried on.

The influence it thus exercises on the life of the community cannot be gained and its return bare justice is what is asked for. As a vital necessity for the continuation of the School a new building of appropriate design and construction will, moreover, extend its utility, and by helping to raise its standard and heighten its prestige, which it will unquestionably do, all the prejudices, unmerited to some extent, which at present cling so fast to it, will be speedily eradicated, and there should be no hesitation left on the part of all parents to send their children to receive their education there, to the delight of many of its well-wishers who will see in it, the consummation of a desire so long cherished by them.

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R. R. Immerman M. D.

Paris University 1911

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SIR HERBERT SAMUEL ON JEWISH IMMIGRATION AND THE KEREN HAYESOD

Interesting Letter Addressed To
Zionist Envoy

THE FUTURE OF JUDAISM

Sir Herbert Samuel, the British High Commissioner of Palestine, in a letter to Dr. Ben Zion, who is touring Mesopotamia in the interests of the Keren Hayesod, endorses this fund and calls upon the Jews of the world to contribute to it, in order to insure the economic and cultural development of Palestine.



SIR H. SAMUEL

The programme of the Keren Hayesod in Palestine, as announced by the World Zionist Organization, includes not only the development of the natural resources of Palestine and the establishment of a number of basic utilities, but also the maintenance of a network of elementary and secondary schools, in which Hebrew is the language of intercourse and instruction.

The letter to Dr. Bension runs thus—

High Commissioner's Office,
JERUSALEM, 22nd December, 1921.
DEAR DR. BENZION.—I desire to express my best wishes for the full success of your mission in Iraq and India. The admission of Jewish immigrants into Palestine must depend upon the extent of the country's economic development, this in turn depends upon the funds that are forthcoming for the purpose. Not

less important is the cultural aspect of and for this also it is essential that adequate resource should be supplied. It is to furnish the financial means, I am convinced that the energy and enthusiasm of those who will be added to them from other countries, will succeed in creating a Palestine of which we shall all be proud, in which all sections of the population will prosper, and in which Judaism will be free again to display those great qualities which made its greatness in ancient days.

Yours very truly,
HERBERT SAMUEL.

"I THINK THEM SPLENDID FOR CHILDREN"

A Mother's Praise Of Baby's Own Tablets

For the sickly new-born babe or growing child Baby's Own Tablets, the Canadian children's medicine, are a blessing. They are guaranteed entirely free from opiates and absolutely harmless, and are a remedy for teething troubles, constipation, diarrhoea, colic, indigestion, simple fever and worms. They promote calm natural sleep, good appetite, natural development and teething without tears.

Concerning them Mrs. Arthur Shearly, of Adanac, Saskatchewan, Canada, writes—"I have tried Baby's Own Tablets and find them splendid for children of all ages." Sold by medicine dealers, also put free, 50 cents the vial, from the Dr. Williams' Medicine Co., 96 Szechuan Road, Shanghai.

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LORD READING'S AND Mr. E. S. MONTAGU'S RELIGION

STRANGE CRITICISM BY THE LEADING BRITISH ORGAN IN CHINA

JEWS AND MOHAMMEDANS.—INTERESTING CORRESPONDENCE.

In its issue dated 11th March, our local valued contemporary, *The North China Daily News*, commented on the resignation of Mr. E. S. Montagu as Secretary of State for India in an article headed "The Indian Indiscrction,"

in the course of which, the following remarks were made and which were subject of some interesting correspondence in its columns, which are published below—

With Mr. Montagu now happily out of the way it is earnestly to be hoped that the next Secretary of State for India will be one who knows something of that country. At the same time it might well be advisable to replace Lord Reading, judging by the comments of the *Daily Telegraph*, his administration appears to have been in question even before his recent attempt to load the dice at the Near Eastern Conference. But the great objection to him, as also partly to Mr. Montagu, is his religion. We trust that our Jewish readers will not take this in any invidious sense. Nothing "anti-Jewish," as such, is intended. But to send a Jew to rule over Mohammedans, with another of the same creed behind him in the Cabinet, is simply to invite trouble."

In its issue dated 12th March, the following two letters appeared under the caption "Mohammedans and Jews":

To the Editor of the "NORTH CHINA DAILY NEWS."
Sir,—In your leading article to-day appears the following:—
"... to send a Jew to rule over Mohammedans, with another of the same creed behind him in the Cabinet, is simply to invite trouble."
I do not understand why a Jewish ruler should be any more objectionable to Mohammedans than a Christian, and should appreciate an explanation.

I am, etc.,
Yours sincerely,
FREDERICKS.

Shanghai, March 11, 1922.
Reference to this subject appears in Notes and Comments.—Ed.

To the Editor of the "NORTH CHINA DAILY NEWS."
Sir,—I have no quarrel with you. I have always admired your fairness and impartiality in presenting matters of diversified interests to your readers. The

so also partly to Mr. Montagu is his religion," you make me think fairly. I always thought that in those days a man is judged not by his creed but by his deed. I always felt that such a distinction of racial or religious prejudice

would be the last to come from a British source. For you, Sir, are the exponent of British ideals of justice and fairness. I willingly concede that "nothing anti-Jewish is intended" by you. But pray what is there in the Jewish "religion" that should disqualify men of the stamp of Lord Reading and Montagu to "rule over Mohammedans"? I have always felt that in the sphere of religion the Jew was master. In "religion" is the word of spiritual ideal, the Jew was, and still is, leader. When the prophets of Israel spoke of God and righteousness, Israel was teacher. For those ideals he lived, for those he struggled. For those he combated and overcame. And yet in the face of this, what a reflection you have unwittingly made on our "religion"! I hold in belief for Mr. Montagu. Personally, I am glad he has taken his exit. He may or may not possess the qualifications to "rule over Mohammedans." But to say that he is unfit to hold the office of the Secretary of State because of his "religion" is to dishonour the mother of true religion that has given Christianity and Mohammedanism to the world.

I am, etc.,
N. E. B. ERSA
Shanghai, March 12, 1922.

To the query of "Ignoramus" the following rejoinder was made by our contemporary, under Notes and Comments—

We fully expected some letters of the kind received to-day when we said that to send a Jew to rule over Mohammedans was to invite trouble, notwithstanding the care taken to show that no attack on Lord Reading's and Mr. Montagu's faith was intended. We are sorry that our correspondents were hurt, but we cannot, honestly, see that they have any business to be. If a Japanese were sent to govern Canton, by an outside Power, or a Roman



Mr. Montagu and Mr. Lloyd George about to enter the House of Commons

leading article in your last issue presents the case of Mr. Montagu fairly well. I agree with you that his policy did not receive universal approbation and was open to question. But when you say that "the great objection to him (Lord Reading),

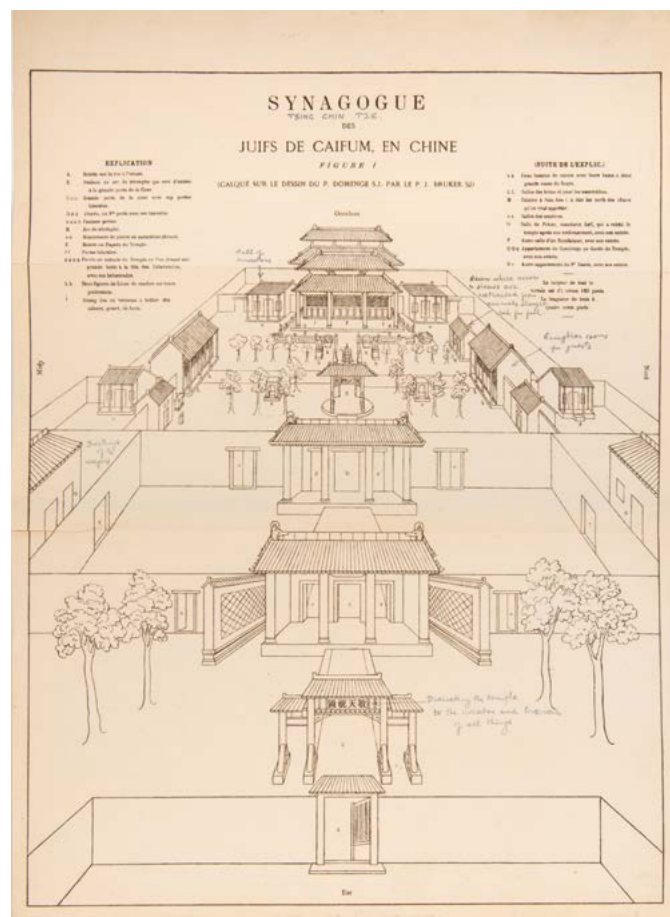
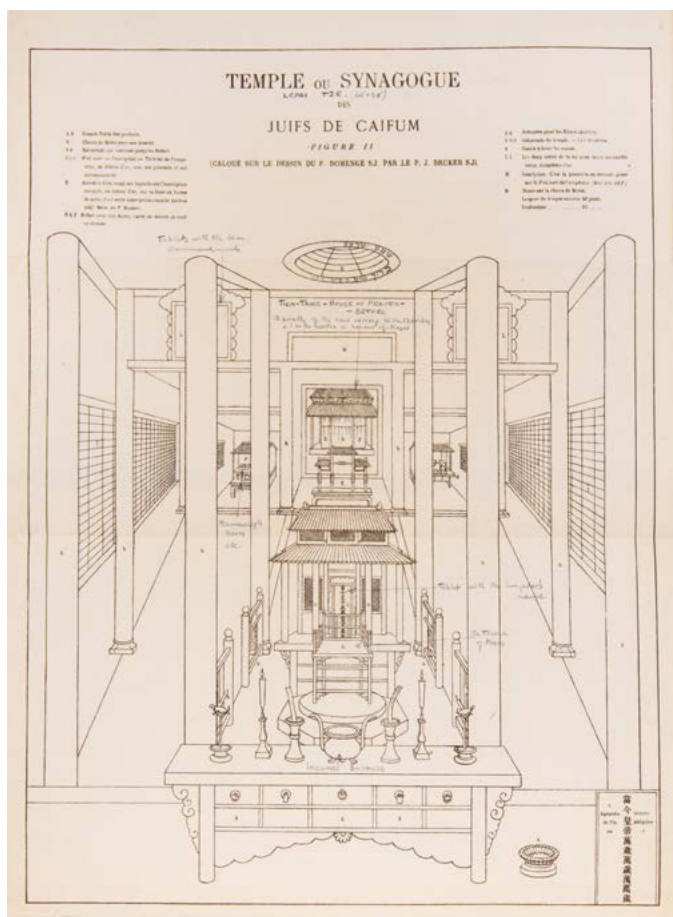
28. TOBAR, Jerome. *Inscriptions Juives de K'ai-Fong-Fou. [Jews in China].* Shanghai, Imprimerie de la Mission Catholique, 1912.

£1250 [ref: 107126]

An account by 19th-century missionaries, sent to China by The London Society for Promoting Christianity among the Jews who copied various Chinese inscriptions from local synagogues some dating back to 15th century. These and other documents were used to recreate detailed

descriptions and plans of those old synagogues and of manuscripts kept in those synagogues, and to shed some light on Jewish life in China at the time. Scarce.

8vo, text in French and Chinese; publishers half-cloth boards with gilt title to spine, slightly rubbed; red-dot edges; 9 folding illustration plates, some with minor cracks where folded; old annotations in blue ink to some of the pages and plates. [8], 112 pp.



**RICHLy ILLUSTRATED VOLUME OF STORIES OF
THE 19TH CENTURY JEWS OF GALICIA**

29. SACHER MASOCH, Leopold von. Contes Juifs. Récits de Famille. Paris, Maison Quantin, 1888.

£950 [ref: 99670]

A fine copy of this volume of family stories of the Jews of Galicia, which was one of the major centres of Jewish settlement in East Europe at the time.

Leopold Ritter von Sacher-Masoch (1836-1895) was an Austrian nobleman, writer and journalist, who is known for his romantic stories of Galician life and for the fact that the word 'masochism' was derived from his name, invented by his contemporary, the Austrian psychiatrist Richard von Krafft-Ebing. As part of his Galician life stories, in the years 1860s to 1880s, he published the 'Jewish Short Stories' as well as 'Polish Short Stories', 'Galician Short Stories', 'German Court Stories' and 'Russian Court Stories'. These works were translated into Ukrainian, Polish, Russian and French.

First French edition, number 19 of 125; approx. 100 illustrations with text by Geradin, Alphonse Levu, Emile Levu, Henri Levu, Erward Levu, Schlesinger, Vogel, Worms and others; later green three quarters morocco, marbled boards with spine richly gilt, in 6 compartments; three titles, iv, 282 pp. with blanks to beginning and rear.



**Princess Street Synagogue Which Was
Destroyed By The Fire of 1882.**



**KAHAL KADOSH SHAAR HA SHAMAYIM—Holy
Congregation, Gate of Heaven.**

**30. ANDRADE, Jacob A. P. M. A Record of the Jews in
Jamaica from the English Conquest to the Present Time.**

Kingston, Jamaica, The Jamaica Times Ltd., 1941.

£250 [ref: 107300]

FIRST EDITION OF A SCARCE VOLUME RECORDING THE JEWISH
POPULATION IN JAMAICA.

*First edition; 8vo; 33 plates, some marginal toning; publisher's
green cloth, upper cover lettered in black, spine faded, corners
rubbed, inner hinges cracked but holding, otherwise a good
copy. 282 pp.*

OCLC 5712028.

**31. MARESCH, Johann. A Stock Market Tip. Bohemia,
Johann Maresch, circa 1900.**

£1200 [ref: 99628]

A rare hand-painted ceramic sculpture by Maresch, depicting a Jewish man in traditional long black frock whispering into the ear of a wealthy financier-type gentleman. A typical turn-of-the-century anti-semitic figurine, not many of which survived. Similar figurines held in the collections of the United States Holocaust Memorial Museum and of Yad Vashem.

Johann Maresch (1821–1914) was a German-Czech businessman and politician from Ústí nad Labem, Bohemia. In 1845 he joined Adolf Bähr who owned a factory in Pirna, Saxony, making ceramic goods and garden gnomes. Maresch became the commercial director and in 1841 took up the production of household articles made from siderolith in Aussig. After Bähr's death in 1849 Maresch married Bähr's daughter Marie Luise, and in 1851 became a shareholder of the new company 'Bähr & Maresch' with his mother-in-law Wilhelmine Bähr.

Under Maresch's leadership production was extended to include terracotta and majolica pieces. In 1860 Maresch took over the business, changing its name to 'Johann Maresch, Aussig / Bohemia', remaining at the helm until 1890, his son joining him in 1873. Maresch products were popular all over Europe and overseas, with their ceramic items being sought after by collectors. The company ceased production in 1948.

*Hand-painted ceramic sculpture, slightly rubbed, 30.5 x 12 x
18 cm, with maker's mark 'JM&Co 9621' impressed to base.*



PALESTINE AND THE BRITISH MANDATE



FIRST FRENCH EDITION OF ZUALLART'S IMPORTANT WORK

32. ZUALLART, Giovanni. *Le tres devot voyage de Ierusalem, Auecq les Figures des lieux saints, & plusieurs autres, tirees au naturel.* Anvers, Arnold s'Coninx, 1608.

£6500 [ref: I05098]

Giovanni Zuallart (a.k.a. Giovanni Zuallardo or Jean Zuallart, 1541-1634) was a Belgian Judge, Templar Knight and mayor of the town of Hainaut in the years 1584-1634.

In 1586 Zuallart, in the company of Philippe de Mérode, baron de Frentzen, made a six month pilgrimage from Rome to Jerusalem. This work describe their journey to the Holy Land, including descriptions of Crete and Cyprus. It is divided to four books: the first gives warnings and advice on preparation for the holy pilgrimage; the second describes the cities and islands on the along the way from Venice to Jaffa; books three and four describe the holy places in the region, including their historic background, with very detailed coverage of Jerusalem.

The first edition of this work was first published in Italian in 1595, with Zuallart's own illustrations, and later in an extended version in 1626. This book is of importance particularly for its numerous illustrations, which depict the Holy Land in the beginning of its Ottoman era. These illustrations were later used by several other writers on Palestine. This edition was issued under the supervision of Zuallart himself. All the plates from the 1595 edition have been reproduced except that depicting the Eastern Mediterranean; the plates were newly engraved for the Antwerp edition.

First edition in French, small quarto; engraved title vignette, 50 plates in the letterpress, 2 full-page, later (nineteenth/ twentieth century) calf gilt, a very good example. [xxiv], 191, [i], 235, [i], 230, [i] pp.

Blackmer 1874; Laor 1170; Navari, Ioannou, II, 571; Roehricht 797.





THE FIRST TRUE BIBLICAL ATLAS

33. FULLER, Thomas. *Pisgah-Sight of Palestine and the confines thereof, with the History of the Old and New Testament acted thereon.* London, John Williams, 1650.

£4500 [ref: 107038]

PISGAH REFERS TO MOUNT PISGAH, THE MOUNTAIN IN THE BIBLE FROM WHICH MOSES SAW THE PROMISED LAND FOR THE FIRST TIME.

Thomas Fuller (1608-1661) was a loyalist English clergyman, scholar, and writer known for his preaching and quick wit. 'A Pisgah Sight of Palestine' was Fuller's historical and geographical description of the Promised Land, written while he was under forced exile during Oliver Cromwell's rule. The text details the Puritans' attack on Fuller's moderate religious views and tolerance of unorthodox groups. It contains a full-sized Holy Land map and double-page maps of the territory belonging to the Twelve Tribes of Israel.

Fuller modelled his maps after Christian van Adrichom, a 16th-century Dutch priest and surveyor, adding aesthetic touches with illustrations and decorative marks, while the maps have the cartouches, embellishments and fancies, they appear to be a genuine attempt to obtain some sort of precision. In his text Fuller had also made an effort to convey accurate information, based on the Bible and classical authors. Today we regard the *Pisgah-Sight* as a decorative and quaint product of a pious age, but it is significant as the first genuine attempt in English to convey, in both textual and cartographic form, the geography of the Holy Land and as such can justly be regarded as our first modern Bible atlas.

Provenance: Daniel Sandford, inscription to verso of frontispiece, the gift of Mary, Baroness de Vere (1581-1671).

