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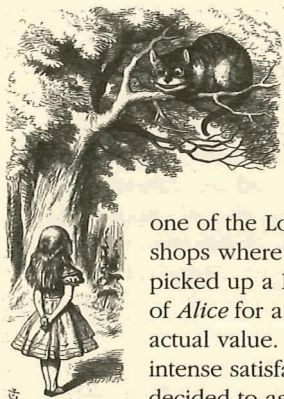
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## Joe



Fifteen years ago, on a golden day in June, my excellent friend Joe Brabant exited

one of the London bookshops where he'd just picked up a Russian edition of *Alice* for a fraction of its actual value. Observing his intense satisfaction, I decided to ask him why

Lewis Carroll absorbed him so. Still unable to believe his good fortune, Joe answered casually that he'd always been a collector at heart, and from a young age had been intrigued by the Victorian spirit. Because Carroll was such an obvious representative of that spirit, through his punctiliousness, creativity and erudition, it made perfect sense to collect Carrolliana.

Although this seemed a fitting explanation, I have since suspected that there was another, crucial element to Joe's dedication. By collecting Carroll's works and studying the man's habits, Joe was holding something of a mirror up to himself. Like Carroll he was precise, erudite, and formal on the one hand, affectionate, playful and a touch mad on the other.

Take punctuality for example. Throughout my long friendship with Joe, I never once saw him arrive late for an appointment. When he discovered one morning that his wristwatch had broken, he promptly replaced it with one from his collection (he had half a dozen of these), seemingly unaware that a grinning Cheshire Cat was hardly commensurate with his position as House Counsellor at

Sun Life of Canada. It was around this time, too, that Joe took me to see *Around the World in Eighty Days*, whose central character, Phineas Fogg, is obsessively punctual. At the end of the film, Joe observed that Phineas Fogg reminded him of Carroll. My reply was that Fogg was a deadringer for Joe himself. Is it any wonder that Joe arrived at my own wedding ahead of me?

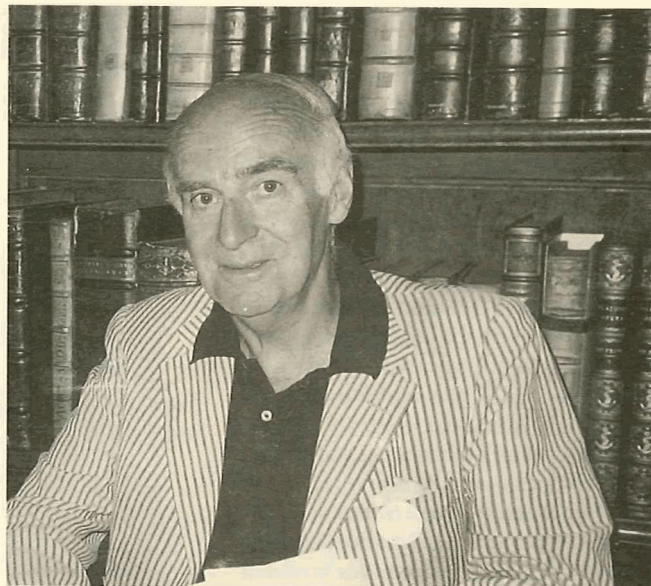
When Carroll was trying to coordinate his texts with their illustrations, his criticisms stretched to a breaking point the patience of both Tenniel and Furniss (the illustrators of the *Alice* books and *Sylvie and Bruno* respectively). Although not nearly so hard a taskmaster, Joe would endlessly tinker with any contract or letter which Sun Life's legal department was responsible for, passing them through a dozen drafts until the intended meaning was crystal clear. A lawyer for a rival insurance firm once approached Joe with a policy. Reading through the small print, Joe informed this lawyer the policy did not offer the coverage it promised. Three days later, several hundred thousand revised policies were hastily dispatched to this company's customers.

In addition to his legal responsibilities, Joe also had the pleasure of collaborating with Bill Poole and George Walker on a Canadian edition of *Alice in Wonderland*. Although his partners contributed immeasurably

to the quality of this project – Bill Poole with his laborious arrangement of the text and George Walker with his fanciful woodcuts – Joe's very careful editing of the text prompted Edward Wakeling (an English collector of some repute) to judge this work the best English edition of *Alice* produced within the last half century.

Although formal and punctilious to an extreme, Carroll was capable of tremendous warmth – one need only think of his relationship with Alice Pleasance Liddell. Similarly Joe, despite his old-fashioned sense of protocol, was lavishly generous with his affection. I could cite numerous examples, but I will write about my personal experience.

Joe knew my parents from before I was born – they had met when Joe had been serving as president of the St. James Literary Society in Montreal. Of all my parents' friends, Joe was easily the favourite of my siblings and me – he had an unpretentious way about him, never once asked how we were getting on in school (a question guaranteed to thwart



Above: John Tenniel's Cheshire Cat.

