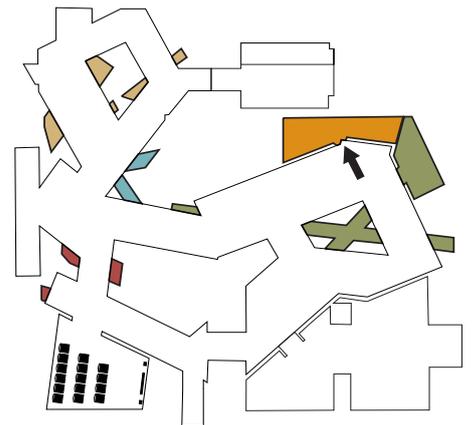




PROMISED LANDS

The Promised Land flowing with milk and honey is described in the Books of Moses. For millennia, the concept of the Promised Land was confined to the realm of religion, but with the rise of Zionism at the end of the nineteenth century it became the dream of a Jewish state. However, some Jews also define the Promised Land as the country they have settled in, where they wish to achieve respect and recognition on the same terms as their fellow citizens. Driven by this idea, many Jews rose to the upper middle class after 1814, when their new citizen rights made it possible. The Jewish bourgeoisie consciously signalled their new status and their loyalty to Danish society.





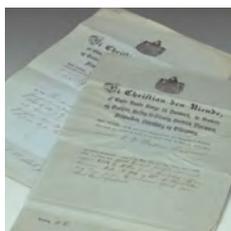
A group of orthodox Jews were opposed to the Zionist cause, but lived and breathed for the study of Scripture in the Holy Land. These people depended completely on contributions from countries such as Denmark, where the collection (Chalukkah) was organised by David Simonsen and Estrid Meyer in the 1920s. This small book contains the accounts of income from sealed red collection boxes distributed among orthodox women in Denmark. Twentieth century.



With its motif from the graves of devout Talmud masters and excerpts from Psalm 137 and the book of Isaiah, this cloth expresses a religious connection with the Holy Land of Zion. Nineteenth century.



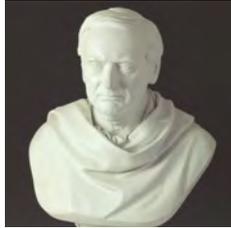
Blue collection boxes and tree-planting certificates from the Jewish National Fund, KKL, can be found in many Jewish homes all over the world. These objects express an affinity with Zionism, which also found support in Denmark. Several associations are included in the Danish Zionist Federation, with their own individual ties with the state of Israel.



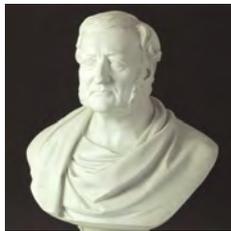
In the second half of the nineteenth century permissions for the issue of mortgage bonds increased, and several Jewish factory owners received trade licenses. More Jews entered higher education, and links were strengthened between the Jewish community and the rest of the population.



The “Ark of the Covenant” was a present from employees to the manager of the Farmers’ Bank, Emil Glückstadt. This silver box is lined with cedar wood, and was presumably used for cigars. Designed by Johan Rohde, crafted at A. Michelsen's silver smithy, 1909. The Jewish Community in Denmark.



Th. Stein: Meyer Herman Bing, bisque bust. Meyer Herman Bing, 1807-1883, was a factory owner and the chairman of Carolineskolen.

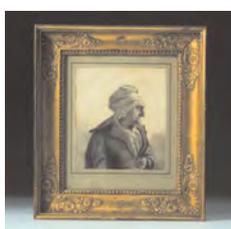


Th. Stein: Jacob Herman Bing, bisque bust. Jacob Herman Bing, 1811-1896, was a grocer and the chairman of the Jewish Community in Denmark. In 1853, the two Bing brothers founded the porcelain factory Bing & Grøndahl together with F. V. Grøndahl.



The Royal Shooting Society began admitting Jewish members from the middle of the nineteenth century. In time, the Shooting Society developed into a social club for the affluent citizens of Copenhagen, and the targets owned by Jewish members bear witness to their assimilation and advancement in society. The Royal Shooting Society.

There are many reasons for having one’s portrait painted, and Jews are no different from other Danes in their wish to display status and importance. However, Jews would normally commission Jewish artists.



Joel Ballin: Breine Behrens, 1839. Breine Behrens, née Goldschmidt, 1759-1849 was married twice. Her son, Salomon Wolff Behrens, is from her second marriage.



Joel Ballin: Salomon Wolff Behrens, probably 1839.
Salomon Wolff Behrens, 1799-1841.



Levin Bendix Levy: Lazer Simon, 1784. The first known portrait of a Danish Jew is of the merchant Lazer Simon, 1717-1784. The Jewish Community in Denmark.



Lea Boruszek: Self-portrait, 1975. Painter and graphic designer Lea Boruszek was born in 1949 in Poland. In this modern self-portrait, the individual meets the outside world with a more open and questioning mind than in the former portraits.