First edition, folio; erratic pagination as issued, but complete. Engraved frontispiece (soft crease, old tear repaired), title within double-ruled border with large woodcut crown above the imprint, text within ruled border with marginal column for side-notes, engraved plate of armorials by John Goddard, folding map of Palestine, 26 double-folding maps and plates, most signed by Thomas Cross, John Goddard, William Marshall, and Robert Vaughan. Eighteenth-century polished calf, covers bordered in blind, rebacked, tan morocco lettering piece, new endpapers, all edges gilt, large general map with tear repaired and some reinforcement to verso, page 235/36 with blank outer corner repaired, page 241 and 245 with small marginal repairs marginal restoration to plate at page 262, small marginal repairs to plate at page 288, wormtrack to margin of plate page 442 repaired, plate at page 18 part II laid down, plate page 72 part II with restoration to upper margin, tear to page 77 part II repaired with no loss of text but loss to page number, a very good copy.

Wing F2455; ESTC R18096; Hopkins, Fuller's *Pisgah Sight of Palestine*, in the *Evangelical Quarterly*, Vol. LIV No.3 July-September, 1982.





34. HOLLAR, Wenceslaus. Jerusalem. *Cambridge, Field,* 1660.

£12,500 [ref: 106833]

AN EXCEPTIONALLY FINE IMPRESSION OF HOLLAR'S PANORAMA OF JERUSALEM.

Wenceslaus Hollar contributed engraved plates to numerous Bibles, showing religious and ancient artefacts, scenes, views, plans and maps. Many of these were drawn after Juan Batista Villalpando, whose seminal work on the Holy Land at the beginning of the seventeenth century influenced generations of scholars, architects and artists. Although Villalpando was accused of heresy for misinterpreting scripture, eventually being found innocent by the Spanish Inquisition, his Biblical cartography and imagery had a great impact on the architecture and

construction of later monasteries, churches and even wider urban spaces.

The main image is a magnificent view of Jerusalem, encompassing the great city walls, the countless small and large buildings within it, and the surrounding hills. The river valley in the foreground is cultivated with trees and fields, while within the walls the city appears to be constructed according to a grid-like system, dominated by the Temple atop Mount Moriah at the centre of the view. Hollar included a numerical key in the upper right-hand corner of his plan to identify Jerusalem's various structures, spaces and sites, which are further examined in an aerial inset plan in the opposite corner.

Oriented to the west, the inset plan shows the entirety of the city as well as those parts of the surrounding area



that contained sites and buildings of religious or historic importance. In fact, the number of sites shown outside the city walls exceeds that within, since only the most important monuments, structures and places inside Jerusalem are shown, unobscured by the mass of nameless buildings that appeared on many contemporary views. Among the sites that do appear are the palace of Herod, the Hippodrome and, of course, the Temple of Solomon, which naturally bears a close resemblance to the more detailed illustrations found in Villalpando's 'in Ezechielem Explanationes', which Hollar also replicated.

The relief and layout of the surrounding area are represented pictorially, as are its important locations, such as the Mount of Olives, the Garden of Gethsemane and the Camp of Pompey, which was set up during the siege of 63 BC. The Kidron Brook runs north to south along the

eastern walls of the city, and further to the east, beyond the Mount of Olives the neighbouring town of Bethany is represented as a modest collection of buildings.

Engraved view with one inset plan, on four sheets, framed and glazed; overall size: 44 x 203 cm.

NHG Hollar 1732 I; Pennington I 130.



35. CROUCH, Nathaniel; et al. Two Journeys to Jerusalem. London, Printed for Nath. Crouch, at the Bell in the Poultry Near Cheapside, 1692.

£800 [ref: 107037]

A SCARCE EDITION OF AN ANTHOLOGY OF ESSAYS ABOUT THE LAND OF ISRAEL, JUDAISM, THE JEWISH PEOPLE AND MORE.

Printed together; with separate title page for each, comprising: A Strange and True Account of the travels of Two English Pilgrims, some years since, and what admirable Accidents befell them in their Journey to Jerusalem, Grand Cairo, Alexandria & c. By T.B.; A Journey to Jerusalem, or the Travels of Fourteen English Men to Jerusalem, in the Year 1669... By T.B.; A Relation of the Great Council of the Jews Assembled in the Plains of Ajayday, in Hungaria in 1650, to Examine the Scriptures Concerning Christ. By S.B. an Englishman there present; With an Account of the Wonderful Delusion of the Jews by a Counterfeit Messiah, or False Christ of the Jews, at Smyrna; in 1666 and the event thereof. (Early composition dealing with Sabbatai Zevi and the Sabbatean movement in Izmir).

The work is accompanied by three woodcuts: A plan of Jerusalem; The Great Council of Jews in Hungary; Group of Worshippers bowing to Sabbatai Zevi. Lacking the engraved frontispiece of a man riding a camel.

Second edition (?); 12mo, contemporary calf, rubbed, spine chipped at bottom, but holding, marginal tears and occasional worming to pages, ownership signature to inner front cover (dated 1698), lacking engraved frontispiece. [4], 176, [12] pp. ESTC R219326; Wing (2nd ed.), T1277A; Rubens 2212.



36. PIEROTTI, Ermette. Jerusalem explored. Being a description of the ancient and modern city, with numerous illustrations consisting of views, ground plans, and sections. London, Bell & Daldy, 1864.

£1500 [ref: 107036]

A fine pictorial survey of Jerusalem by the Italian engineer and archaeologist Ermete Pierotti, who had come to Jerusalem in 1854, having been chosen by the Ottoman governor to serve as a consultant on the renovations of the Temple Mount. He had full access to all areas of Jerusalem and in 1864 he published this work which he dedicated to the Emperor of France, Napoleon III. It contains lithographs made after some thirty photographs, drawings, and maps.

First edition, 2 vols; folio (38.5 x 28 cm); text translated by Thomas George Bonney, 63 lithographs, 7 folding (including a panorama of the city), some tinted, occasional minor spotting to some plates, original blue half morocco gilt, top edge gilt, light spotting to covers, a very good set.

Blackmer 1309; Tobler 189; Röhricht 2406.

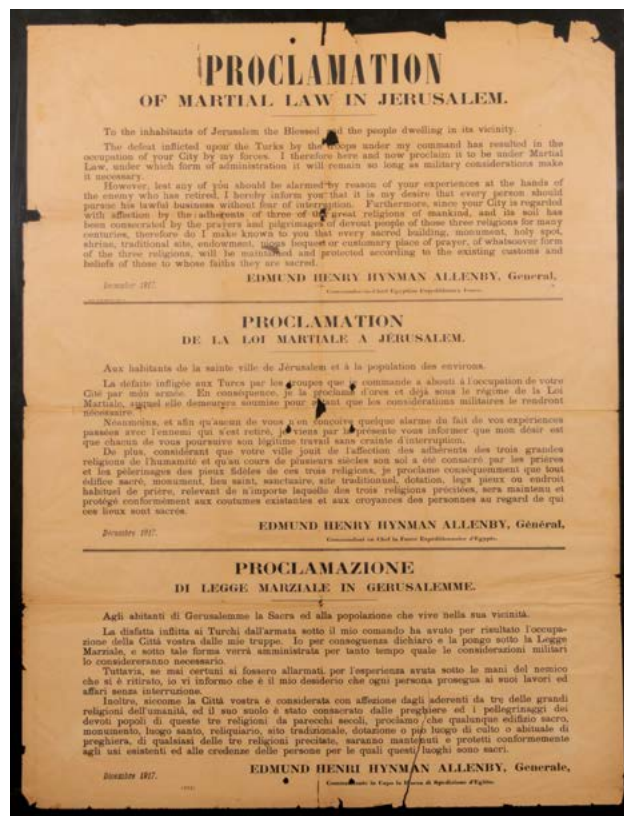


37. ALLENBY, Edmund. Proclamation of Martial Law in Jerusalem. [Jerusalem], Govt. Press, December 1917.

£9500 [ref: 107791]

Rare proclamation, issued by General Allenby, following the defeat and expulsion of the Turkish forces from Jerusalem on 9th December 1917 by the Egyptian Expeditionary Force: 'The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your City by my forces. I therefore here and now proclaim it to be under Martial Law'.

Allenby also offers the inhabitants of Jerusalem reassurance of his good intentions towards them and promises that



'every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest or customary place of prayer, of whatsoever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred.' It appears that only 300 copies of each broadsheet were printed (one bears the imprint: 'Govt. Press 4543-1917-300 ex.'), and only a few examples survive today.

2 broadsides, one with text in English, French, and Italian, the other with text in Hebrew, Arabic, Russian, and Greek; evenly toned, edges chipped with loss, some short tears and slight creasing. Preserved in a blue cloth wrapover portfolio; 74.4 x 58.5 cm.

PROCLAMATION

OF MARTIAL LAW IN JERUSALEM.

To the inhabitants of Jerusalem the Blessed and the people dwelling in its vicinity.

The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your City by my forces. I therefore here and now proclaim it to be under Martial Law, under which form of administration it will remain so long as military considerations make it necessary.

However, lest any of you should be alarmed by reason of your experiences at the hands of the enemy who has retired, I hereby inform you that it is my desire that every person should pursue his lawful business without fear of interruption. Furthermore, since your City is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of devout people of those three religions for many centuries, therefore do I make known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest or customary place of prayer, of whatsoever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred.

December 1917.

EDMUND HENRY HYNMAN ALLENBY, General,

Commander-in-Chief Egyptian Expeditionary Force.

PROCLAMATION

DE LA LOI MARTIALE A JÉRUSALEM.

Aux habitants de la sainte ville de Jérusalem et à la population des environs.

La défaite infligée aux Turcs par les troupes que je commande a abouti à l'occupation de votre Cité par mon armée. En conséquence, je la proclame d'ores et déjà sous le régime de la Loi Martiale, auquel elle demeurera soumise pour autant que les considérations militaires le rendront nécessaire.

Néanmoins, et afin qu'aucun de vous n'en conçoive quelque alarme du fait de vos expériences passées avec l'ennemi qui s'est retiré, je viens par la présente vous informer que mon désir est que chacun de vous poursuive son légitime travail sans crainte d'interruption.

De plus, considérant que votre ville jouit de l'affection des adhérents des trois grandes religions de l'humanité et qu'au cours de plusieurs siècles son sol a été consacré par les prières et les pèlerinages des pieux fidèles de ces trois religions, je proclame conséquemment que tout édifice sacré, monument, lieu saint, sanctuaire, site traditionnel, dotation, legs pieux ou endroit habituel de prière, relevant de n'importe laquelle des trois religions précitées, sera maintenu et protégé conformément aux coutumes existantes et aux croyances des personnes au regard de qui ces lieux sont sacrés.

Décembre 1917.

EDMUND HENRY HYNMAN ALLENBY, Général,

Commandant en Chef la Force Expéditionnaire d'Egypte.

PROCLAMAZIONE

38. TRIETSCH, David. Atlas der Jüdischen Welt [Atlas of the Jewish World]. Berlin, Orient, 1926.

£3000 [ref: 102431]

Thirty colour plates containing a variety of diagrams, maps, graphs and charts with abundant information and economic data regarding Palestine and its Jewish population (settlement areas, population growth, quarries, import and export data and more).

David Trietsch (1870–1935) was a Zionist leader and author, born in Dresden, Germany. Trietsch was educated in Berlin and subsequently studied migration problems in New York. There, in 1895, he conceived the idea of settling Jews in Cyprus, but he pursued this notion only after attending the First Zionist Congress of 1897. He opposed Theodor Herzl's political Zionism, insisting on immediate practical settlement wherever possible in the vicinity of Palestine. He tried in vain to persuade the Zionist Movement to adopt his conception of a 'Greater Palestine', which was to comprise Palestine proper, Cyprus, and El-Arish (Egyptian city on the Sinai Peninsula). After negotiations with the High Commissioner of Cyprus in 1899, Trietsch brought a group of 11 Boryslaw miners to the island in 1900, but this attempt ended in failure, because of inadequate preparation of both the settlers and of the land.

Trietsch regarded Herzl's negotiations with the British authorities for a settlement in El-Arish (1902/3) as 'an acceptance by Herzl of his program without him', this led to a permanent rupture between the two men. Trietsch subsequently founded the Juedische Orient-Kolonisations-Gesellschaft (Jewish Society for the Colonisation of the Orient) in Berlin, in whose name he negotiated with the London Colonial Office in 1903

concerning a settlement in Cyprus, but was turned down. Not found in NLI. One copy in OCLC.

First edition; folio; 30 loose colour plates (some folded, as issued); a few small tears to corners, maps in excellent condition, a fine copy.



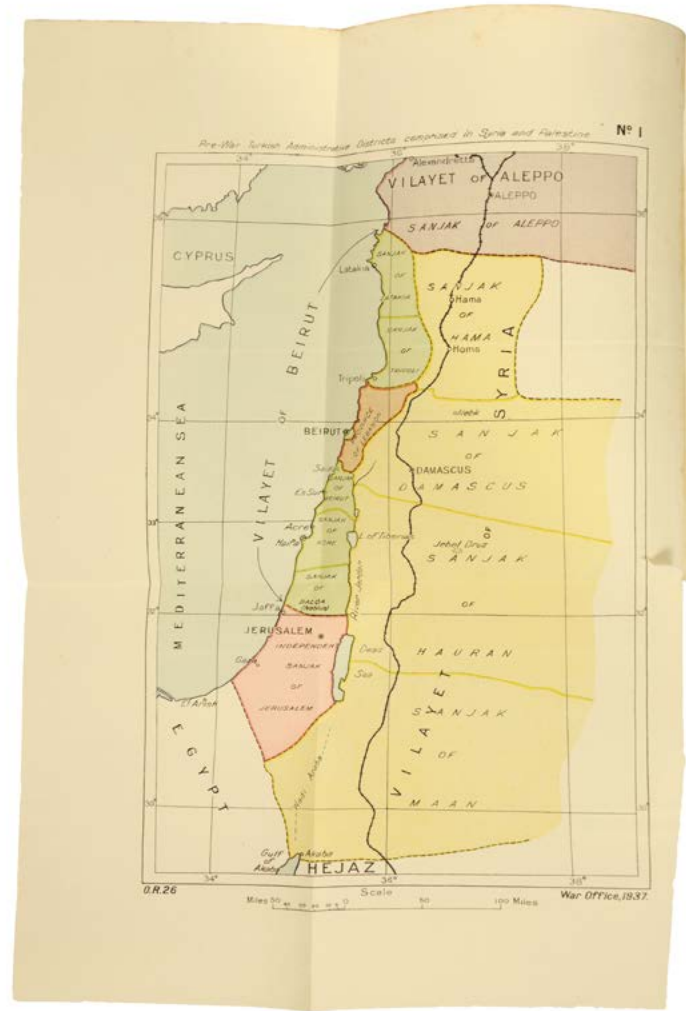
39. [BRITISH MANDATE]. PEEL COMMISSION.
Palestine Royal Commission Report and White Paper.
London, H.M. Stationery Office, July 1937.

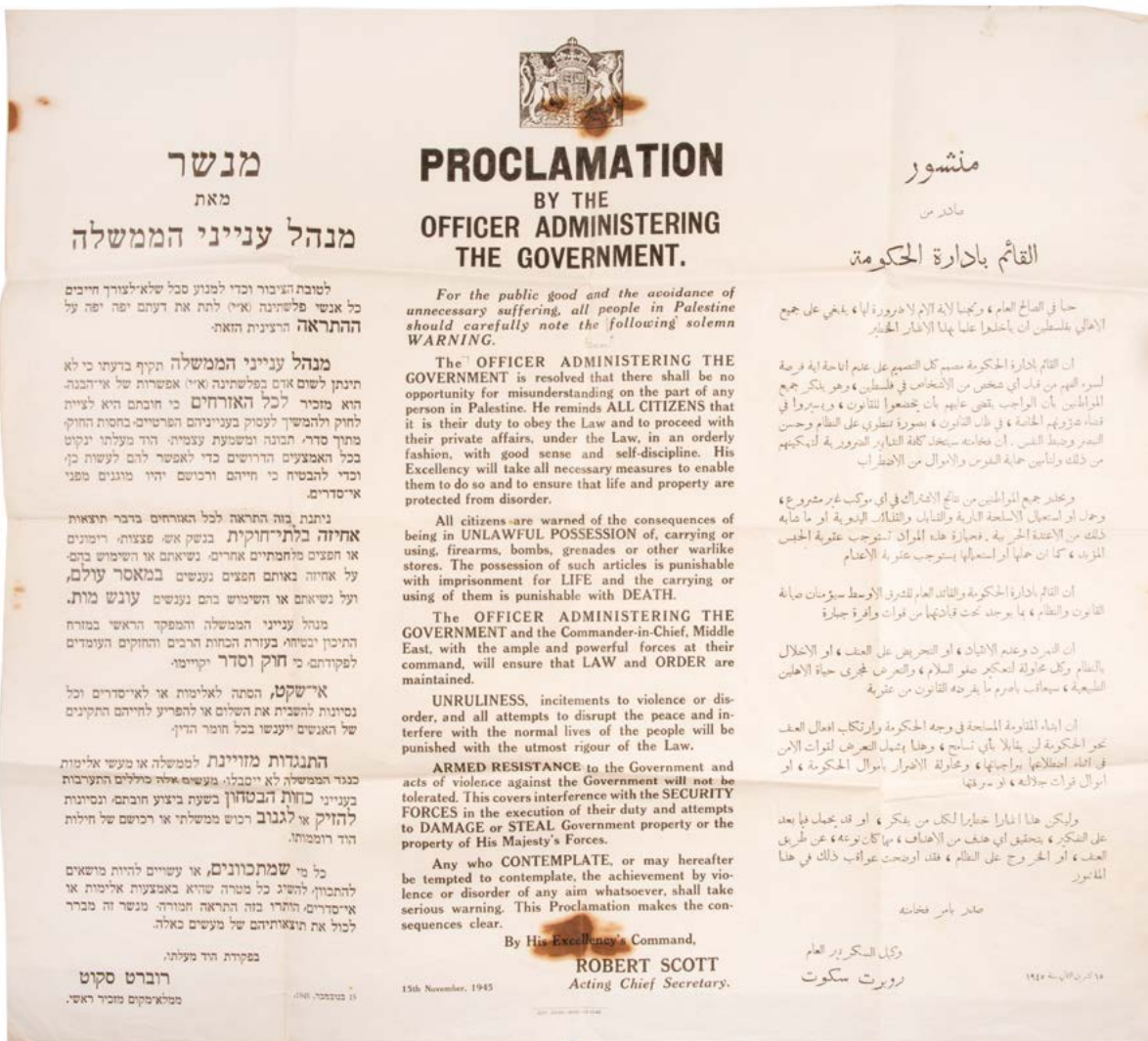
£1250 [ref: 90186]

Peel Commission Report on Palestine and the White Paper. The Peel Commission, formally known as the Palestine Royal Commission, was a British Royal Commission of Inquiry, headed by Lord Peel, appointed in 1936 to investigate the causes of unrest in British Mandate for Palestine following the six-month-long Arab general strike in Mandatory Palestine. The report published in July 1937 stated, for the first time, that the Mandate had become unworkable and recommended partition. The report outlines recommendations on ten points: a Treaty system between the Arab and Jewish States and the new Mandatory Government; a Mandate for the Holy places; the frontiers; the need for Inter-State Subvention; the need for British Subvention; tariffs and ports; nationality; civil service; Industrial concessions; and the Exchange of land and populations.