Joseph Brabant, 1925–1997.





our interest) and always made a point of bringing chocolates when he visited. I learned to appreciate the full extent of his warmth when my mother fell seriously ill shortly after I'd turned thirteen. Not only did Joe visit my mother constantly in hospital, but he offered to tutor me privately in Latin when I revealed to him that my high school no longer offered that subject. From that stage on, he literally opened up his household to me. We studied Latin several times each week – sometimes hiking up Mt. Royal and conjugating verbs *sub tegmine fagi* – attended movies and art exhibits, and dined frequently at his Montreal club. Joe also invited me to accompany him on his trips abroad, where I followed him from one bookshop to the next, and lent him space in my suitcases when his threatened to explode with his new acquisitions. In 1979 Sun Life moved its head office to Toronto, and Joe was required to relocate. Coincidentally I'd been accepted into the University of Toronto, and Joe immediately looked for an apartment that could comfortably accommodate the two of us. He knew he'd found himself the right address when the building supervisor, a dignified man named Mr. Luke, entered the apartment to make some repairs. Discovering Joe was a collector of *Alice*, he asked if he had any Serbo-Croatian editions. When Joe proudly handed him a copy of *Alice* in this language, Mr. Luke quoted the first few lines from memory. As chance would have it, he was the translator.

After living with Joe and his books for eight delightful years, I got married and moved to a place of my own. Although sad to see me go, Joe immediately installed shelves in my old room and filled them top to bottom with more *Alice*

acquisitions. He would also set out a number of these acquisitions when my wife and I would visit him each week with our infant son Gershom in tow. Opening his cupboards, Joe would cover his living-room floor with a huge assortment of *Alice* toys, and was unfazed when my son put his prized possessions in his mouth. He extended this open-ended affection to our other two children, Yehudah and Miriam, the latter born six weeks before Joe's death. No grandparent could have loved my children more than he.

I have mentioned the punctiliousness and affection which Joe and Lewis Carroll had in common, but they shared another obvious similarity: their madness.

Lewis Carroll's madness – a world of Mad Hatters, March Hares and talking caterpillars – requires no description. Although not nearly as creative, Joe's madness was just as intense. By madness I mean his passion for collecting. In keeping with his methodical ways, Joe left no stone unturned in his search for Carroll items. Not only did he visit bookshops, paper shows and antique shops on a regular

basis – in Montreal, Toronto, New York, Chicago, London, Paris, to mention only a few of his hunting grounds – but he received a dozen catalogues each week and spent each morning writing an average of ten letters. If an *Alice* play was being staged in Billings, Montana, Joe would move heaven and earth to obtain a poster, program and tickets. Although a law-abiding citizen, he wouldn't hesitate to tear an *Alice* poster off a public wall, as I personally witnessed him do in Paris (a gendarme happened to be standing ten metres away). Most bookdealers understood Joe's mania – he often likened himself to a heroin addict and the dealer to his supplier – but a few found him somewhat eccentric. I still remember the expression on one lady's face when Joe bought a set of plastic *Alice* dishes from her. "Are these for your granddaughter?" she inquired politely. "They're for me!", Joe answered with a possessive snarl. She was very glad when we left her shop. A few years back the Canada Savings Bond campaign was centred about the theme of *Alice*. Large cardboard kiosks appeared featuring Alice, the Mad Hatter and other Carroll characters. Joe managed to procure two such kiosks for himself, and these so crowded out his cupboard that he no longer had any room for his coats and boots. When I said his collection was getting out of hand, he reminded me of the president of the Dutch Lewis Carroll Society. When we had visited this avid collector in Holland, we had discovered he was keeping certain items in his fridge!

Freud has argued that madness is intimately related to civilization. In Carroll's case this is readily clear: enter any bookstore, and the chances are you will find several editions of *Alice* on the children's shelf, not to mention a variety of works on Carroll and his contribution to literature. At the same time, if you visit the Thomas Fisher Rare Book Library and witness for yourself the extent of Joe's collection – some ten thousand items that he tracked down individually, repaired, catalogued and shelved – you will see how his collector's madness has also led to breathtaking results. I have to admit that his madness lives on: every time my wife and I find ourselves in an old bookstore or antique shop, we still keep our eyes peeled for *Alice*, as if Joe were looking over our shoulders and urging us to continue his romance.

Above: John Tenniel's Mad Hatter.

Right: Tweedle Dum and Tweedle Dee from Lewis Carroll's *Alice's Adventures in Wonderland*, illustrated by Leonard Weisgard, New York: Harper, 1949.



Nicholas Maes, Toronto





## Shabbetai Zevi, Abraham Miguel Cardoso, and the Friedberg Zohar

Elijah – the Biblical prophet, who has enjoyed a lively and multi-faceted career since his assumption to heaven; Shabbetai Zevi – perhaps the foremost messianic pretender in Jewish history; Abraham Miguel Cardoso – physician, theologian, former crypto-Jew, and one of Shabbetai Zevi's most loyal followers; and Natan ben Noah – a physician and friend of Cardoso's. All of these fascinating characters are brought together in an intriguing colophon found on the first page of a manuscript of the Zohar recently donated to the University of Toronto Library (Friedberg Collection MS 5-015).

The colophon, written by Natan ben Noah, reads as follows:

*This is the book which Elijah, of blessed memory, indicated to Amira<sup>1</sup> that he should read and peruse day and night. Later the brother of Amira gave it as a gift to the great rabbi A.M.K.,<sup>2</sup> of blessed memory. When the latter fell<sup>3</sup> and was about to enter the life of the next world, he gave it to me as a present and he ordered me to treat it with great veneration.*

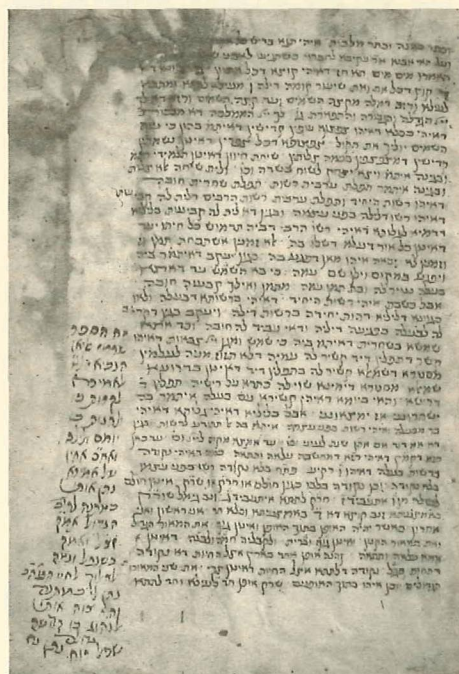
*the lowly of spirit,  
Natan Noah*

### Shabbetai Zevi, Mystical Messiah (1626-1676)

Shabbetai Zevi was the central figure in the largest and most widespread messianic movement in all of Jewish history. Born in Smyrna to a family of Byzantine and ultimately Ashkenazi origins, Shabbetai Zevi displayed signs of genius at a young age. He received a traditional education, but at the age of fifteen left the yeshivah (academy) and began to live a life of abstinence and solitude. He also began studying the kabbalah at this time. He seems to have suffered from an extreme form of manic-depression for most of his life. When he was experiencing his highs he had visions in which he imagined himself the Messiah. Few people took him seriously until Nathan of Gaza took up his cause. Nathan proclaimed him to be the Messiah, claiming to have seen visions to this effect, and began a campaign on his behalf throughout the Middle East, Europe and North Africa. The movement caught on quickly and entire communities were

swept up in messianic fervor. The movement reached its climax in July and August 1666. The Turkish authorities, perhaps anxious about the unrest stirred up by Shabbetai Zevi, imprisoned him, but offered him the chance to save his life by apostatizing. He consented and converted together with his wife and several of his followers.

The apostasy created shock waves of disbelief and horror throughout the Jewish world and it took some time before the truth sunk in. Many of Shabbetai Zevi's followers did not desert him and even followed him into apostasy, forming a sect called the Dönme. Others remained



Above: First page of the Friedberg manuscript of the Zohar, circa 1400. The colophon appears in the left column.

within the fold, but still held on to the belief in Shabbetai Zevi as the Messiah, even after his death in 1676, fervently hoping for his resurrection and return. Among the latter was Abraham Miguel Cardoso, one of his greatest followers, whom we will discuss below. But eventually most people came to terms with reality and accepted the painful truth that this was yet another false messianic experience.

### The Zohar

The Zohar is the most important work of the kabbalah, the primary and most influential branch of the Jewish mystical tradition. Attributed to the second-century sage, Simeon ben Yohai, it is generally thought by scholars to be a pseudonymous work produced in the late thirteenth century by Moses de Leon and his school of Spanish kabbalists. It is a complex work consisting of over twenty separate units. The bulk of the work consists of a loose commentary on the Pentateuch. It includes a great number of mystical tales about the life and times of Rabbi Simeon and his disciples, as well as a wealth of mystical lore which has proved to be a rich source of information and inspiration for generations of mystics.

Throughout the fourteenth century the Zohar circulated among mystic circles, perhaps in fascicles, since no complete manuscripts survive from this period. The most complete medieval manuscript of the Zohar in existence is in the Friedberg Collection at the Fisher Library. It once belonged to Shabbetai Zevi.

### Shabbetai Zevi and the Zohar

Shabbetai Zevi had a special relationship to the Zohar which may be attributed at least in part to his Byzantine origin. There is no question that the Zohar played a pivotal role in Byzantine kabbalah, and Shabbetai Zevi would likely have been imbued with a sense of the Zohar's importance as he studied the kabbalah in his youth. The Friedberg Zohar is of Byzantine origin, written at the turn of the fifteenth century by the famous scribe, Shabbetai Balbo. This copy of the Zohar may have been a family heirloom which his family brought with them when they moved from Greece to Smyrna. If so, it was obviously to be preferred over the printed version which first appeared in Mantua in 1559.