Six 'White Papers' were issued between the years 1922 and 1939. The White Paper of July 1937 titled 'Palestine Statement of Policy by His Majesty's Government in the United Kingdom' states that the British government accepts in principle Peel Commission's partition plan of Palestine, and would take the necessary steps to put that plan into effect. Until the two states would be established, the British government would not surrender its responsibilities for peace, order and good government throughout Palestine. Moreover, it would limit any land transactions which might prejudice the partition scheme and would also limit the Jewish immigration to Palestine in the period between August 1937 and March 1938 to 8,000.

Commission report: 8vo (24.5 x 15 cm); original blue printed wrappers, minor rubbing and small tear to spine. 404 pp., 8 maps. White Paper: 8vo, unbound, 3 pp.





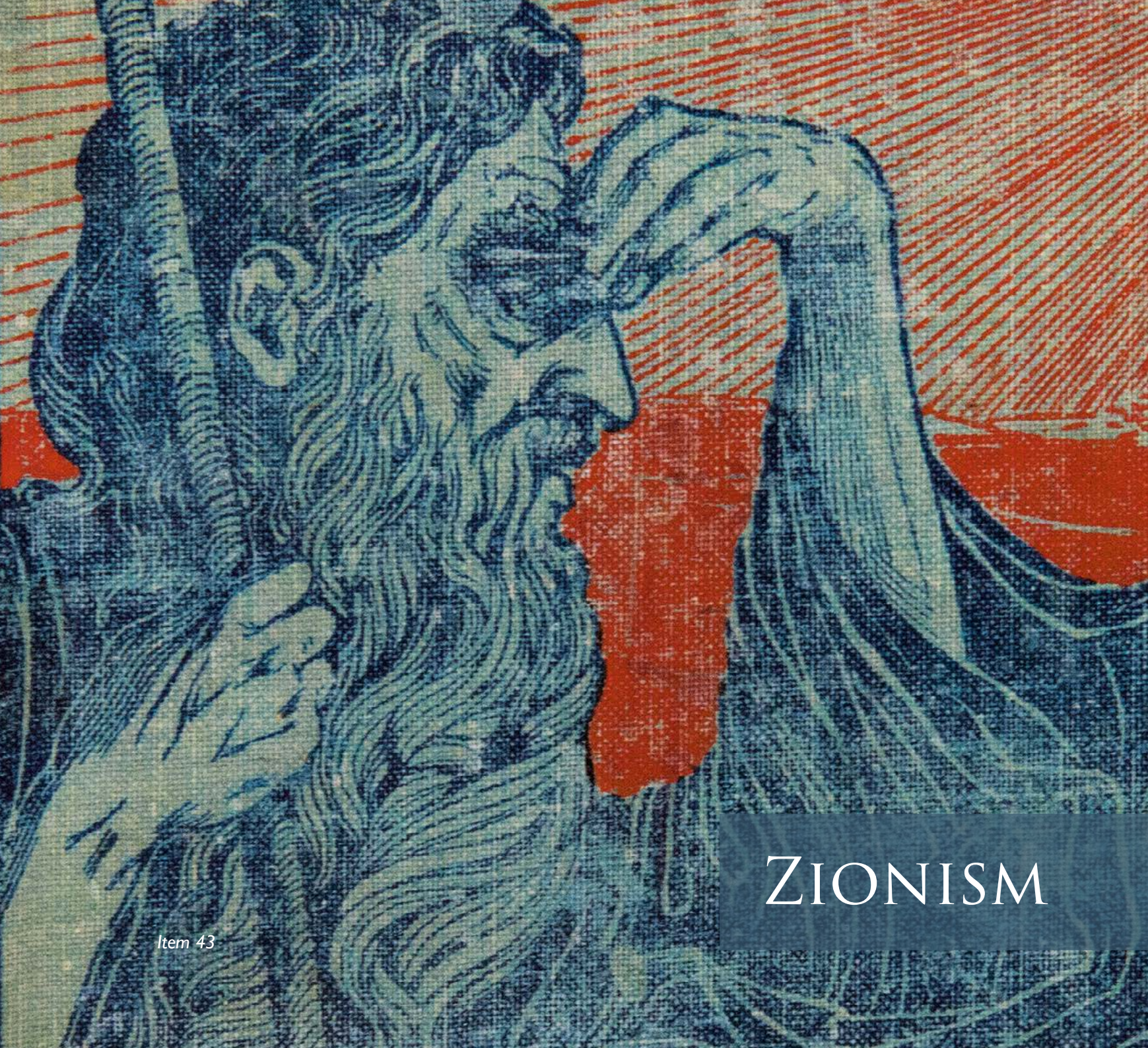
40. [BRITISH MANDATE]. SCOTT, Robert. Proclamation by the officer administering the government. Jerusalem, November 15, 1945.

£2500 [ref: 107115]

A large poster, which was likely hung on the streets of Mandate Palestine, reminding civilians to mind their own business, to behave lawfully and to not carry or store any

weapons. Signed by Robert Scott, Acting Chief Secretary. The poster illustrates the British reaction to the latest armed offensives and violent protests against British rule, that characterised the final period of the British Mandate in Palestine.

Printed poster, 62.5 x 70 cm; creases, a few stains and small marginal tears; text in Hebrew, English and Arabic.



Item 43

ZIONISM

41. HERZL, Theodor. Der Judenstaat. Versuch einer modernen Lösung der Judenfrage. [The Jewish state. An attempt at a modern solution of the Jewish question]. Leipzig and Wien, M. Breitenstein, 1896.

£12500 [ref: 94470]

In 1896, 'Der Judenstaat, Versuch einer Modernen Lösung der Judenfrage' (The Jewish State, Proposal of a modern solution for the Jewish question) was published in Vienna by the 35-year old Theodor Herzl, a Hungarian journalist of Jewish descent. The previous year Herzl had witnessed the Dreyfus affair in Paris and had been appalled at the outbreak of anti-semitism that it had generated in the 'birthplace of human rights'. He came to the conclusion that the creation of an independent Jewish state during the 20th century would be the best way for Jews to escape European anti-semitism. The title of the work originally read 'Proposal of a modern solution for the Jewish question: Address to the Rothschilds', as Herzl planned to deliver it as a speech to the Rothschild family but Baron Edmond de Rothschild rejected Herzl's plan, feeling that it threatened Jews in the diaspora; he also thought it would put his own settlements at risk.

Herzl worked on his pamphlet from summer 1895 to winter 1896 but received little support from the publishers. Siegfried Cronbach (Berlin), publisher of a Jewish weekly, rejected the publication, objecting to its content, as did Duncker and Humblot (Leipzig), which had recently published Herzl's Palais Bourbon but insisted that they never produced anything on 'this question' (relating to the Jewish question). On 17 January 1896 the 'London Jewish Chronicle' carried a synopsis of the pamphlet: 'A Solution of the Jewish Question' by Dr Theodor Herzl. This led to a meeting with a fairly obscure publisher, Breitenstein. Herzl noted that he was enthusiastic about certain passages, and a definitive title, 'Der Judenstaat', was decided upon then and there. The precise terms of their co-operation are not known but later accounts show that Herzl received

no royalties and that income from sales barely covered the publisher's costs. By February the proofs were ready but Herzl was clearly disappointed that only 3,000 copies were planned to be printed - Breitenstein did not expect a commercial success.

On February 15th, 1896, the slim volume appeared in the shop window of M. Breitenstein's Verlags-Buchhandlung in Vienna. It is Herzl's only work in which he used his academic title. Obviously, he wished to appear as a sober man of affairs, not a utopian. Reactions to 'Der Judenstaat' were not long in coming. The well-to-do Jewish middle class of Vienna was aghast, as Hermann Bahr told Herzl at the time and Stefan Zweig recalled. The Neue Freie Presse kept silent, the liberal press rejected the scheme. Encouragement came from Zionist groups in Berlin and Sofia and the Russian Hovevei Zion cautiously took note. Unreserved acclaim came from the Zionists on the margins of Viennese Jewish society. Their support catapulted Herzl to the leadership of the Zionist movement. This was the most significant, immediate result of the publication of 'Der Judenstaat'.

'Der Judenstaat' is considered to be the founding manifesto of political Zionism.

Provenance: Shlomo Shva collection.

First edition, first issue (indicated by the closing left flower vignette on p.86), 8vo (24 x 16 cm), text in German; recent calf boards, one leaf cut in bottom right corner with no damage to text, pencil inscriptions and pen notations on two leaves, small marginal tears. 86 pp.

PMM 381.

FIRST HEBREW EDITION OF HERZL'S MANIFESTO

42. HERZL, Theodor. *Medinat HaYehudim. (Der Judenstaat)*. [A Jewish State, an Attempt at a Modern Solution to the Jewish Question]. Warsaw, Halter and Eisenstadt for Tushiah, 1896.

£6500 [ref: 94282]

First Hebrew edition of Herzl's manifesto leading to the creation of the Jewish State. Published the same year as the original German version, 'Der Judenstaat', and translated by M. Berkowitz.

'It was Herzl's book that really crystallized the idea of a national home for the Jews. Through his work, he transformed the

Jewish people from a passive community into a positive political force... That a Jewish State was created in Palestine within fifty years of his death was due to the vision and the practical methods of Herzl, expressed in his manifesto of 1896' (J. Carter, 'Printing and the Mind of Man').

Provenance: Dr Reuven Madel (inscription to front endpaper, dated 'Lodz 1985').

First Hebrew edition, 8vo (20.5 x 13 cm); contemporary black cloth with original upper wrapper pasted down; some marginal browning to pages, small marginal tears to the first 4 leaves and the last leaf with no damage to text; [ii](title), i-iv, 5-82 pp.



Item 41



Item 42

INSCRIBED BY HERZL TO FAMILY MEMBER

43. HERZL, Theodor. *Altneuland*, Roman von Theodor Herzl. [The Old New Land, Novel by Theodor Herzl]. Leipzig, Hermann Seemann Nachfolger, 1902.

£25,000 [ref: 97019]

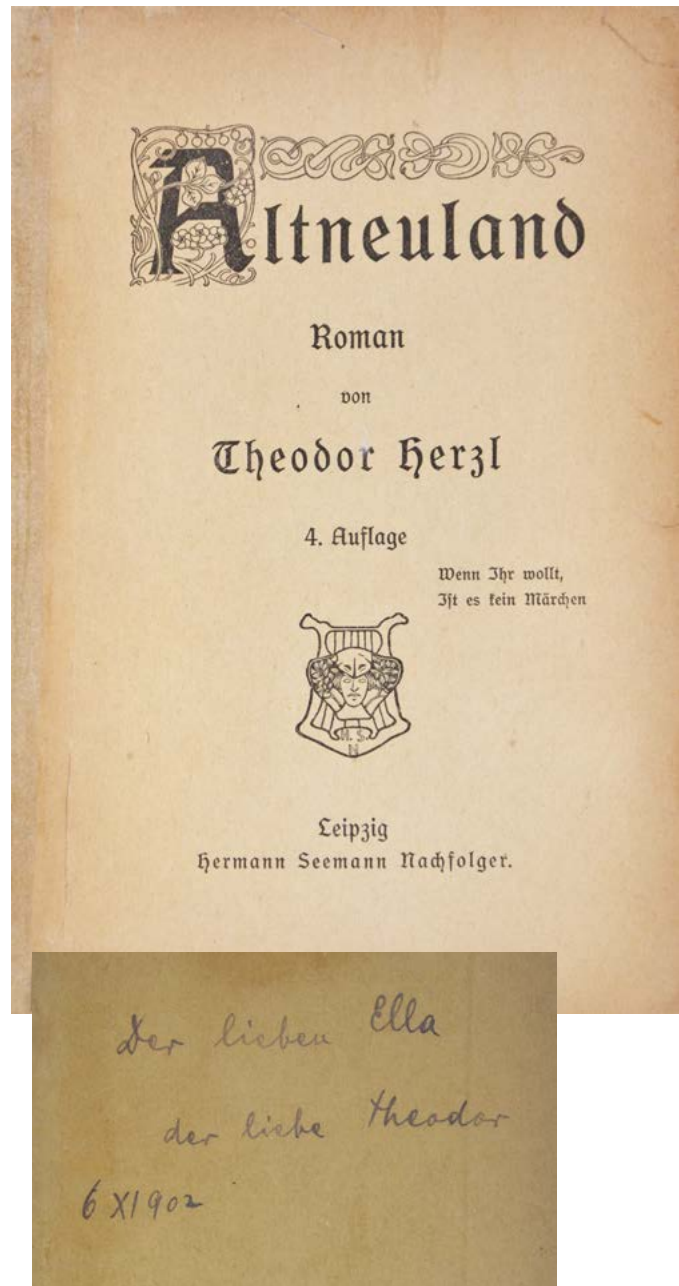
UTOPIAN NOVEL BY HERZL, IN WHICH HE EMPLOYS THE PLOT TO DESCRIBE HIS VISION REGARDING THE JEWISH STATE TO BE FOUNDED IN PALESTINE.

On the front endpaper is a dedication in the hand of Theodor Herzl: 'Der lieben Ella / der liebe Theodor / 6 XI 1902' [To Beloved Ella, from Loving Theodor; 6 November 1902]. Herzl's sister-in-law Julia (Julie), née Naschauer, was nicknamed Ella (1875-1940).

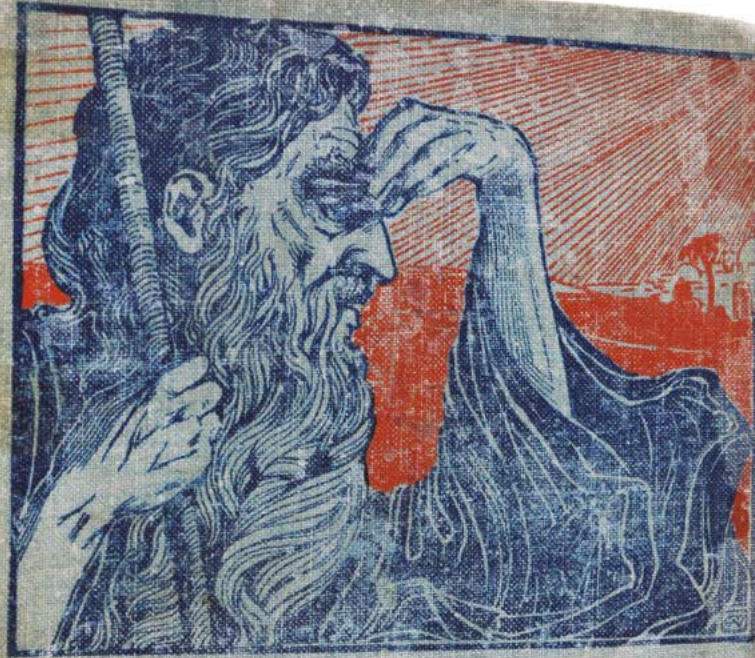
The novel 'Altneuland' (The Old New Land) was published a few years after the publication of Herzl's 'The Jewish State' and after his visit to Palestine. Herzl wrote the novel in the years 1899-1902, giving the manuscript the title 'New Zion'. Later, he changed the manuscript's title to 'Altneuland', after the name of the Prague synagogue, 'Altneuschul'. In the same year it was published, the book was translated to Yiddish and Hebrew. The Hebrew translation was titled 'Tel-Aviv' (literally: 'mound of spring'), the title chosen by the translator, Nahum Sokolow. This name was later adopted as the name of the first Hebrew city. Within less than a year Altneuland was translated to six more languages. Printed on the title page is the famous motto, 'Wenn Ihr wollt, Ist es kein Märchen' (If You Will It, It Is No Dream).

Provenance: Julia Naschauer, 1875-1940 (author's inscription).

Fourth edition; 8vo; original pictorial cloth, worn, with some minor tears to spine; stains and tears to margins of several leaves, slightly browned; text in German; dedication by Herzl to his wife's sister to front endpaper. [3], 343, [5] pp.



Herzl
Altneuland



ALTNEULAND

von

THEODOR HERZL

HERMANN SEEMANN NACHFOLGER LEIPZIG

44. STRUCK, Hermann. Bildnis Theodor Herzl. [Portrait of Theodor Herzl]. 1903.

£8000 [ref: 91304]

STRUCK'S MOST FAMOUS WORK AND ONE OF THE SYMBOLS OF ZIONISM - A POWERFUL PORTRAIT OF THEODOR HERZL, SIGNED BY HERZL HIMSELF.

Hermann Struck (1876-1944) and Theodor Herzl (1860-1904) met several times in Egypt and Vienna before this portrait etching was created in 1903. A fervent Zionist and admirer of Herzl's, Struck made his preparatory sketches for the portrait when he visited the political activist's house in Vienna. During the sixth Zionist Congress in Basel in August 1903, the two met again and on this occasion Herzl asked Struck to allow him to sign a few of the first copies of the etching.

Struck depicted Herzl's visionary side by giving us the impression that he is looking towards the future. Although Struck made two additional etchings of this portrait after Herzl's death, it is the 1903 version that has remained the most famous, and the most iconic of all the portraits of Theodor Herzl. Indeed, the image came to be one of the emblems of Zionism and has been used on various posters, products and catalogues ever since: 'Within a short period of time the etching became so well known that it emerged as a symbol of Zionism, especially after the death of the charismatic leader in 1904. It was then that the portrait won the respect of all the Zionist circles. By the time the State of Israel was founded, this portrait of Theodor Herzl was considered the epitome of Zionism itself. It decorated the walls of every Zionist event, anywhere' (Hermann Struck, 'Printmaking Artist', Tefen Open Museum, 2007, p.38).

Hermann Struck was a German-Israeli artist who gained fame for his etchings. He published a leading work on the subject, 'Die Kunst des Radierens', in 1908. He was commissioned to etch portraits of many leading figures of his time, including Einstein and Herzl. Struck acquired a reputation as a teacher of graphic art, and began to

teach the techniques of the art print while still in Germany. Among his many students were Max Liebermann, Lovis Corinth, Marc Chagall, Jacob Steinhardt, and Joseph Budko. He moved to Haifa in 1922. Today the city has a museum dedicated to him.