### Shabbetai Zevi and Elijah

Another key factor in this special relationship was Shabbetai Zevi's deep, intimate connection with the prophet Elijah, the first character mentioned in our colophon. Elijah, according to Jewish folklore, is believed to be a precursor of the Messiah. For this reason, a reported sighting of the prophet in the Old Synagogue in Aleppo



in 1665 created much excitement. Not long after, in Smyrna, Shabbetai Zevi himself delayed the proceedings at the circumcision of Abraham Gutiere's son "until Elijah had taken his seat". There is also a longstanding Sabbatian tradition that on the twenty-first day of the month of Sivan, 1648, Shabbetai Zevi was anointed Messiah by Elijah. Our colophon would appear to designate Elijah as Shabbetai Zevi's spiritual mentor, for it was Elijah who directed Shabbetai Zevi to read and ponder the Zohar day and night. Eventually this intensive study resulted in Shabbetai Zevi's new understanding of the God of his faith, a personal intimate God, far removed from the impersonal Lurianic conception of the divine.<sup>4</sup>

The Zohar and its apocalyptic vision may have been intimately connected with Shabbetai Zevi's personal self-perception as the Messiah. According to the Zohar, 1648 was to be the year of the redemption and resurrection of the dead. In general terms, this could be interpreted as a year of transformation for the Jewish people. For Shabbetai Zevi, his anointing ceremony was a rite of passage or initiation, in which both Elijah and the Zohar played major roles. In a manner similar to Sufi initiation rites, Shabbetai Zevi's anointing by Elijah can be seen as a ceremony of incarnation. In mythic terms, Shabbetai Zevi died symbolically, was resurrected, then anointed as the Messiah of the Jewish people and as God-incarnate. Like Elijah's assumption, his death was seen by his followers as an illusion – he really only disappeared and will some day return. This motif of the disappearance and expected return of a great leader is one that occurs in Judaism, Christianity and Islam. Remarkably, this phenomenon can be observed at this very moment among a small group of loyal followers of the Lubavitcher Rebbe, who remain convinced that he was/is the Messiah, refuse to believe that he died in 1992, and anxiously wait his return.

Shabbetai Zevi's claims of Elijah-revelations put him in a long tradition of great mystics with similar claims. Shabbetai Zevi saw himself as the spring of the Jewish people, promising renewal and new growth. But unlike his predecessors, for whom the Elijah-revelation was a means for maintaining their place within the chain of tradition, Shabbetai Zevi and his circle saw the revelation of Elijah as a symbol of the triumph of mysticism over religious authority and their liberation from it. In this context, Shabbetai Zevi's conversion can be understood as a rejection of Jewish law.

Further connections can be made between Shabbetai Zevi, Elijah, and Rabbi Simeon bar Yohai, the putative author of the Zohar. Shabbetai Zevi liked to go to caves to meditate, much like Simeon ben Yohai who spent a year in a cave with his son. He is even reported to have wished to spend a year in isolation in the cave of Simeon ben Yohai in Peqi'in in the Galilee. This is an indication of his deep identification with the Zohar and with its central hero. Elijah, too, was known to dwell in caves and deserts, far from human habitation. According to tradition, Rabbi Simeon derived his mystical knowledge from Elijah.

Thus we see that Elijah is the source of mystic lore and the Zohar is the vessel in which it is contained. This imparts the utmost importance to the Zohar for the inner life and formation of the messianic personality of Shabbetai Zevi, a person for whom dreams and visions played a critical role. We can now understand the first part of our colophon. It was Elijah who opened the secrets of the Zohar to Shabbetai Zevi and was his guide in his inner spiritual development.

Shabbetai Zevi died in 1676. His brother and devoted follower, Eliyahu Zevi, was present at his death in Dulcigno (Yugoslavia). According to the colophon, it was Shabbetai Zevi's brother who gave the Zohar as a present to Abraham Miguel Cardoso.

#### **Abraham Miguel Cardoso (1626-1706)**

Cardoso was among the most original Sabbatian thinkers of the latter half of the seventeenth century. He was born in Rio Seco, Spain to a crypto-Jewish family. He studied medicine and theology at the University of Salamanca and in 1648 left Spain for Venice. He went on to Leghorn (Livorno) where he returned to Judaism and began studying rabbinic texts. During this period he was plagued by religious doubts and questions about the nature of monotheism. In 1659 he began a life of wandering, marked by instability, persecutions and personal religious struggles. He first went to Cairo, where he studied Lurianic kabbalah. From there he moved to Tripoli, where he began having revelations through visions and dreams. When word of Shabbetai Zevi's appearance was received, Cardoso became one of the new Messiah's most fervent supporters and began to propagandize on Shabbetai Zevi's behalf. He had many visions of redemption and the Messiah.

Cardoso continued to believe even after Shabbetai Zevi's apostasy in 1666, and

wrote many letters and theological treatises to defend his position. He was expelled from many Jewish communities because of his heretical theology and his adherence to the belief in the messiahship of Shabbetai Zevi. In 1681 he was expelled from Smyrna. Around this time he began to refer to himself as the Messiah, son of Joseph, who in tradition was known as the precursor of the Messiah, son of David. While in Rodosto, on the Sea of Marmara, he claimed to have received letters from Shabbetai Zevi's widow, proposing to marry him as "leader of the believers". Apparently they met, but the marriage never took place.

Cardoso prophesied that the redemption would come on Passover 1682 and when this prophecy came to nought he was forced to leave Constantinople and settled in Gallipoli for four years. He returned to Constantinople in 1686 and stayed there for ten years under the protection of Christian diplomats. During this time his children died of the plague and he was hounded by his opponents, who accused him of having illicit sexual relations with various women and fathering illegitimate children. He believed that Shabbetai Zevi would return forty years after his apostasy and therefore tried to settle in the Land of Israel. The rabbis of neither Jerusalem nor Safed would let him settle in their communities, so he moved on to Alexandria in 1703. Three years later, in 1706, he was involved in a family feud and was stabbed by his nephew. On the third day he died.

This evidence jibes with Natan Noah's statement in the colophon of the Friedberg manuscript that Cardoso was smitten and lingered for some three days before succumbing to his wounds. During this time it is likely that he was attended by his friend and confidant, Natan Noah. It was on his deathbed that Cardoso entrusted the Zohar to Natan.

#### **Natan ben Yehudah Noah**

Very little is known about the author of the colophon, R. Natan Noah. Another colophon in the same manuscript yields the name of his father Yehudah. Elsewhere, he adds the epithet, "pure Sephardi". Other manuscripts in his possession indicate that he was a doctor (he signs his name on one, "physician and surgeon") and that he had a strong interest in kabbalah. In 1705-1706 we find him in Alexandria commissioning a copy of some of the works of Abraham Miguel Cardoso. From this we can conclude that Natan and Cardoso knew each other and in fact were



close friends. It is not inconceivable that it was Cardoso who sparked his interest in Sabbatianism. The fact that the latter entrusted him with his precious copy of the Zohar is an indication of the closeness of their friendship.

The association of the Friedberg manuscript of the Zohar with Shabbetai Zevi would seem to rest entirely on Cardoso's testimony as recorded by Natan Noah. Is Cardoso to be trusted in this matter? Although we have no other evidence to corroborate his claim that this manuscript belonged to Shabbetai Zevi, we have to ask what he would have gained by making a false claim such as this on his deathbed. He did not claim that it was Shabbetai Zevi's request that the Zohar be given to him. This possibility cannot be ruled out, but it is more likely that the initiative was taken by Eliyahu Zevi, who knew Cardoso and admired him. Cardoso, as the primary exponent of Sabbatianism in the period after Shabbetai Zevi's death, was the logical heir to his spiritual legacy as represented by the Zohar.

With the death of Cardoso and the gift of the Zohar to Natan Noah the trail runs cold. We have no information on other owners of this manuscript until the twentieth century. It seems to have remained in Egypt, probably in Sabbatian hands for at least some of that time, until it was acquired by Mr. Friedberg.

From the Balkans to the Middle East and finally to Toronto. The Friedberg manuscript of the Zohar is not only an invaluable resource for scholars of Jewish mysticism, but an important historical artifact, witness to the mystical messianic hopes and aspirations of two of the most colourful and charismatic figures in Jewish history – Shabbetai Zevi and Abraham Miguel Cardoso.

Barry Walfish  
Thomas Fisher Rare Book Library

<sup>1</sup> Epithet for Shabbetai Zevi; it is an acronym for: "our lord, our king, may his glory be exalted".

<sup>2</sup> i.e., Abraham Miguel Cardoso.

<sup>3</sup> i.e., was smitten. See below.

<sup>4</sup> Until recently, Isaac Luria, the sixteenth-century kabbalist of Safed, was thought to be the major influence on Shabbetai Zevi's development.

Much of this article is indebted to the research of Dr. Avraham Elqayam which was published in a Hebrew article in the journal *Kabbalah* 3 (1998): 345-387.



## Teddy Ryder's Scrapbook

In 1998 the Thomas Fisher Rare Book Library was able to acquire a unique item which complements the Library's already remarkable collection of original material documenting the discovery and early development of insulin. The item was a scrapbook formerly belonging to Teddy Ryder, who was one of the first diabetics to receive insulin, less than a year after its initial discovery.