Theodor Herzl, a Hungarian journalist of Jewish descent, is regarded as the founding father of political Zionism. By the time the etching was made, he was already known for having chaired the first Zionist congress in 1897. In 1896, at 35 years old, he had published 'Der Judenstaat, Versuch einer Modernen Lösung der Judenfrage' (The Jewish State, Proposal of a modern solution for the Jewish question) in Vienna. The previous year, Herzl had witnessed the Dreyfus affair in Paris and had been appalled at the outbreak of anti-semitism that it had generated in the 'birthplace of human rights'. He came to the conclusion that the creation of an independent Jewish state during the twentieth century would be the best way for Jews to escape European anti-semitism.

Soft ground etching; 60.5 x 50.5 cm (framed); artist's signature in the plate to lower right of etching, with his Hebrew name beneath (Haim Aaron ben David); Theodor Herzl's signature in pencil to margin lower right; to lower left of margin a star of David with Hermann Struck's initials therein, his signature in pencil to the right; closed tears to margin expertly repaired, mounted on acid-free tissue, and framed.



45. RASKIN, Saul. Binyamin Zeev Herzl. *Early 20th century.*

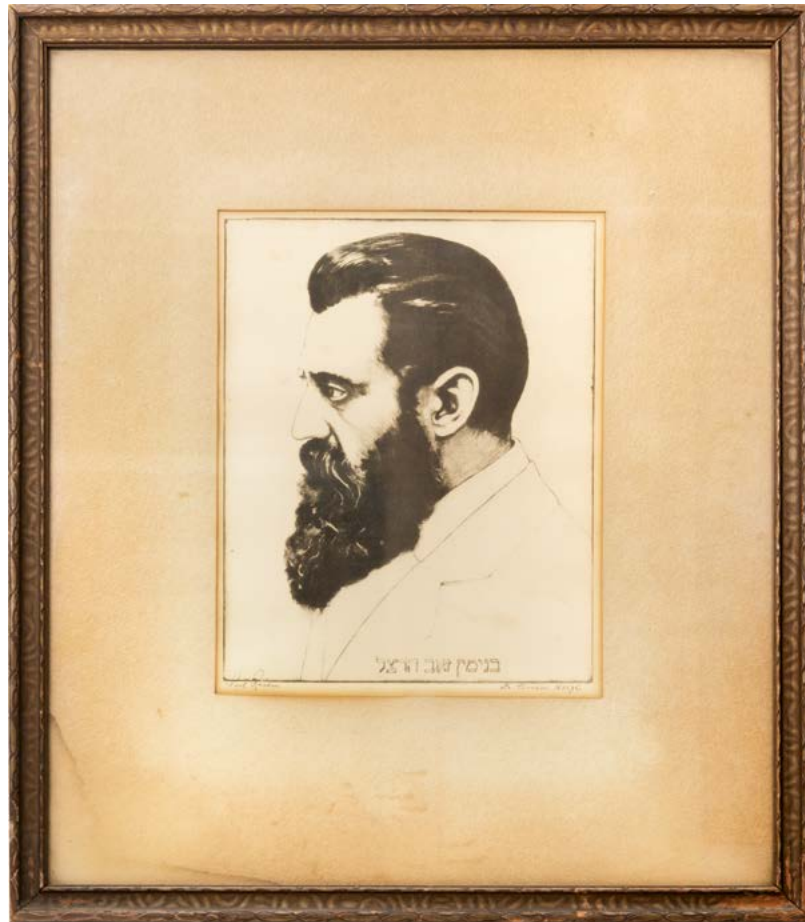
£750 [ref: 108535]

Saul Raskin (1878-1966) was a Russian born Jewish-American artist, writer and educator best known for his depiction of Jewish subjects. He was a member of the 'American Watercolor Society', the 'Society of American Etchers', the 'Audubon Artists' and the 'New York Watercolor Club'. Raskin was a Zionist and made many

trips to the land (later - The State) of Israel and stayed at the kibbutz Ramat Yochanan on many of his visits.

This portrait lithograph of Dr Theodor Herzl is titled in the plate in Hebrew with Herzl's Hebrew name 'Binyamin Zeev'.

Lithograph, signed and titled in the plate, framed and glazed; some browning and cracks to mount. Plate size: 24 x 19 cm, framed size: 45.5 x 39.5 cm.





J. B. Wood

Jews Return to the Soil

(Since the world war many members of the Jewish race have been returning to the land. This migration has been organized on a stupendous scale and has been largely financed in the United States. Palestine and soviet Russia are the two conspicuous fields. In this series of articles by Junius B. Wood, a staff correspondent of The Chicago Daily News, no comparison is made of conditions in the two countries, both of which have been seen by him. A picture is given of what has been done in the Union of Soviet Socialist Republics, where 170,000 Jews have been established on farms, taught shop trades or otherwise assisted. In addition to depicting the distinctively Jewish activities, the articles make clear the rural economic changes under the soviet government.)

These are the first comprehensive articles on the subject in any English language publication. Mr. Wood had unusual facilities for preparing them, having accompanied Felix M. Warburg of New York, president of the American Joint Distribution Committee; James H. Becker of Chicago, a director; Dr. Bernard Kahn of Berlin, its European director; and Dr. Joseph M. Rosen, its director in Russia, on an inspection trip through the colonies.)

I.

Kherson, Ukraine, U. S. S. R., May 12.—A late afternoon sun was disappearing, tinting the cloudless blue sky a hundred shades of red, when we left the train at Nikoleiev for Beloozersk (White Lake), and obtained our first sight of a Jewish colony in the Ukraine.

It was May and on either side waving green fields of winter wheat, sprouting spring barley, new plowed patches of black flowed as level as a peaceful sea to the horizon, part of the miles of the Ukraine steppe. A cluster of houses or even a tree was rare. All else was destroyed by revolution or famine.

Wheel tracks branched across the dry grass to Beloozersk, an L-shaped tract of 4,172 acres, surveyed for two villages and individual farms for eighty-nine families, in the first stage of development, one of the newest of the so-called new Jewish colonies. Only five permanent houses were finished. One village was sprouting near the ruins of the farm buildings of a former estate. The men folk among the new settlers had come from the Kiev and Odessa districts last autumn, a few had remained to watch the fields through the winter and in the spring the others had returned with the women and children. The 800 acres, plowed with tractors and sown with winter wheat last fall, were green, 600 more acres had been plowed and sown with barley in the spring

and 600 were being plowed for next winter.

The new colonists suggested a class in the first week of school before it settles down to a working unit with the discordant ones weeded out and the natural leaders selected. One furtive youth swinging a whip was full of grievances, chiefly that the weather was too dry. A stout, comely matron with a lively 3-year-old youngster astraddle her hip, complained that the young agronomist in charge of the district did not like her. A young man with socialist ideas made a speech urging that the community build all the houses.

"But that isn't the right way," said Dr. Rosen, listening patiently to all. "We don't know whether a family will stick it out, whether it will repay its loan, and, more than all, a house is built better when the builder knows that it is his and that he is going to live in it."

That disposed of the talkative grumblers. One of the dugouts half underground, as large as a boxstall, was divided by a partition for two families, eight persons, crowded but hopeful, necessarily untidy but clean. A stocky lad of 16 years insisted that everybody come and see the temporary house of rough boards, the size of a fitney garage, he had put up for his mother and sisters. For the coming winter the budding builder would cover it with

3

46. WOOD, Junius B. Jews return to the soil. A story of thriving agricultural colonies in soviet Russia. *Chicago, The Chicago Daily News*, 1927.

£1 100 [ref: 103612]

'Since the world war many members of the Jewish race have been returning to the land. The migration has been organized on a stupendous scale and has been largely financed in the United States. Palestine and soviet Russia are the two conspicuous fields. In this series of articles by Junius B. Wood, a staff correspondent of The Chicago Daily News, no comparison is made of conditions in the

two countries, both of which have been seen by him. A picture is given of what has been done in the Union of Soviet Socialist Republics, where 170,000 Jews have been established on farms, taught shop trades or make clear the rural economic changes under the soviet government. These are the first comprehensive articles on the subject in any English language publication.'

ONLY 5 OTHER COPIES EXIST IN LIBRARIES WORLD-WIDE.

From the *Chicago Daily News Reprints Series*; No.32; 8vo (19.6 x 13.8 cm), original printed wrappers; 12 pp.

47. MACCABEE, World Union. The First Maccabiah Games - Important Collection of Documents. *Palestine and Europe, World Union Maccabee, 1932.*

£4850 [ref: 102462]

AN IMPORTANT COLLECTION OF DOCUMENTS OF THE FIRST MACCABIAH GAMES - OPENING CEREMONY PROGRAMME, DRAFTS OF THE GAMES REGULATIONS, OFFICIAL LEAFLETS AND MORE.



Ten documents recording the preparations for the first Maccabiah Games in Palestine. Highlights include:

- 'The Arrangements for the Opening Ceremony, 29.3.1932' – a detailed plan for the first Maccabiah Games opening ceremony procession, which was to include motorcyclists, horsemen and flag bearers, an orchestra, and the athletic teams, with sketches of their placement in the stadium and the text of the opening announcement of the games.
- Four drafts of the Maccabiah regulations: proposal of the world-wide centre of Maccabi, proposal of the Palestinian centre of Maccabi, proposal by the Jewish Olympic swimmer Július Baláž (in German) and a draft incorporating articles from all three proposals. The drafts contain regulations dealing with the terms of participation, sport branches and games, prizes, a plan for winter Maccabiah Games and more.
- 'Motorcyclists' stunts' – fifteen charts for the motorcycling show performed at the opening ceremony of the Maccabiah Games. Hand-drawn on three pages, two of them signed in the margin: 'Shlomo Arazi, 24.2.1932' (Arazi was the secretary-general of Maccabi in Palestine and a founder of various motorcyclists' organisations in Palestine).
- Issues nos. 1 and 2 of the 'Maccabiade Bulletin', the official bulletin of the Maccabiah Games issued by the Palestinian branch of Maccabi. February, 1932. English.

Printed documents of various sizes; handwritten corrections and additions on some items; text in Hebrew, English, German, French and Arabic.

**48. THE GOVERNMENT OF ISRAEL.
Declaration for the First Independence Day.
Tel Aviv, Israeli Government, May 4, 1949.**

£2500 [ref: 102463]

An official broadside with a declaration of the Israeli government for the first Independence Day. [Tel-Aviv, 5 Iyar (May 4) 1949].

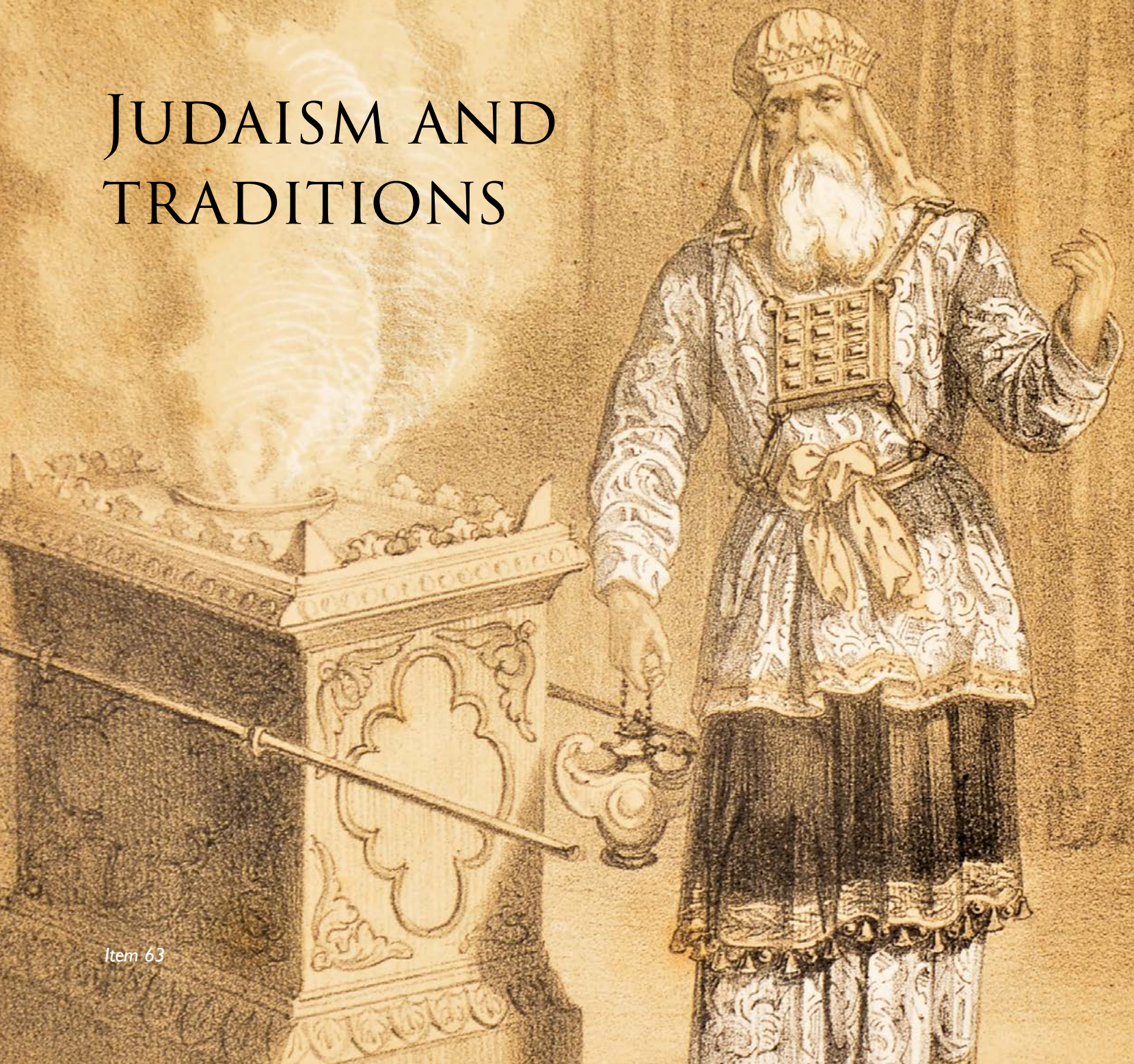
The declaration begins with detailing the State of Israel's achievements in its first year of existence: military victory, the establishment of the IDF, the establishment of the government, global recognition and absorbing immigration. It then declares that Independence Day would be an official holiday in Israel – a day of celebration and rest, as well as a day of remembrance of those who died defending their country.

The emblem of the State of Israel is printed at the top of the page, the signature at the bottom reads 'The Israeli Government'.

All broadside (approx. size); national emblem of the State of Israel and text in Hebrew printed in blue ink on white paper with some perforation marks; mounted.



JUDAISM AND TRADITIONS



49. ISSERLEIN, Israel ben Petachia Ashkenazi.
Pesakim U'Ktavim. Venice, Marco Antonio
Justinian, 1546.

£2250 [ref: 108270]

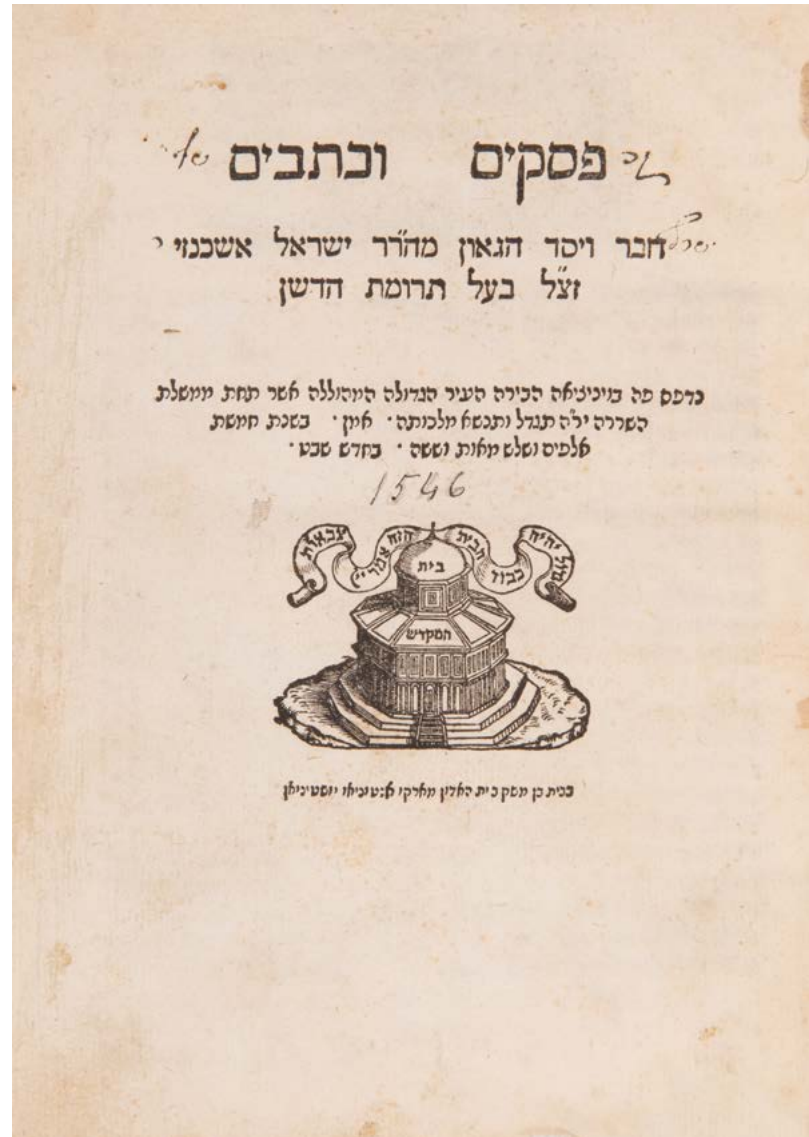
IMPORTANT RESPONSA WORK BY ONE OF THE GREATEST
HALAKHIC AUTHORITIES IN ASHKENAZ.

Second part of a two-part halakhic 'Responsa' work by Isserlein (1390-1460, a.k.a. 'Terumat HaDeshen', named after the first part of the said work - his most famous). 'Pesakim U'Ktavim' includes 267 responses, 78 of which address marriage law with the remainder dealing with ritual and civil law. This work was edited by Isserlein's pupils after his death. Both parts were first published in Venice in 1519. Isserlein is considered to be one of the greatest and more influential Ashkenazic rabbinic authorities and halakhic rulers.

'There responsa are important today, in addition to their halakhic value, for the information they provide about the life of central European Jewry in the fifteenth century' (Heller).