The first experiments to demonstrate the potential of pancreatic extract had been carried out by F.G. Banting and Charles Best in a laboratory in the University of Toronto's Physiology Department during the summer of 1921. In the fall Banting and Best had continued the work under the direction of J.J.R. Macleod, head of the Physiology Department, and later with the assistance of J.B. Collip, a faculty member on sabbatical from the University of Alberta. During the winter of 1922, a few severely diabetic patients had been treated with the still experimental extract at Toronto General Hospital, Christie Street Hospital, and at the Hospital for Sick

Children. Then, in the spring of 1922, Banting opened his own private practice for the treatment of diabetic patients, with an office at 160 Bloor St. West. One of his first patients in the following summer was five-year-old Teddy Ryder from Keyport, New Jersey.

Teddy's uncle, Morton Ryder, a New York doctor, had written to Banting in the spring, begging him to consider Teddy for immediate treatment. Banting had refused initially since insulin was in such short supply in Toronto, but he finally agreed to treat the child after Dr. Ryder paid a visit in person to plead his nephew's case. Back in New York, Dr. Ryder followed up his visit with a letter describing Teddy's worsening condition stating that "we must not delay if the boy's life is to be saved". Obviously moved by Dr. Ryder's eloquent description of the child's plight, Banting must have also offered to waive any fees for his treatment, for Dr. Ryder goes on to assure him:

*We will try to pay whatever fee you consider due yourself—it would be*



Above left: Teddy Ryder, July 10, 1922. Above right: Teddy Ryder, July 10, 1923.



*very unfair for you to charge only the expense of preparation of the extract, as you spoke of doing.*

In early July Teddy arrived in Toronto with his mother, Mrs. Mildred Ryder. He weighed only twenty-six pounds and could barely walk for weakness. A picture taken just after his arrival shows a pathetically emaciated child, carefully dressed in a sailor suit much too big for his tiny frame. Banting had arranged for Mrs. Ryder to take an apartment near the Toronto General Hospital where Teddy could receive treatment as an out-patient. This arrangement ensured that Banting himself could closely monitor and advise on Teddy's diet, as well as oversee his insulin treatment. On the 10<sup>th</sup> of July, 1922 Teddy received his first insulin injection. Almost immediately he began to show a marked improvement and in an astonishingly short time he was gaining weight and thriving with daily insulin injections and a new high calorie diet. Banting visited his little patient daily and a bond of affection appears to have formed between them. When Teddy celebrated his sixth birthday in Toronto in September, his doctor was a guest of honour at the party.

By October Teddy was well enough to return home, and a few months later Banting received a touching letter from him, carefully printed, saying, "I wish you would come to see me. I am a fat boy now and I feel fine. I can climb a tree." Banting did visit the Ryder family on at least two later occasions and received many letters and photographs from Teddy and his mother over the next few years. These letters and photographs are in the Banting Papers in the Fisher Library and have been frequently reproduced in publications and documentaries on the discovery of insulin.

The newly acquired scrapbook—which was probably created, at least initially, by Teddy's mother—contains some of the letters which Banting wrote back to Teddy, as well as to other members of the family. These letters plainly show Banting's continuing affection for Teddy and his interest in his subsequent development. One letter, dated July 10, 1925, thanks Teddy's father, Earle Ryder, for a report on Teddy's condition and continues: "I would very much like to see dear little Teddy at the present time in his new clothes. I shall never forget him in the old days when he first came to Toronto ..."

Other letters from Banting mention a shared interest in art and in the outdoor life. A letter dated July 8, 1929 reads: "It was unfortunate for me that I was not

DR. F. O. BANTING  
40 BLOOR ST. W.  
TORONTO

Nov 23/22

Dear Mr. Ryder:-  
I cannot tell you how pleased I am that Teddy is doing so well and looks so well. I certainly appreciate the care you are taking and to hear you are going to in order to keep his records. I have not got his last blue print however. I sent it with the envelope possibly.  
By the way I have to give a paper at the New York Academy of Medicine on Dec. 21. I am of the following night at Orange (the Morton) and would like

UNIVERSITY OF TORONTO

July 5/29

My dear Teddy:-  
Many thanks for your fine photo which I received this morning. It was unfortunate for me that I was not home that day you were there for we could have had a talk about art and pictures. Some of these times I will send you one of my sketches and then you may send me one of yours ...  
I am so glad to hear you are getting along so well—at school and at riding (and shall we say farming). I was born and raised on a farm and am very fond of it. I was at my old farm birthplace for Christmas. I hope you have kept up your interest in art. It is great fun.  
In 1935 Banting writes to congratulate Ted on graduating from high school and embarking on further education and then sympathizes with his lack of time for artistic activities:  
I have not done any painting for about a year, but I hope to get out this spring for a short spell while the snow is still on the ground. I can readily realize that with your homework and school work you do not get time to indulge in art work. That is my difficulty also ...  
One of the most touching of Banting's letters preserved in the scrapbook is dated Dec. 27, 1938 and reads in part:  
I shall always follow your career with interest and you will forgive me if I add, a little pride, because I shall always remember the difficult times we had in the early days of insulin. The outstanding thing I remember

and then you may send me one of yours. I hope you all enjoyed your trip.  
Kind regards to Father and mother + grandmothers + grandpa.  
Sincerely  
Fred. O. Banting

Above left: Front page of a letter from F. Banting to Teddy Ryder's father, November 1922.