8vo (20.3 x 15 cm); modern blind-tooled morocco housed in a matching cloth slipcase; some minor staining to leaves, inscriptions in Hebrew in old brown ink to few of the pages; text in Hebrew; 77 ll.

Vinograd, Venice 289. Not in Heller.





50. PRACHIA, Aharon Ben Chaim Abraham HaCohen. *Perach Mateh Aharon*. [The flower of Aaron's rod]. Amsterdam, Abraham Mindis Coytinio, 1703.

£950 [ref: 97720]

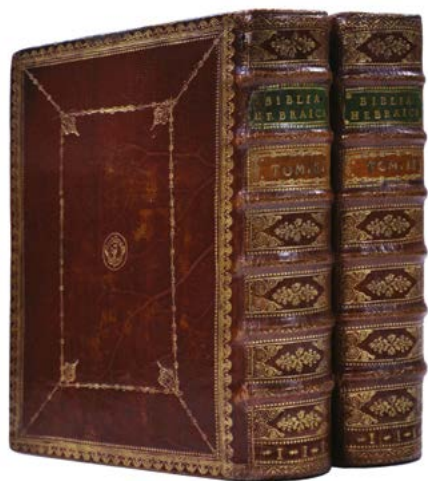
A 'Resopnsa' book, famous for its particularly beautiful title page, illustrated with elaborate images relating to priesthood, as the author was considered to be the descendant of Aaron the High Priest. Rabbi Aharon Perachia HaCohen (1627-1697) who is also known for his highly-regarded work 'Bigdei Kehuna' (1709), which was also published posthumously by his son Azriel.

The title - 'Perach Mateh Aharon' translates as 'the flower of Aaron's rod', referring to an episode from the Torah, book of Numbers, where in order to determine which of the twelve tribes will become priests, God commands that each of the tribes provide a rod and only that of the tribe chosen to become priests will miraculously sprout overnight. Aaron provides his rod to represent the tribe of Levi, and 'it put forth buds, produced blossoms, and bore ripe almonds' (Numbers 17:8), as an evidence of the exclusive right to the priesthood of the tribe of Levi. Aaron then becomes the high priest.

First edition; 4to (32 x 20.5 cm); 2 parts bound in one, original embossed and gilt calf boards with brass clasps; edges stained and browned, corners chipped; front endpapers with tears, some browning and occasional dampstaining to pages; old ownership signatures to both titles in brown ink; text in Hebrew and Latin. [3], 249, [3], 168 ll.

Vinograd, Amsterdam 760.





51. [HEBREW BIBLE]. MAIUS, Johann Heinrich & BURCKLIN, Georgius Christianus (editors). Torah, Neviim u'Ktuvim. Biblia Hebraica, ad optimorum tam impressorum, speciatim Clodii, Leusdenii, Iablonski, Opitii. Frankfurt am Main, Johann (Ioannis) Philipp Andreas, 1716.

£5000 [ref: 98761]

A scholarly edition of the complete Old Testament (Hebrew Bible), edited by Maius and Burcklin, the third and last of a series of the Frankfurt editions called by Masch 'Biblia Clodiana'. According to Darlow and Moule (5143) 'The text is mainly based on the Athias-Leusden edition of 1667,66 (No. 5134)'.

Beautiful full-page copper plate engraving to the frontispiece is by Joseph von Montalegre, who was born in Prague and worked in Frankfurt am Main and Nuremberg in the first half of the 18th century. The engraving depicts Moses, Aaron and King David with a harp kneeling in front of the

Ark of the Covenant. In the sky, at the top of the engraving, God's name is suggested by the three 'Yod' letters in the glowing triangle (a different spelling of god name in Hebrew appears underneath, together with a reference to Ezekiel 1:28, which explains the mythical creatures depicted in the cloud). Maius's name is also mentioned on the frontispiece, on the curtain at the centre, under the title.

The magnificent early 18th century binding was most likely custom-made for a wealthy patron, bearing his armourial crest on the front cover.

Third edition. One volume bound in two; 8vo (21.5 x 16 cm); text in Hebrew and Latin; contemporary morocco binding with gilt raised bands, twin labels and fine ornamental gilt tooling to spine and boards, gilt gauffred edges, a fine copy; vol. I - [13], 2-333 ll; vol. II - [1], 335-686, [2] ll.

Darlow & Moule 5143.

Fig. I

TAB. II

Fig. II

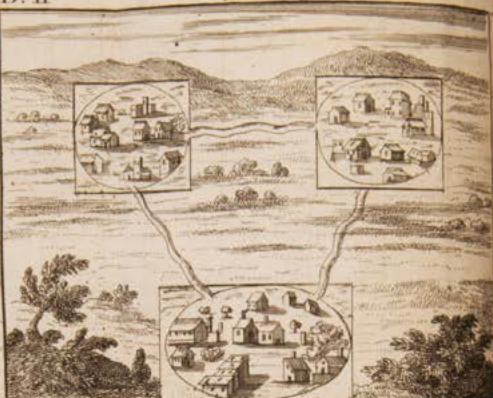


Fig. III

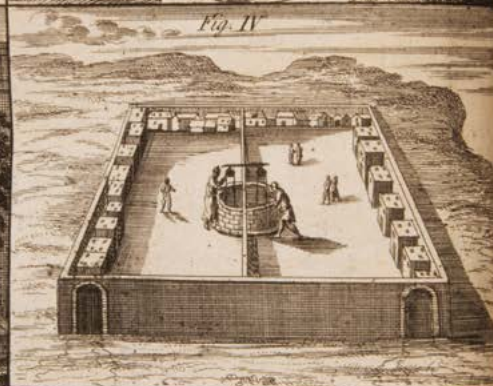


Fig. V

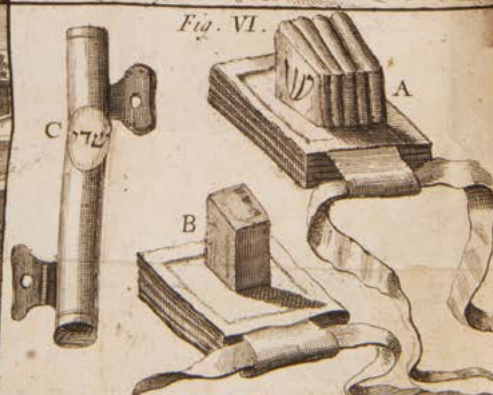


Fig. VI

Two Tables

T A

FIG. I. Here is a v
guous Buildings towa
Sides. All these contigue
the City into one imagin
the 2000 Cubits for the
puted. *Erwin, V. 1.*

FIG. II. Three Town
two that constitute its B
der. The third at the A
bits Distance of either of
of them be circumscrib
and from that Square the
gin. *Erwin, V. 3.*

FIG. III. We have 1
conies over one another,
Stories, in which there
At Bottom is a Well, ou
of both Stories must fee
thods how they may law
and the Restraints they
not mix, are described i
will sufficiently help to e
ly express'd. *Erwin, V*

FIG. IV. Here are
Habitations in them both
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They mix separately, an
them can use the Well, v
To remedy this Inconver
three Palms high is mad
it becomes then (as it

Josephus Lord. Maridunensis delin.

52. WOTTON, W[illiam]. *Shabbath and Eruvin; Two Titles of the Misna or Code of The Traditional Laws, Which were observed by the Scribes and Pharisees in our Blessed Saviour Jesus Christ's Time.* London, Printed by W. Bower for Tim. Goodwin, 1718.

£1250 [ref: 107128]

A work interpreting the Jewish Mishna (Misna) laws of the Shabbath for the Christian reader. The work divided into two parts: 'Misna: or the Traditional Laws relating to the Sabbath' and 'Eruvin: or the Traditional Laws relating to Sabbatic Mixtures'. The work includes two fold-out woodcut illustrations by Joseph Lord: Table I - Manner of labour forbidden on Sabbath, e.g. cooking, and carrying from domain to domain. Table II - Eruvin, or city limits. Beautifully ornate head and tailpieces throughout.

William Wotton, D. D. (1666-1726?) was a linguist and classical scholar, specialising in Latin, Greek and Hebrew. He studied at Catherine Hall, Cambridge, taking his degree in 1679, and later obtaining a fellowship at St. John's College, Oxford. He became chaplain to the Earl of Nottingham, who, in 1693, presented him with the rectory of Middleton Keynes, Buckinghamshire. He published works on the subjects of education, history and religion.

First edition, 8vo; two large folding engraved illustrations, with head and tailpieces throughout; modern black cloth boards, pages browned, text in English, Greek, Latin and Hebrew. [24], 279, [17] pp.

Fürst, Bibliotheca Judaica, III, p.536.



53. [PRAYER BOOK]. RODRIGEZ, Samuel (editor). *Seder HaTephilot.* Amsterdam, Dr Naftali Hertz Levi (printer), 1726.

£1950 [ref: 107107]

A Sephardic rite prayer book with the addition of a Hebrew holidays calendar for the next 215 years at the end of the volume, written in Judeo-Spanish by Moshe b. Joseph Belmonte. This special edition with the calendar is not listed in Vinograd.

First edition, 8vo (16.5 x 10.5 cm); contemporary calf, with gilt floral ornamental border to boards, spine with raised bands, rubbed and chipped; marbled double endpapers; old ownership signatures. 152, [16] ll.



54. KIRCHNER, Paul Christian. *Jüdisches Ceremoniel, oder Beschreibung derjenigen Gebräuche, welche Die Juden so wol inn-als aussers dem Tempel ... in acht zu nehmen pflegen. Nunmehr aber bei dieser neuen Auflage mit accuraten Kupfern versehen ... um vieles vermehret und mit Anmerkungen erläutert. [Jewish Ceremonies, or Descriptions of Customs...].* Nürnberg, Peter Conrad Monath, 1726.

£1850 [ref: 90504]

FUNDAMENTAL AND RICHLY ILLUSTRATED WORK DESCRIBING JEWISH CUSTOMS, RITUALS AND COSTUMES.

This detailed description of Jewish ceremonial customs by Paul Christian Kirchner, a Jewish convert to Christianity, was first published in 1717 and then re-edited by the Christian Hebraist Sebastian Jacob Jugendres, who added his own commentary to the work, in 1724. The new edition included twenty-eight copperplate engravings (nine signed by Johann Georg Puschner) depicting a variety of Jewish rituals, including events marking the life cycle within the synagogue community, such as: circumcision, presentation of the first born, prayer at the synagogue, wedding, purification of the bride, the washing of the brother-in-law's feet, divorce, the feast of reconciliation, death rites, burials, the Sabbath, and various holiday ceremonies. The illustrations are accompanied by four pages of legends that clarify them in detail. The book was intended for a German audience. Kirchner sought to persuade other Jews to follow his lead and convert to Christianity.

The copper engravings may have been made in the workshop of Johann Georg Puschner the Elder (1680–1749), either by himself or by his son (also called Johann Georg).

Small 4to (21 x 17.5 cm), later floral boards, engraved frontispiece, title page in red and black, 27 engraved folding illustration plates. [4], 226, [13] pp.

Freimann S. 148; Lipperheide Oc 20; Hiler 500; cf. Fürst II, 190.

vos (gebottene) Kuchen nennen, in einer Silbernen oder Zinnernen Schüssel auf dem Tisch, den Israel von der ersten Nacht, den Levi von der ersten Nacht, und den Chan von der ersten Nacht, und endlich den Sappheck (a).

Zwischen jedweden Kuchen wird ein reines Tuch oder Serviet gelegt.

Nach diesem stampfet das Weib Aepfel und Nüsse unter einander, machet sie mit Zimmet an, und thut sie in eine besondere Schüssel (b), dazu sie das Grüne von einem Netzig thut.

Von dem Netzig wird etwas abgeschabet und darauf gelegt.

Ein kleines Schüsselgen mit Sals wird ebenfalls auf dem Tisch gesetzt; ingleichen wird Petersilge auf die Schüssel darinnen die Kuchen liegen gelegt; auch wird ein Stück gebraten Fleisch, ein gebraten Ey (c), und vor jede Person ein Becher oder Glas vom Wein gesetzt und in die Mitten der grösste, welchen sie des Propheten Eliä heissen.

Die 3. Lichter werden das erstemahl wieder ausgelöschet; nachdem sie das andere mal brennen, hält die Frau die Hände darüber, und spricht den Segen darüber.

Die

- (a) Wegen Zugab des achten Tages, weil ausser dem gelobten Land zweifelhaft, wenn das Fest eigensich angehet.
 (b) Formiren es auch bisweilen wie einen Ziegel-Stein, zum Gedächtniß ihrer schweren Arbeit in Egypten.
 (c) Zum Fleisch nehmen sie gerne das Bein vom Bug eines Kalbes welches den starken Arm Gottes, womit sie aus Egypten geführet worden, verstehen, auch zugleich auf das Oster-Lamm damit zielen. Das harte Ey aber muß ihnen ein Gedächtniß der ehemaligen Opfer seyn.



55. BUXTORF, Joannes. Schoole der Jooden, begrypende het geheele Joodsche Geloof. Rotterdam, Jan Daniel Beman, 1731.

£3000 [ref: 92859]

LOVELY EXAMPLE OF THIS IMPORTANT WORK, WITH PLATES IN BRIGHT COLOURS AND HEIGHTENED WITH GOLD. IN AN UNUSUAL BINDING FEATURING THE STAR OF DAVID.

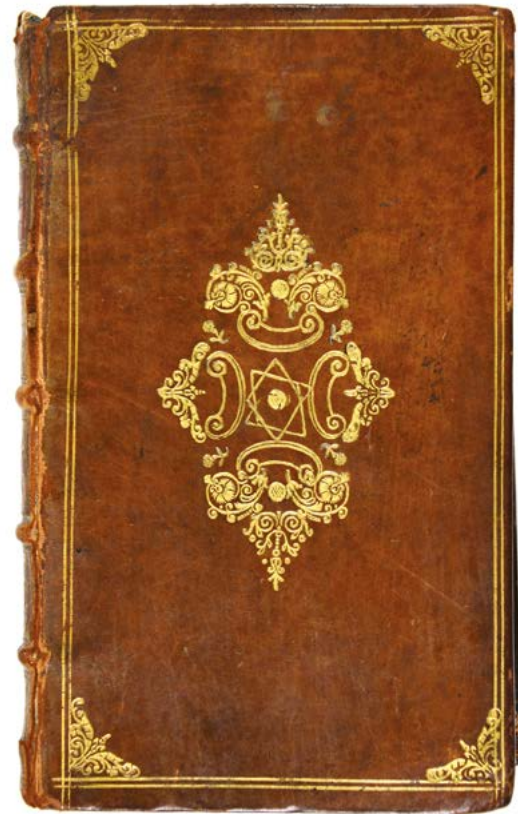
The four folding plates depict scenes of Jewish life: reading from the Torah service, a Passover Seder (seen opposite), the Sukkot festival and a wedding. This copy was a special commission in colour; extremely rare for this title.

Professor of Hebrew in Basel for 39 years, Johannes Buxtorf (1564–1629) was considered the leading Protestant expert on Hebrew of his time and came to be known as 'Master of the Rabbis'. His main work, 'Juden Schul', was first published in German in 1603, followed by the Latin version 'Synagoga Judaica'. The work is a thorough description of Judaism as practised in Germany at the time and became valuable for its descriptive details. It also gives a history of Jewish thought, from Biblical times to the 17th century.

It is in this work that Buxtorf gives an interpretation of the relations between religions through a dialogue between a Jew and a Christian, where the latter answers to the Jew's attacks on Christianity. This work voices Buxtorf's own attitude towards the Jews which was, overall, a negative one; and although quoting various other literary works about Judaism, his speech was clearly biased.

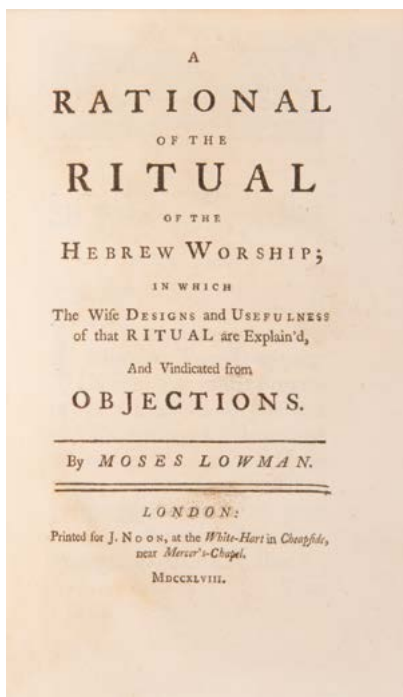
This fine copy is the third Dutch edition, with some Latin and Hebrew text. The four engravings were realised for the first Dutch edition in 1694 by Jan Luyken (1649–1712), a Dutch poet, illustrator and engraver. We could trace no other copies of this edition in colour.

Third Dutch edition; 8vo (15.8 x 9.3 cm); 4 hand-coloured engravings heightened with gold, all folding with tissue guards, additional hand-coloured engraved title; contemporary calf gilt, with double ruled borders, corner pieces and central arabesque with the star of David at its centre, spine gilt with raised bands in compartments, red morocco label lettered in gilt, marbled endpapers, all edges gilt; head of spine chipped, spine and hinges rubbed, hinges weak (upper hinge starting), ink(?) stain to fore edge not affecting pages. [14], 548, 44 pp.





FEEST HOUDINGE DER IODEN.



56. LOWMAN, Moses. A Rational of the Ritual of the Hebrew Worship; in which The Wife Designs and Usefulness of that Ritual are Explain'd, and Vindicated from Objections. *London, Printed for J. Noon at the White Hart in Cheapside near Mercer's Chapel, 1748.*

£675 [ref: 106938]

Moses Lowman (1680–1752) was an English nonconformist minister in a Presbyterian congregation at Clapham, Surrey. He was known as a Biblical commentator and an authority on Jewish antiquities (this reputation of his resting mainly on his 'Dissertation on the Civil Government of the Hebrews', published in 1740). As a Christian writer Rev. Lowman extols the virtues of Judaism as support for the Christian faith: 'For a right Understanding of the Mosaical Ritual, requires some Knowledge of the rites themselves, together with some Understanding of the Ends, Designs, real Advantages, and Uses of them. For these are the

proper Proofs of their Wisdom and Goodness, the proper Reasons and Motives for Approbation and Esteem.'

First edition; 8vo; contemporary calf, with embossed title, spine gilt in compartments with raised bands, joints slightly cracked but holding; edges stained red, pages clean and crisp. [12], 404 pp.

ESTCT88610.

THE WOMEN'S BIBLE

57. ASHKENAZI, Jacob ben Isaac. Tze'enah Ure'enah Bnot Zion. [Illustrated commentary on the Pentateuch with Prayer-book, for women]. *Amsterdam, Herz Levi and Kashman, 1766.*

£1500 [ref: 97707]

'THE WOMEN'S BIBLE' WITH WOODCUT ILLUSTRATIONS.

'Tze'enah Ure'enah', often called The Women's Bible, is a didactic prose work written in Yiddish from the 1590s, whose structure parallels the weekly Torah portions of the Pentateuch and 'Haftarot' which are read in the weekly synagogue services. The work mixes Biblical passages with teachings from the Oral Torah, such as the Talmud's 'Aggadot' and 'Midrashim' (allegories, tales, commentary and interpretations of the Torah), as well as some prayers.

The name of the book derives from a verse of the Song of Songs that begins: Tz'ēnhā ur'ēnhā b'not Tziyyon ('Go forth and see, O ye daughters of Zion', Song 3:11). The nature of the source of the name indicates that the book was intended for women, who at the time would have been less versed in the Hebrew language and less educated than men.

The author, Rabbi Jacob ben Isaac Ashkenazi (1550-1624) was born near Lublin, Poland. He would tour the neighbouring communities and to publicly read the weekly Torah portions (Parashat HaShavua). He had written a few works on the Halakhah and the interpretations of the scriptures, but 'Tze'nah Ure'ناه' remains his most famous work.

8vo (19 x 11.5 cm), 20th-century contemporary-style calf, spine gilt in compartments with morocco label; text in Hebrew and Yiddish in Wayber-Taytsch lettering; woodcut illustrations in the text. [2], 510 ll.

Vinograd, Amsterdam 1905.

פרשת וארא

קמו

והוא שערטשן מוסק געפירן דען פרעה האט זיך גאמלט פון מין גאט ער זאגט ער
 עטט מול טרינקט מול ער האמט קיין מויז גמק דרום וואר ער מוי אורקן פריז גין
 לו דעס זעלס מול וואר זיין מויז גמק דרום המכן דו קיין אענטש האט מוסק מיט געזעהן
 דרום זאגט גאט לו אשה גיט גמלן פריז לו דעס וואר דרום ווארטשן געפירן פרעה
 מול זאג לו מוסק דרום ער זאל יטרמול טיקן מול מוסק ווייטוואמולו דו ערווערט ניט טיקן
 בידו מוסק וואר מוסק טאמקן אויס דרום אכה פון (בכרות) מול זאג מוסק דעס מוסק ווייל
 פאמקן אויס דעס טעקען דרום וואר מול זיט ווערן זיין מיטלן בלוט מול דרום פון
 אחר ווערן זיין גיטיט מול זיט ווארן טטיק דו וואר דרום זיט אעפס ניט קעקן
 טרינקן דרום זאגט הק'בה לו (אשה גיט לו מהרן) מול זאג מוסק דו ער זאל נעמן דע
 טעקען מול זאל מוסק זיין מוסק דרום וואר מוסק לו די בעך מול דרום ווערט בלוט זיין
 מויז מוי דרום וואר מול מין מול זאל געפערט מול מין טטיינו געפערט דרום ווערן דרום וואר מוסק מוסק
 ווערן מיטלן בלוט מול ווארס האט מהרן גיטלמקן דרום וואר מול ניט אשה דער ווייל
 דרום ווארס האמכן ליטשן געפון לו אשה דרום זאל מוסק האט גומערפן מין דרום ווארס דרום האט
 ער ניט דרום טאמקן דרום ווארס מול דו גלייכן ביים די קרעטין האט אשה מוסק ניט
 גברמלט דרום אכה נימרט דרום מהרן זיין זיט זיקאן דרום זיין דרום פרעט קאמן מויז
 דעס ווארס דרום האט אשה קיין אכה דערפן ברענגן מויז דעס ווארס מול דרום
 גלייכן די זיט מוי דרום ערן האט אשה מוסק ניט דרום דרום ווארס מול דרום ווארס
 ביטפראט מוסק אשה דרום ער דעס אלזיין מין דרום ער פון ברמקן האט דרום ער מוסק
 דרום טאמקן האט מול האט מוסק ניט פון אשה דרום ברום פערט מין קטייל וואו
 המכן דרום אלטפוס ווארס גיטאן דרום זיט מוסק המכן גיימלט פון פרעה בלוט מויז
 דעס ווארס ווארן זיט מול דרום ווארס בלוט גיווארן פון דרום אכה פון מהרן מול אשה
 דרום דרום מין זיט המכן גיגראמן ווארס מויז דרום ערן מול המכן בלוט דרום
 גאמלט דרום זיט אכה פון אשה מול מהרן מויז וועמן זימרט מוסק דרום ווארס דרום זיין
 גיטעפערט גיווען מול בירייט גיווען מבר דרום ווארס מוסק דרום זיין ניט בלוט
 גיווארן דרום ווארס דרום אלטפוס בלוט מול טרייבט דרום קאמו יובאש האר עס
 וואר טטיק דרום זימרט מול די פיס ווארן גטיט מול דרום אלזיין קעקט ניט טרינקן
 זאגט טטיק מוסק פרעה פערט מול מין גמלן זאגט מוסק דרום מוסק מול דרום מוסק ווארס
 מוסק פערט אויס כישוף אויפן

פרשת וארא

דען דרום ווערט נעמן מין וואר זיין ווארס פלייכט אעפערט ער זיט
 טוד ער פון דרום אהן מול דרום מויז מין עכריה דרום מייז מולס טאמקן
 מבר מין פריז אהן וואו נעמן מוסק פערט ווען ער זיט ווערט גלייך טאמקן
 ווען זיט ער פון דרום האט דרום מין קיין עכריה יהו להגין ער זאגט דרום
 משה מול אדרן קאמן לו פרעה ווארס אהרן זיין טמקן מוסק דרום ערן
 טאמקן דרום דרום מוסק דרום מוסק אויפן מוסק טאמקן אויס כישוף



וערט פרעה כגערן מין זיין פון מוסק דרום נעס דען טעקען מול ווערן מוסק
 דרום ווערט מין טאמקן דרום ווערן דרום פערט דרום ברום ווארס מוסק
 דרום ווארס מול ניט עפוס מברסט דרום דרום מויז פרעה מויז גלייך לו
 דרום האט ברום גרעט מוסק הק'בה מול האט אהלן זינדיקן (מוסק האט
 מוסק פרעה דרום זאגט ווער מויז גאט דרום מוסק זאל מהרן לו מוסק
 אהן בקייהיטן אהלן מין טאמקן בלוטאן און ווערט פרעה מוסק בילאן זיין
 דרום טאמקן האט בילאטש מול ווייל און ווערט פרעה דרום ווערט מול
 מול דרום זיט בייבניט גלייך מול מויז מוסק פרעה דרום בייבניט
 ווארס מין אהן זאגט ער זיט לו טיקן יטרמול ווען מוסק דרום אכה האט
 מול מוסק מול זאל מוסק דרום אכה האט מוסק מין וועק גיווען דרום האט
 ניט לו טיקן יטרמול זענען פרעה ווערט ערן ער האט מהרן גיטאן זאל
 האט מין גיווארן פון פרעה מול פון זיין הערן דרום מויז גיווארן מין
 מול פרעה האט גיטיק נחך זיין אלטפוס זיט אהלן מוסק טאמקן אויס כישוף
 אהלן הק'בה מויז דרום טאמקן פון מהרן ווי דרום מוסק דרום ווערן
 וואר מין טלייבן מול דרום טאמקן פון דרום אלטפוס דרום מין זיט
 אלזיין ווערן זיין מין גיטאן מין (ק) ווערן נחך דרום יטרמול דרום
 דרום מוסק ווארס ווארס ווארס מוסק דרום אלטפוס אהלן זיין ווארס
 קרי טעקען טאמקן ווארס מוסק מין מין ווארס מוסק דרום מוסק
 זיט אהלן בלייב דרום זיט מין זיט און זיט עס ווערן טאמקן
 זאגט דרום פרעה עס וואר דרום טמקן דרום הערן פון פרעה ער מוסק
 זיט מול דרום פרעה ער זאגט הק'בה גיט לו פרעה גמלן פון



י 3 2 1 ד



FIRST HEBREW-ENGLISH PRAYER BOOK PRINTED IN ENGLAND

58. [PRAYER BOOK]. MEYERS, B. & ALEXANDER A. (translators). Tephilloth, Containing the Forms of Prayers Which are Publicly Read in The Synagogues, and Used in All Families. London, W. Tooke for The Translators, 1770.

£9500 [ref: 91151]

In 1770, Alexander Alexander, pioneer of the Hebrew press in London, produced this liturgy according to the Ashkenazic rite in partnership with Benedict Meyers (Jost) of Halberstadt. The first English translation of the daily prayer-book, it was printed on a subscription basis and interestingly, the list of subscribers included many non-Jews. The translators Alexander and Meyers took note in their preface, that despite the cultural and religious significance of the Hebrew language, 'being imperfectly understood by many, by some not at all, it has become necessary to translate our prayers into the language of the country wherein it has pleased Divine Providence to appoint our lot. They also belittled the earlier attempt at an English translation of a Hebrew prayer-book, which was published in London in 1738 by the apostate Abraham Mears under the pseudonym Gamaliel Ben Pedahzur, titled 'The Book of Religion, Ceremonies, and Prayers...'

First edition, 8vo (17.5 x 11 cm); contemporary brown calf, light wear, edges rubbed; some worming and small marginal tears to few of the pages; text in Hebrew and English; [1], 213, [16] pp.

Vinograd, London 60; Roth B8:10.

59. EDREHI, Moses ben Isaac [EDREI, Moshe] (editor).
Sefer Torat Chayim. [Friday night readings of Bible, Zohar
 and Prayers]. London, Yehuda Leib Bar Alexander, 1791-1792.

£1250 [ref: 95389]

BOOK OF KABBALISTIC READINGS AND PRAYERS FOR FRIDAY NIGHTS,
 CUSTOMARILY RECITED IN THE EASTERN CITIES OF MOROCCO,
 PRINTED IN LONDON.

Moshe Edrehi (c. 1774-1842) was a Moroccan scholar and itinerant preacher in North Africa who travelled to London in 1791, where he studied in the Sephardic Bet Midrash Etz Hayyim, preaching there every Sabbath. A child prodigy and he had started preaching at the age of 14. After the publication of this work he left for Amsterdam, where he published *Yad Moshe*, a collection of sermons, and *Ma'aseh Nissim*, tales of the ten tribes with a Yiddish translation. His final journey, to the Holy Land, took four years, and led Edrehi through France, Italy, Malta and Smyrna.

The 'Tikun' here arranged according to the book 'Chemdat HaYamin'.

First edition; 8vo (20 x 12.5 cm); title printed within ornamental border; library stamp to title and on one or two other leaves, occasional foxing; restorations to corners of title and of the last three leaves; later 18th-century-style calf boards with gilt decorations; text in Hebrew. [3], 52 ll.

ESTC N475360; Roth, *Bibl. Anglo-Judaica*, B12:20. Vinograd, *London* 135.

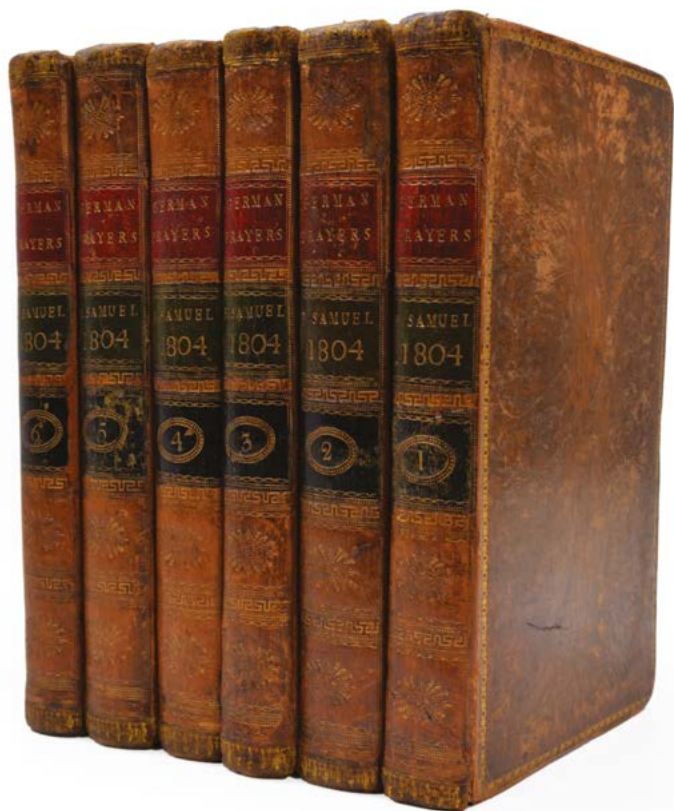


SET OF FESTIVAL PRAYERS BY ONE OF THE PIONEERS OF
HEBREW PRINTING IN LONDON

60. [PRAYER BOOK]. LEVI, David (translator). Machzor [Set of Festival Prayers]. The Form of Prayers for The New Year. According to the custom of the German and Polish Jews. London, David Levi, 1794.

£7500 [ref: 101521]

The volumes are divided according to the five most important holidays in the Jewish calendar: Vol. I. New Year (Rosh HaShanah); Vol. II. & III. Day of Atonement (Yom Kippur); Vol. IV. Feast of Tabernacles (Sukkot); Vol. V. Feast of Passover (Pesach); Vol. VI. Feast of Pentecost (Shavuot).



David Levi (1740-1801), was an erudite Whitechapel cobbler and one of the most remarkable characters of 18th-century English Jewry. He was born in London and after failing to make a living as a shoemaker, went to the opposite extreme and became a hatter, meanwhile continuing his studies at the Great Synagogue of London. In 1783 he produced a succinct account of the 'Rites and Ceremonies of the Jews, in which their religious principles and tenets are explained'. From that date onwards, he was constantly engaged in literary work, in the intervals of trying to earn his livelihood. He produced grammars, dictionaries, apologetics, pamphlets and polemics. For years on end he was a one-man Anti-Defamation Committee, always prepared to fight with his quill whenever the good name of Jews or Judaism was impugned. In addition, he produced a series of liturgical and other translations, considered to be superior to A. Alexander's. Alexander, who was a well-known and established rival London-Jewish publisher, saw in Levi an imitator.

First edition; 6 vols, small 4to (24 x 15.5 cm); parallel English and Hebrew text, age-toning with the very occasional spot otherwise very clean, fine contemporary tree calf, morocco labels to spines, spines richly gilt, with personalised green lettering pieces to all spines, reading 'S. Samuel 1804'; a trifle rubbed at extremities, a very handsome set.

ESTCT147179; Vinograd, London 137.

61. ALEXANDER, Levy. *Alexander's Hebrew Ritual, and Doctrinal Explanation of the whole Ceremonial Law, oral and traditional, of the Jewish Community in England and Foreign Parts; being a Necessary Companion to the holy Scriptures.* London, L. Alexander, 1819.

£850 [ref: 107046]

A GUIDEBOOK OF JEWISH TRADITIONS AND CEREMONIES AIMED AT A CHRISTIAN AUDIENCE, WRITTEN BY A JEW.

Alexander Alexander (Alexander ben Judah Leib) was one of the pioneers of Hebrew printing in London, active in the 18th and 19th centuries. He had established his Hebrew press in London in 1770 and published the first bilingual Hebrew-English Common Prayer-book and Haggadah, and the first Hebrew Pentateuch with English translation by a Jew. Levy Alexander (1754-1853), his son and successor, published this Hebrew Ritual, with a personal dedication to His Royal Highness The Duke of Kent.

With an engraved illustration plate depicting the Tefillin (Phylacteries) and a Mezuzah case.

First edition, 8vo (21.2 x 13.8 cm); contemporary red, blind-tooled morocco, edges and spine rubbed, top of spine chipped; marbled endpapers; slight browning to pages, engraved frontispiece, one engraved illustration plate in text. Signature of previous owner's to the dedication page. Text in English with some Hebrew. [1], vii, [2], 4-309, [5] pp.

Roth B1 I:25.



REMARKABLE WORK ON THE TABERNACLE

62. RHIND, W. G. *The Tabernacle in The Wilderness; The Shadow of Heavenly Things. Four engravings, coloured and inlaid with gold, silver, and brass, according to the texts of scripture: with explanatory notes.* London, Samuel Bagster & Sons, 1842.

£850 [ref: 98177]

The Tabernacle (called the 'Mishkan' in Hebrew) was the portable sanctuary in which the Jews carried the Ark of the Covenant through the desert (as described in the books of Exodus, Leviticus and Numbers of the Hebrew Bible). This book contains detailed hand-coloured illustrations and explanations of the structure and function of the Tabernacle, with references to the scripture.

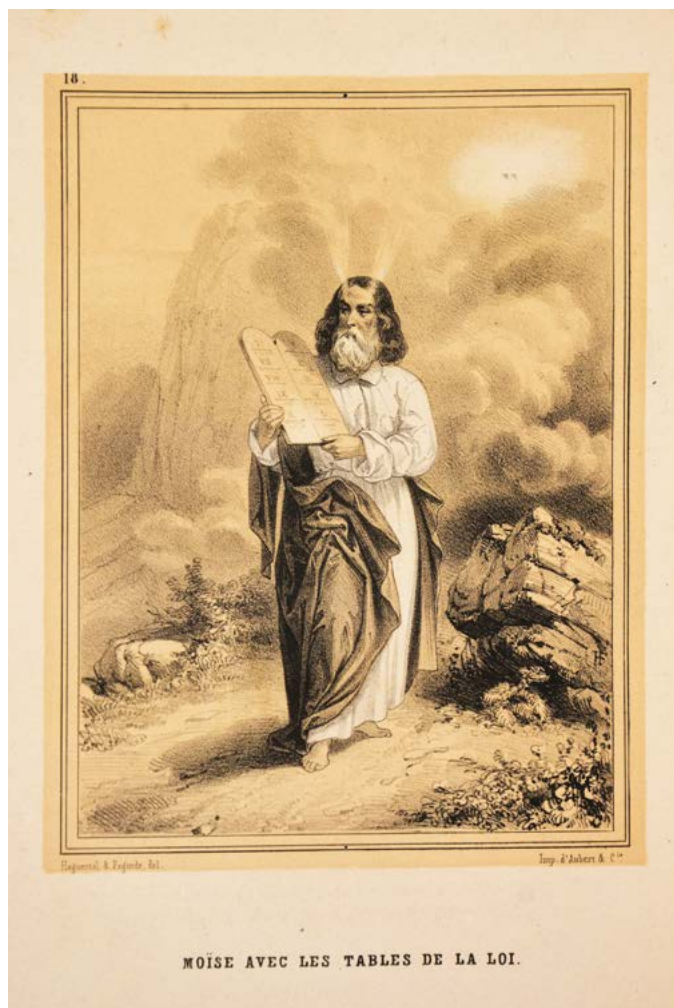
William Graeme Rhind (1794-1863) was born at Gillingham, Kent, to a Naval family, and as such was destined for the Navy. In fact his name was enrolled as a first-class volunteer at the age of seven. At twelve he entered actual service as a midshipman, witnessed the horrors of war while fighting against the Americans. He was eventually taken prisoner, together with a few other survivors from his ship, and was held in America for two years. In the winter of 1816-17 after peace had been proclaimed, he retired from active service as First Lieutenant, subsequently obtaining the rank of Commander.