Above right: Letter from F. Banting to Teddy Ryder, July 1929.

home the day you were there for we could have had a talk about art and pictures. Some of these times I will send you one of my sketches and then you may send me one of yours ..."

A letter from 1932 expresses Banting's regret at having missed seeing Teddy in Boston and continues:

I am so glad to hear you are getting along so well—at school and at riding (and shall we say farming). I was born and raised on a farm and am very fond of it. I was at my old farm birthplace for Christmas. I hope you have kept up your interest in art. It is great fun.

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I shall always follow your career with interest and you will forgive me if I add, a little pride, because I shall always remember the difficult times we had in the early days of insulin. The outstanding thing I remember

was your strength and fortitude in observing your diet and the manly way in which you stood up to the punishment of hypodermic injections. I am sure that you will be a success in life if you maintain the same spirit in meeting the rebuffs of the world.

In addition to the letters from Banting, Teddy Ryder's scrapbook contains material on Teddy's medical condition over several years, a copy of Banting's Nobel Prize address with Banting's inscription to Teddy, whose case was described in the text, many newspaper clippings on Banting's career and on his death in 1941, and a variety of other material on diabetes and insulin. One of the most interesting of these items is a handwritten copy of a letter from Dr. F.M. Allen, a specialist in the treatment of diabetes and head of the Physiatric Institute in Morristown, N.J., where Teddy had been a patient in 1921. Dr. Allen had developed a method of controlling the symptoms of diabetes through the "starvation treatment". His patients were placed on a rigid, low calorie diet, which gave them the chance of an increased life span, but rendered them so weak and miserable that few could endure the regimen. Allen's letter is dated September 1922 and was apparently sent to all his patients to explain the delays and difficulty in providing the new insulin treatment. It reads in part:

Every effort is being made by the discoverers and manufacturers to improve the process and increase the





## Library Receives Second Collection of Rare Hebraica from Albert D. Friedberg

The University of Toronto Library is once again the grateful beneficiary of an exceptional collection of rare and important Hebraic books and manuscripts. The collection is the second major donation by Mr. Albert D. Friedberg, a Toronto currency trader and book collector.

The majority of this donation consists of early printed material (153 titles out of 158), but several of the manuscripts are of great significance. One outstanding item is a copy of the Pentateuch in several hands, the earliest part of which probably dates from the late tenth or early eleventh century and the latest part from 1188. Biblical manuscripts of this antiquity and in such good repair are extremely rare. Also of great scholarly significance is a commemorative album presented to Moses Montefiore, the prominent Jewish leader and philanthropist, on his one-hundredth birthday in 1884 by the Chovevei Zion societies of Eastern Europe. It includes 1560 signatures of rabbis and dignitaries of

Jewish communities all over Eastern Europe as well as Montefiore's signature. It is written on vellum and sumptuously decorated. The Chovevei Zion (Lovers of Zion) Society was a precursor of the Zionist movement and many of its members later became prominent leaders within the movement. This album provides important historical data for the history of this organization.

Among the printed material, of primary significance is a magnificent collection of early Constantinople imprints. Constantinople was a major centre of Jewish immigration after the expulsion from Spain in 1492, and the influx of Jews provided a tremendous impetus to the growth of scholarly activity there. This collection of ninety-three titles represents close to three-quarters of the total number of books printed in Constantinople before 1540 and is an eloquent witness to the variety of intellectual pursuits of this vibrant community.

Hebrew printing began in the 1470s and some 175 incunabula (books printed before 1500) were printed, mostly in Italy but also in Spain, Portugal and Constantinople. This collection includes sixteen incunabula printed in Mantua, Naples, Soncino, Rome, Brescia, Hajar (Spain), Lisbon and Constantinople. All are in fine condition. With this donation, the Library's collection now includes twenty-one Hebrew incunabula.

Also worthy of mention are six editions of the Mishneh Torah of Maimonides, an important legal code, and a significant collection of haggadot dating from the late sixteenth to the late eighteenth centuries.

Mr. Friedberg's continued generous support of the University of Toronto Library is gratefully acknowledged and appreciated.

Barry Walfish  
Thomas Fisher Rare Book Library

*output. Dr. Banting in Toronto is overwhelmed with requests from patients whom he cannot treat nor furnish with extract. He is devoting himself to experimental trials upon a few desperately severe cases and has generously shared the small supply with a few specialists who can aid in determining the value and the best method of use of the extract ... The small present supply of this Institute is being used for treatment of a few cases of the greatest severity.*

This letter makes clear just how great the pressure was for the Toronto researchers to come up with a method of producing insulin in large quantities as fast as possible. By the fall of 1922, diabetics and their families throughout Canada and the United States were clamouring for insulin and the supply could not yet meet their demands. Teddy Ryder had been very fortunate.