Having settled at Plymouth, he found Christ, and becoming a diligent student of the Holy Scriptures he enrolled at Sidney Sussex College, Cambridge, in 1822, where he studied for three years, subsequently buying a sailing boat, filling it with holy books and becoming a floating preacher. He would visit the boats and war ships in Plymouth Harbour, preaching in the open air as well as in naval hospital.

Besides this work, Rhind wrote 'The Testimony of the Times' and a children's book entitled 'The Six Days of Creation', all of which were issued in several editions.

Second edition; folio, 4 fine coloured plates, each hand-coloured and inlaid with gold, silver and brass and protected with tissue guard; contemporary dark blue cloth embossed boards with gilt title, corners and spine rubbed. [3], ii, 2-36, [1] pp.





63. CRÉHANGE, A[lexandre] ben Baruch. *La Semaine Israelite. Ou le Tze'enh Ure'enh Moderne. Entretiens de Josue Hadass avec sa Famille.* Paris, M. A. Crehange, 1846.

£950 [ref: 96209]

Créhange's adaptation of 'Tze'enh u-Re'enh' into French by rendering the work as conversations between Joshua (Josué) Hadass and his family on Holy scriptures, their relations with their religion and Jewish morals. It is a work written with great charm and most attractively illustrated by numerous lithographs.

The title 'Tze'enh u-Re'enh' is taken from the Song of Songs, 3:11, 'Go forth and see, O ye daughters of Zion'. The original work is an exegetical rendering in Yiddish of the Pentateuch, the 'Haftarot' and the 'Five Scrolls' composed at the end of the 16th century by Rabbi Jacob ben Isaac Ashkenazi (1550–1625); it is sometimes called the 'Women's Bible'. The work consists of discourses on selected topics or passages from the sources combining the 'peshat' (literal exegesis) and the 'derash' (free interpretation), interwoven with legends from the 'Midrash' and other sources, stories and topical comments on moral behaviour.

Alexandre Créhange (1791-1872), a Jewish-French author, Hebraist and communal leader, was the most senior of the ten founders of the Alliance Israelite Universelle.

4to (26.5 x 16 cm); 5 parts in 2 vols; numerous tinted lithograph plates; foxed; contemporary quarter-calf boards, spines richly gilt, boards somewhat rubbed; text in French, Hebrew and Yiddish. 72, 180, 73-200 (non-sequential); 128, 146, [2], 152 pp.

64. LEESER, Isaac (translator). The Law of God [Pentateuch]. Philadelphia, C. Sherman, 1845-1846.

£7000 [ref: 99105]

THE FIRST TRANSLATION OF THE TORAH INTO ENGLISH BY AN AMERICAN JEW IN ITS FIRST EDITION.

Leeser's Pentateuch is the first publication of the Hebrew Bible in the United States. The translator states in the preface that the text is designed 'for the service of the Synagogue, both German and Portuguese', with the parallel English translation facing each page of the Hebrew text, strictly following the paragraph breaks. The text indicates the subdivisions within each 'Parasha' (i.e. Torah sections) with a star. It also includes in the footnotes some noteworthy comments by Rashi, Onkelos, Mendelssohn or Arnheim, as well as Leeser's own observations. The second part of each of the five books, after the Parashiot, contains the Haftarot, a series of selections from the books of 'Nevi'im' (Prophets) of the Hebrew Bible that are publicly read in synagogues after the Torah reading on each Sabbath and on Jewish festivals and fast days.

The culmination of seven years of scholarship, this Hebrew and English Pentateuch was published at Leeser's expense, both in this tall format and in a smaller version. Leeser's Pentateuch remained the standard English version for American Jews until the Jewish Publication Society translation appeared in 1917. Leeser had a number of reasons to pursue this publication. First, he was the chief academic resource person of the Rebecca Gratz's Sunday School, which was started in March 1838 in Philadelphia. Students were obliged to use the King James Bible because they did not have a Jewish alternative. Therefore, Leeser aimed to provide them with an appropriate translation. Second, a popular German-Jewish translation of the Hebrew Bible by Leopold Zunz was published in 1837-38, which Leeser used as a prototype for his own work. Finally, Leeser had always wished to provide the Jews of America

with an English text of the Bible that was produced by one of their own and not tainted by conversionist motivations. In the preface to the first volume, the Rabbi clearly explains that 'however much a revised translation may be desired by all believers in the Word of God, there is no probability that the gentiles will encourage any publication of this nature, emanating from a Jewish writer'.

Rabbi Isaac Leeser (1806-1868) was born in Westphalia and emigrated to America in 1824. The head Rabbi of the Synagogue Mikveh Israel in Philadelphia, he became America's most influential Jewish writer, editor, and teacher. He promulgated Jewish culture and religious activity in the United States by providing American Jews with numerous basic religious texts and conceptual tools they needed.

First edition; 5 vols, 8vo; contemporary calf, gilt labels to spines, boards rubbed, headcaps chipped. 175 ll; 168 ll; 153 ll; 149 ll; 135 ll, 136-147 pp.; text in Hebrew and English.

Singerman 88; Goldman 7; Vinograd, Philadelphia 16.

FIRST ENGLISH TRANSLATION OF THE ENTIRE HEBREW BIBLE BY A JEW

65. LEESER, Isaac (translator). The Twenty-Four Books of the Holy Scriptures. [The Hebrew Bible]. Philadelphia, 1853.

£10000 [ref: 101737]

FIRST EDITION OF THE FIRST ENGLISH TRANSLATION OF THE ENTIRE HEBREW BIBLE BY A JEW.

Built upon Leeser's 1845 translation of the five books of the Torah, previous editions published by Jewish translators in England (such as Levi and Alexander) had simply utilised the King James translation. Leeser's Preface explains that

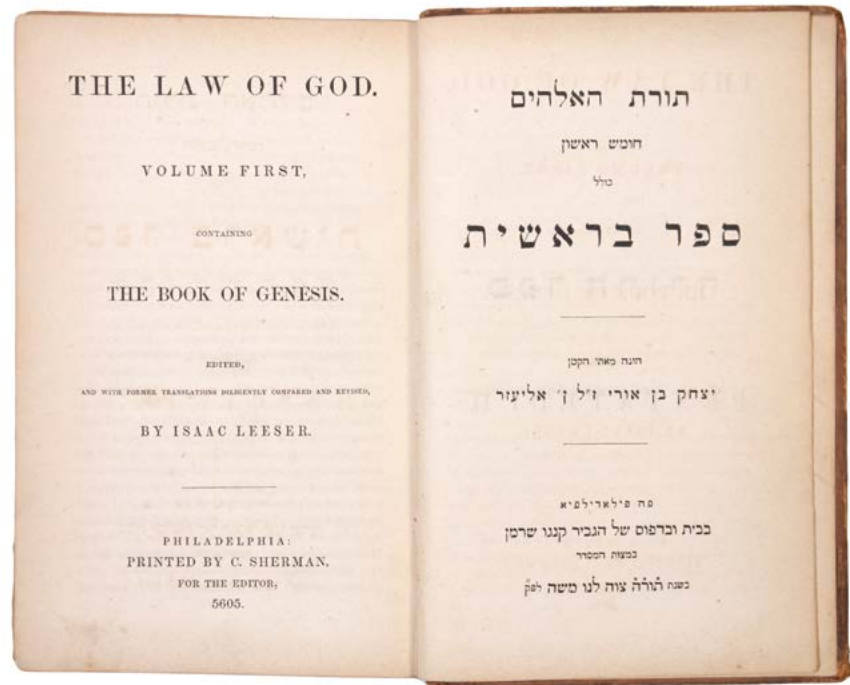
this massive undertaking sprung from 'a desire entertained for more than a quarter of a century, since the day he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God'. Readers would now 'have an opportunity to study a version of the Bible which has not been made by the authority of churches in which they have no confidence'.



Item 65

Rabbi Isaac Leeser (1806-1868) was born in Germany and emigrated to America in 1824. The head rabbi of the Synagogue Mikveh Israel in Philadelphia, he became America's most influential Jewish writer, editor, and teacher. He promulgated Jewish culture and religious activity in the United States by providing American Jews with the numerous basic religious texts and conceptual tools they needed.

4to (28 x 23 cm); contemporary calf over boards, some wear and edges rubbed, tear to lower cover, spine skilfully restored, in six compartments, decorated with elaborate gilt floral detail, label to second compartment, tape mark to front flyleaf; some browning throughout, marbled endpapers. iii, 1011 pp.



Item 64



66. PRADO, Joseph b. David. Sefer Shulchan HaTahor HaMezukah. Vilnius, Finn Rosenkranz and Shrifcertz, 1880.

£250 [ref: 104025]

THE SCARCE VILNA EDITION.

Summary of the 'halakhot' of the first two parts of Joseph Caro's 'Shulchan Aruch'.

Rabbi Joseph ben David Prado (d. 1677) was the cantor of the Spanish and Portuguese congregation in London. The work was edited by his son Rabbi David Prado and first printed in Amsterdam in 1686. In 1689 R. David Prado published his Spanish translation of the work, titled 'Compendio de Dinim'.

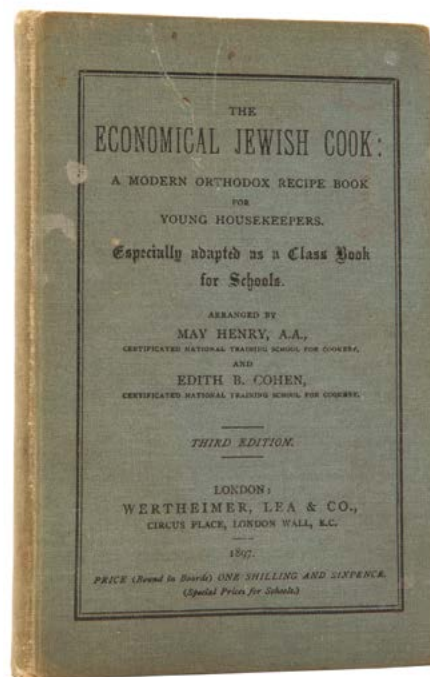
16mo (11 x 7.5 cm), wide margins, light age staining; publisher's half-morocco boards, extremely rubbed, one leaf mostly missing (pp. 101-102), a few stamps and signatures of previous owners throughout the book; text in Hebrew; 192 pp.

67. HENRY, May & COHEN, Edith B. The Economical Jewish Cook: A Modern Orthodox Recipe Book for Young Housekeepers. London, Wertheimer, Lea & Co., 1897.

£500 [ref: 107910]

An extremely clean copy of this famous Jewish cookbook. This is the third, 'revised and enlarged' edition, of 'The Economical Jewish Cook' (first published in 1888). The book contains prefaces its previous editions, a page on 'Koshering' and a good assembly of recipes, with the cooking time stated next to each title, which makes it extremely useful. Includes a selection of Passover dishes.

Third edition, revised and enlarged; 8vo (16.7 x 10.7 cm); publisher's green cloth boards with black title to front, some light staining to boards and endpapers, slight rubbing to corners, pages crisp and clean; a fine copy. xii, 76 pp.



פנים



שחיק

צפרדע



דבר

ים



ערוב



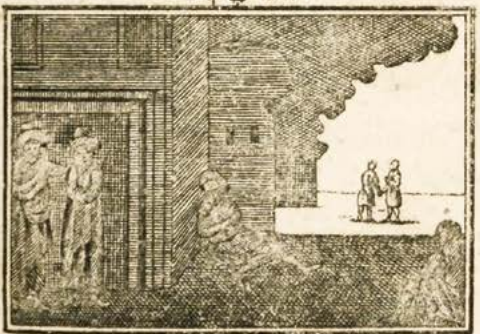
הושע



צורבה



קרר



טפת פבורות



PASSOVER

אלו עשר מכות שהניא הקדוש ברוך הוא על המצרים במצרים Item 74



68. [HAGGADAH]. Seder Haggadah shel Pesach. [London Haggadah]. London, William Tooke (printer), 1770.

£12,500 [ref: 99787]

EXTREMELY SCARCE ASHKENAZIC PASSOVER HAGGADAH, PRINTED IN LONDON THE SAME YEAR OF ALEXANDER'S FIRST ENGLISH HAGGADAH.

In the 1770s, several Hebrew prayer-books and Haggadot were printed in London for the first time by three different Jewish publishers: A. Alexander and Son, David Levi and a new Jewish publishing house, responsible for publishing the offered book, established by Isaac ben Yedidi, Moshe ben Gershon and Ya'akov ben Issaschar. Unlike Levi and Alexander who included English translations in their publications - this group printed books exclusively in Hebrew and Yiddish. Their first publication is said to have been the 'Toledoth Jacob', a work written by an immigrant Polish scholar named Jacob Eisenstadt. It was followed by a partly liturgy book with Yiddish translation published in 1770/1 in three quarto volumes. All publications by these printers are considered to be very rare, with only a small number of surviving copies.

Yaari lists this Haggadah twice, by mistake.

Provenance: Eliyahu Reichmann, Jerusalem (exlibris).

First edition; 12mo (16.7 x 12 cm); title within ornamental border; text in Hebrew, Yiddish and Aramaic. Some staining and browning to pages, as expected. Modern brown morocco boards. Exlibris of Eliyahu Reichmann of Jerusalem to inner front cover. 50 ll.

Yudlov 295; Yaari 166, 197; Vinograd, London 50. Not in Yerushalmi.

69. [HAGGADAH]. LEVI, David (translator). Haggadah shel Pesach ... Service for the Two First Nights of Passover. According to the Custom of the Spanish, Portuguese, and German Jews. London, David Levi, 1794.

£5000 [ref: 106988]

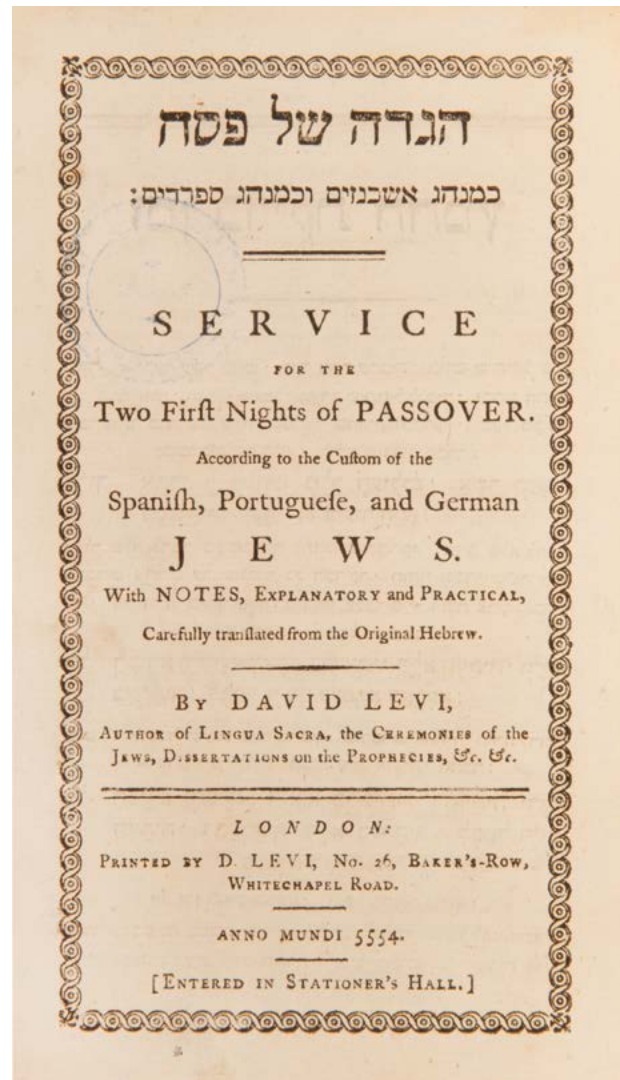
COMBINED ASHKENAZIC AND SEPHARDIC HAGGADAH PUBLISHED BY DAVID LEVI, ONE OF THE PIONEERS OF JEWISH PRINTING IN LONDON.

Starting from the 1770s, several Hebrew prayer-books and Haggadot were printed in London for the first time by three different Jewish publishers: A. Alexander and Son; Yedidya, Gershon and Issachar; David Levi. All publications by these printers are considered to be very rare, with only a small number of surviving copies.

David Levi (1740-1801), was an erudite Whitechapel cobbler and one of the most remarkable characters of 18th-century English Jewry. He was born in London and after failing to make a living as a shoemaker, went to the opposite extreme and became a hatter, meanwhile continuing his studies at the Great Synagogue of London. In 1783 he produced a succinct account of the 'Rites and Ceremonies of the Jews, in which their religious principles and tenets are explained'. From that date onwards, he was constantly engaged in literary work, in the intervals of trying to earn his livelihood. He produced grammars, dictionaries, apologetics, pamphlets and polemics. For years on end he was a one-man Anti-Defamation Committee, always prepared to fight with his quill whenever the good name of Jews or Judaism was impugned. In addition, he produced a series of liturgical and other translations, considered to be superior to A. Alexander's. Alexander, who was a well-known and established rival London-Jewish publisher, saw in Levi an imitator.

First edition; small 4to (21.5 x 13 cm); modern marbled leather-backed marbled boards, spine gilt; browning and staining to leaves, faded stamp to title; closed tear to leaf 35; leaves 37-39 supplied; last leaf repaired with some English text loss; text in Hebrew, English and Ladino. [1], 39, [3] ll.

ESTC T147183; Vinograd, London 137, Yaari 254; Yudlov 371. Not in Yerushalmi.





70. [HAGGADAH]. Haggadah shel Pesach. [Yiddish Passover Haggadah]. Offenbach, Rabbi Zvi Hirsh Segal Spitz & son Rabbi Avraham Segal, [1795].