As Banting had predicted in his letter of 1938, Ted Ryder did achieve success in his life. He continued his education and eventually became a librarian in Hartford, Connecticut, where he enjoyed a long and active life. In 1990 he came back to

Toronto for the unveiling of a new historical display on the discovery of insulin in the lobby of the J.J.R. Macleod Auditorium in the University of Toronto's Medical Sciences Building. Ted Ryder died in Hartford in 1993 at the age of seventy-six, having lived a record seventy years on insulin. In his will he left a bequest to the Faculty of Medicine at the University of Toronto in recognition of the University's role in discovering and developing the insulin which had made his long life possible.

The Teddy Ryder scrapbook was acquired with the assistance of funds from the Faculty of Medicine at the University of Toronto, and with a federal grant from the Movable Cultural Property Program, Department of Canadian Heritage.

Katharine Martyn  
Thomas Fisher Rare Book Library

## Editor's Note

This issue was edited by Gayle Garlock and Anne Jocz, and designed by Maureen Morin. Comments and/or suggestions should be sent to Gayle Garlock, Director, Development and Public Affairs, University of Toronto Library, Toronto, Ontario M5S 1A5 (416) 978-7655.

*The Halcyon: The Newsletter of the Friends of The Thomas Fisher Rare Book Library* is published twice a year in November and June. *Halcyon* includes short articles on recent noteworthy gifts and acquisitions of the Fisher Rare Book Library, recent exhibitions in the Fisher Library, activities of the Friends and other short articles of interest to the Friends.

Members of the editorial board of *Halcyon* are Gayle Garlock, Editor, Anne Jocz from the Fisher Library, and Maureen Morin from the Information Commons.





## Endowed Lecture for the Friends

We are delighted to announce that a member of the Friends of the Thomas Fisher Rare Book Library has recently endowed an annual lecture series for the Friends.

Dorene Seltzer has established the John Seltzer and Mark Seltzer Memorial lecture in memory of John, her husband, and Mark, her son. With Dorene's generous gift the Friends will be able to attract internationally known collectors, rare book dealers, and scholars to speak on the various aspects of the fascinating topic of book collecting. John Seltzer was a serious

book collector who donated his collections of David Garnett and Ernest Bramah to the Fisher Library. He also served as an active member of the Steering Committee of the Friends. He passed his passion for books on to Mark, who became a rare book dealer specializing in the area of travel literature. Mark, in turn, willed his travel collection to the Fisher Library. The annual lecture stands out as a truly fitting memorial to the book collecting passions of John and Mark Seltzer.

Leslie Morris, Curator of manuscripts, Houghton Library, Harvard University,

presented the inaugural John and Mark Seltzer Memorial Lecture on the twenty-eighth of September to an audience that filled the Fisher Library. Her talk, entitled "Dr. A.S.W. Rosenbach: Tall Tales and True of Bookselling in the Early Twentieth Century", sketched a fascinating portrait of the man who became known as the Napoleon of bookselling.

This gift will immensely enrich the Friends' lecture series and enable us to invite true experts in the field. The Friends of the Thomas Fisher Rare Book Library are truly indebted to Dorene Seltzer.

### New Greeting Cards!

Look for the Library's new greeting and Christmas cards.

Cards and exhibition catalogues can be purchased at the photocopy booth on the third floor of the Robarts Library. Cards are sold at most fall meetings of the Friends of the Fisher Library.



Above left: "Seaweed," from Morris & Co., Wallpaper Pattern Book, vol. A16, ca. 1899–1916.

Above right: White-Tailed Sabrewing. Drawn by H.C. Richter. From Jon Gould, Monograph of the Trochilidae or Family of Hummingbirds (London, 1861).

### Mark your calendar for upcoming events . . .

#### Planned Events Winter 2000

All lectures begin at 8:00 p.m.

#### Wednesday 9 February

"Vivid Impressions: The Pleasures of Collecting Prints"

Dr. Katharine Lochnan, Curator of Prints and Drawings, Art Gallery of Ontario

#### Thursday 9 March

"Thomas More: A Humanist View of Ancient Book Culture"

**The Gryphon Lecture on the History of the Book**

Professor Brian Stock, Department of History, University of Toronto

#### Exhibitions 1999 – 2000

Exhibition hours 9 – 5, Monday to Friday. All exhibition openings begin at 5:00 p.m.

#### 20 Sept. 1999 – 28 Jan. 2000

All in the golden afternoon: the inventions of Lewis Carroll

#### 22 Feb. – 2 June

As the Centuries Turn: Manuscripts and Books from 1000 to 2000  
Exhibition opening Thursday 24 February

#### 26 June – 1 Sept.

Dutch Sea Atlases of Doncker and Robijn



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