£2250 [ref: 107044]

SCARCE ASHKENAZIC PASSOVER HAGGADAH.

Complete with a Yiddish translation and notes in Wayber-Taytsch lettering, based on the Berlin Haggadah of 1785. The title page bears the printer's device of Rabbi Zvi Hirsh Segal Spitz and his son Rabbi Avraham (see Ya'ari Hebrew Printers' Marks 158). Zvi in Hebrew and Hirsch in German mean 'stag' - hence the printer's emblem of a stag.

'The illustration of the Seder, which is printed in the middle of the Haggadah, is of interest. the members of the family are dressed in eighteenth-century fashion, and the entire scene has a contemporary flavor' (Yerushalmi).

The last page includes 'Bircat Iruv Tavshilin,' a special prayer for the preparation of food on occasions when the Sabbath follows a holiday (Yom Tov). In such cases, a special Takanat Halacha had to be established, originating in the Mishnah, so that a fire could be lit on a holiday, something not otherwise allowed.

Not found in the National Library of Israel. Three variants were printed the same year. This variant listed in Yudlov's 'Otzar Haggadot' according to a private collection.

First edition, 8vo (19.3 x 12 cm); four woodcut illustrations in text; original decorative paper-covered wooden boards (with some loss to decorative paper), partially detached, spine cracked but holding; leaves slightly stained and soiled, edges rubbed; previous owner's signature to title. Text in Hebrew, Aramaic and Yiddish. 40 ll.

Yaari 265; Yerushalmi 84; Yudlov 382; Vinograd, Offenbach 132h; Harvard 17:10.5.

71. [HAGGADAH]. LEVI, Isaac (editor). Seder Haggadah shel Pesach ... Service for the Two First Nights of Passover; in Hebrew and English. According to the custom of the German and Polish Jews. London, Hyam Barnett, 1808.

£2500 [ref: 106989]

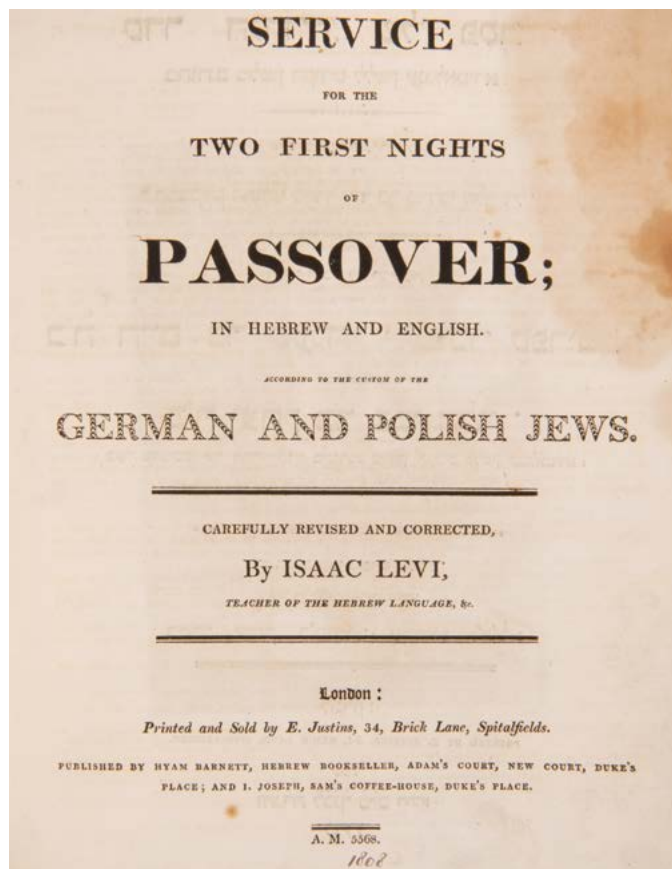
ASHKENAZIC PASSOVER HAGGADAH EDITED BY ISAAC LEVI, ONE OF THE PIONEERS OF JEWISH PRINTING IN LONDON.

This Haggadah was printed with a frontispiece portrait of Rabbi Solomon Hirschell (1762-1842), who was the Chief

Rabbi of Great Britain in the years 1802–1842. He is best remembered for his unsuccessful attempt to stop the spread of Reform Judaism in Britain by excommunicating its leaders.

First edition; 4to (26 x 21 cm); contemporary brown boards with gilt title to spine, staining to leaves and some creases to edges. 26 ll.

Vinograd, London 181, Yaari 360; Yudlov 516; Not in Yerushalmi.



72. [HAGGADAH]. MELDULA, Jacob (translator). Orden de la Agada de Pesah en Hebraico y Espanol, segun uzan los Judios, Espanoles, y Portuguezes, traducido del Hebraico y Caldeo. Por Senior Jacob Meldula, de Amsterdam. [Passover Haggadah, according to the custom of Spanish and Portuguese Jews, translated by Mr Jacob Meldula from Amsterdam]. London, L. Alexander, 1813.

£3000 [ref: 106981]

SCARCE EDITION OF SEPHARDIC HAGGADAH PRINTED IN LONDON, WITH PARALLEL TEXT IN HEBREW AND SPANISH.

The illustrative plates in these Haggadot (after the London Haggadah of 1806) were printed separately on unnumbered leaves and their number varies between different copies, missing completely in some. Yudlov lists it with 7 illustrations and 5 maps, while Yerushalmi lists it with 3 maps and 'various engravings on separate sheets'.

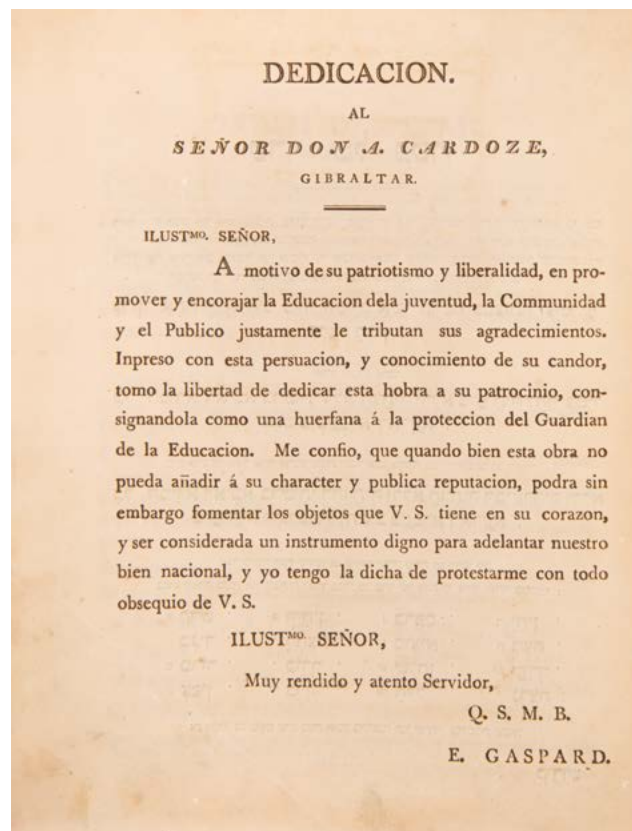
'This, the only Spanish translation of the Haggadah to be printed in London, is also an example of the survival into the nineteenth century of the Spanish language among the Sephardic Jews of England.' (Yerushalmi 85). Although based on the earlier London Haggadah of 1806, also printed by Levi Alexander, this augmented edition included several innovations and a Haroset recipe on the last page.

This Haggadah was dedicated to Don Aaron Cardozo (1762–1834), a Jewish merchant of Sephardic origin, a British patriot and one of the foremost citizens of Gibraltar of his time. He was consul for the Beys of Tunis and Algiers and was one of the principal landowners of Gibraltar (cf. Jewish Encyclopedia, vol. 3, p.575; Enc. Judaica, vol. 5, col. 163). In 1798 Cardozo was instrumental in uncovering the conspiracy to betray the fortress to the French, Cardozo was publicly thanked for his services before a parade of the garrison. During the Napoleonic Wars Cardozo supplied Gibraltar with water and provisions, and before the battle

of Trafalgar in 1805, he undertook a similar mission on behalf of Lord Nelson.

Small 4to (24.5 x 19.8 cm); 4 illustration plates (including frontispiece) and one folding map (with a tear, professionally repaired without loss) unnumbered, some occasional staining, contemporary morocco, neatly rebacked, gilt borders, marbled endpapers, corners rubbed; ownership dedication and signature in brown ink to front endpaper, dated '20 Mars 1823'. Text in Hebrew and Judeo-Spanish. [5], 19 ll.

Vinograd, London 197; Yudlov 544; Yaari 381; Yerushalmi 85; Harvard 24:19.





ORDEN DE LA
AGADA DE PESAH,
EN HEBRAICO Y ESPAÑOL,
SEGUN UZAN LOS
JUDIOS, ESPAÑOLES, Y PORTUGUEZES,
TRADUCIDO DEL HEBRAICO Y CALDEO.

Por Senior JACOB MELDULA, de Amsterdam.

London :
PRINTED BY L. ALEXANDER, WHITECHAPEL-ROAD
A.M. 5573.



The HIGH-PRIEST, in his Robes.



73. [HAGGADAH]. COSCHELSBERG, Solomon (corrector). Seder Haggadah shel Pesach im Targum Ashkenaz. [Passover Haggadah with Ashkenzaic translation]. Basel, Wilhelm Haas, 1816.

£1000 [ref: 106984]

SCARCE FIRST EDITION OF THE BASEL HAGGADAH IN ITS ORIGINAL ORNAMENTAL BINDING.

One of the more attractive Haggadah editions that were published in 19th century Europe. Its text is a reprint of Joel Brill's German translation of 1785. The magnificent woodcut illustrations of this edition 'were copied from Friedrich Battier's illustrations to a German Bible published in Basel in 1710 by Johann Brandmüller, Jr. The woodcut of Moses at the Burning Bush shown here on the title page, was taken from the frontispiece of the Amsterdam Haggadah of 1712' (Yerushalmi).

First edition, 4to (21.6 x 17.7 cm); original printed paper boards, with a fine geometric design, edges rubbed, occasional old tape repairs (without loss), block cracked but holding; 24 woodcut illustrations in text; browning and staining to pages, previous owners' signatures to inside cover. Text in Hebrew and Yiddish. [2], 54 pp.

Vinograd, Basel 284; Yudlov 565; Yaari 399; Yerushalmi 86; Harvard 21.5:17.



74. [HAGGADAH]. Ma'aleh Beit Horin ve'hu Seder Haggadah shel Pesach. [Passover Haggadah]. Vienna, Anton Schmid, 1823.

£3000 [ref: 99649]

AN INTERESTING 19TH-CENTURY EXAMPLE OF ASHKENAZIC PASSOVER HAGGADAH, WITH COMMENTARY BY MOSES ALSCHIECH AND SHLOMO EPHRAIM LUNTSCHITZ.

Illustrated with copperplate engravings from the 1695 Amsterdam Haggadah by Abraham bar Jacob (Avraham son of Yaakov Hager). Among the illustrations are the famous thirteen-panel depiction of the stages of the Seder and the ten-panel depiction of the plagues of Egypt.

Anton Schmid was a Christian publisher of Hebrew books, who benefited greatly from the 1800 ordinance prohibiting

the import of Hebrew books by Jews (who were themselves excluded from the publishing business). He employed a number of Jewish typesetters and proofreaders, mainly from Galicia, who were granted special residence permits in Vienna. Schmid issued a number of printings of the Haggadah using, like here, Abraham's delicately engraved popular illustrations.

4to (26 x 20 cm); printed title title within decorative typographic border; double column Hebrew, Ladino and Aramaic text, 11 engraved illustrations in the text, most half-page, some a little larger; modern contemporary-style calf-backed marbled boards, spine gilt in compartments, with black label, lettered in English in gilt; expected wine stains and other signs of ritual use. 52 ll.

Vinograd, Wien 575; Yaari 453; Yudlov 633; Not in Yerushalmi.



75. [HAGGADAH]. TALKAR, Aharon Daniel & TALKAR, Moses Jacob (editors). *Haggadah shel Pesach. [Passover Haggadah with Marathi translation]*. Pune, Vital Sakharan Agnihorty's Press, 1874.

£2500 [ref: 106985]

SCARCE EDITION OF THE PUNE HAGGADAH.

The 19th-century Jewish community of Pune (Poona) was the second largest after Bombay. This new edition of the Haggadah with Marathi translation was published there in 1874. Based on the Bombay edition of 1846, the new edition had some additions to the text, redrawn, enlarged and differently arranged illustrations with the addition of a completely new scene showing the preparation and baking of Matzah. 'While the Bombay illustrations were still closely linked to their Amsterdam prototypes, those in Poona Haggadah have managed to drift into a sphere of their own. Even as they retain the basic pattern, they are now palpably Indian in tone and detail' (Yerushalmi).

Read more in Ya'ari's, 'HaDefus Halvri B'Artzot HaMizrach', Part II, HaDefus Halvri B'Pune, (1940), pp. 83-84.

First edition; 8vo (22 x 15 cm); 5 leaves of illustrations; modern embossed burgundy morocco with matching slipcase, Hebrew title in gilt to spine; pages stained and browned, edges rubbed, marginal tears to last leaf with some text loss; text in Hebrew and Marathi. [1 1], 5-49, [3] ll.

Yudlov 1437; Yaari 1077; Yerushalmi 107; J TSA 20.5:14; Israel Museum Catalogue, The Jews of India (1995) p.25.



76. BIRNBAUM, Menachem (illustrator); BIRNBAUM, Uriel (translator). Chad Gadjo. Leipzig, Welt-Verlag, 1920.

£500 [ref: 107108]

A colourful art book, illustrating the famous Passover hymn Had Gadjo (Chad Gadya in English spelling).

Menachem (1893–1944) and Uriel Birnbaum (1894–1956) were sons of Austrian-Jewish Philosopher and journalist Nathan Birnbaum (1864-1937).

Menachem was an illustrator and portrait painter who lived in Berlin from 1911 until 1914 and again from 1919

until 1933. He then emigrated to the Netherlands. In the spring of 1943 he was arrested by the Gestapo and with his relatives and transported to a Nazi concentration camp - presumably Auschwitz, where he died. Uriel, artist and poet, who had also illustrated a number of books during his lifetime, survived the war in the Netherlands.

First edition, 4to (29 x 23 cm); 10 woodblock colour illustration plates; original decorated boards, browned, lacking the cloth ties; text in Aramaic and German; foxing to leaves; unpaginated, 15 ll.

Vinograd, Berlin 2713.

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Front cover image - item 36

Inside cover images - item 62

NB: The illustrations are not equally scaled. Exact dimensions will be provided on request.

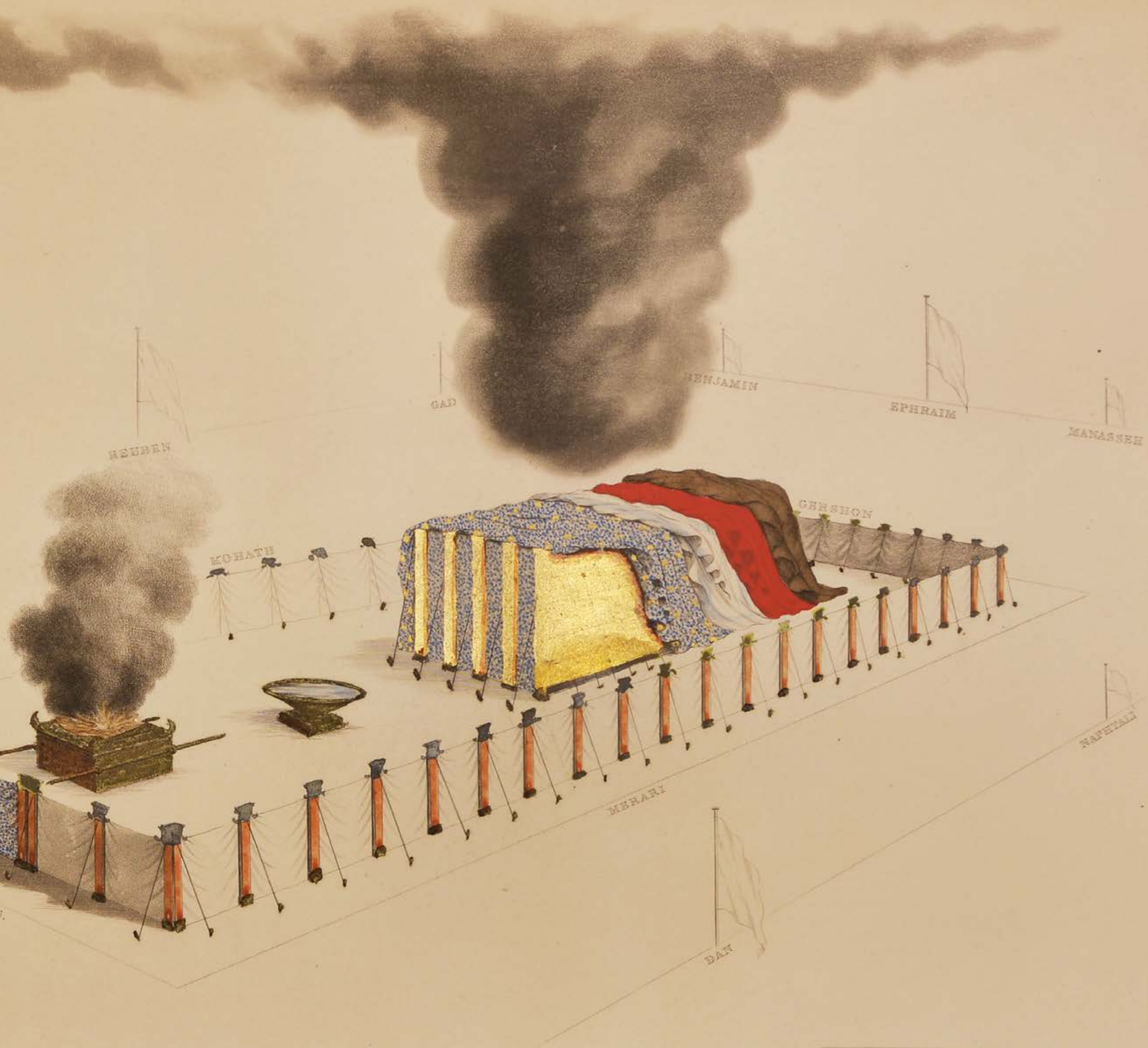
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Edited by Jeffrey Kerr

Design by Bela Goldenberg Taieb

Photography by Magdalena Wittchen, Ivone Chao, Natasha Marshall

Printed by Park Communications



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