

CAN YOU ANSWER THESE QUESTIONS?

1. Describe the state of health care in Jerusalem in the mid nineteenth century and Sir Moses Montefiore's contribution to improving the situation.
2. Describe the state of affairs in Russia that prompted Sir Moses Montefiore to meet with Czar Nicholas I.
3. Who were the cantonists?
4. What prompted Sir Moses Montefiore to travel to Spain and Morocco?
5. Describe Sir Moses Montefiore's attitude towards Rabbi Shmuel Salant.

This and much more will be addressed in the fourth lecture of this series:

“Moses Montefiore: Defender of World Jewry and Advocate of the Yishuv.”

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

**This lecture is dedicated to the honor and merit of
Dr. and Mrs. Paul and Meri Zidel and their children.**

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XXI Lecture #4

MOSES MONTEFIORE:
DEFENDER OF WORLD JEWRY AND ADVOCATE OF THE *YISHUV*

I. Moses Montefiore and the State of Jerusalem's Health Care

A.

יוםם לא נחתי ולילה לא ישנתי, עדי פתאום בא היום שקויתיהו, בא האיש אשר בקשתיהו, הלא זה הבחור אשר מתיצב לפניכם היום, איש ירא אלקים הרופא כמ"ה שמעון בן כמוה"ר נתן פרענקל מק"ק צילץ במדינת שלעזין. הנה הקרה ד' לפני למען ילך עד ציון הר קדשנו ולרפאות עניי אחינו הנגועים בתחלואים שונים בע"ה. ועתה הרנינו יושבי ירושלים, גילו, שפרו גורלכם. חבלים בנעימים לכם יציע, כי הוא ימציא מזור ותרופה לכל אשר יבוא לפניו, ובל יאמרו בארצנו עוד, בני ציון הולכים לשאול בקסמים אשר במתק שפתייהם יורידו את נפשות בני ישראל שאולה, ואנכי נתתי לרופא הנ"ל למנה כל צרי ומרקחת ותחבושת להכין מטה ומנוח לאומללים ונדכאים, שמתתי כסף באמתחתו למהר אליכם, גם אתן לו חלף עבודתו בשלשת השנים הראשונות, מהברכה אשר חנני ד', ודבר זה אזכרהו בנדבת לבי למען יעמוד חי ושמח לפניכם. . . . משה מונטפיורי. אגרת ממשה מונטפיורי לק"ק ירושלים אודות דר' פרענקל הובא בס' שלש דורות בישוב, ר' מרדכי סולומון

I hadn't rested by day nor slept at night [working on this problem,] when suddenly the day that I had hoped for came. The young man that I am presenting before you today is a G-d fearing physician by the name of R. Shimon ben R. Nathan Fraenkel from the city of Zulz, Silesia (Germany). Behold, Hashem has created the opportunity for him to go unto Zion, the holy mountain, to heal the impoverished of our people who are suffering from various illnesses. This is an occasion for you, the residents of Jerusalem, to sing and rejoice for Hashem has improved your lot. He has presented before you a most pleasant lot, as [Dr. Fraenkel] will provide the proper medication for those who come to him. No one should ever say again that the residents of Zion are descending to hell through the sweet talk of [the missionaries] who are actively bringing them down there. I have given to the above named physician all of the medications and dressings in order to provide succor and peace of mind to the wretched and miserable. I have provided him with ready available funds to give you and have also already given him his first three years of salary, from the abundance with which Hashem has blessed me. I have done this in order that he be able to happily live amongst you. . . . *Moshe Montefiore. Letter from Moses Montefiore to the Jerusalem community regarding the appointment of Dr. Simeon Fraenkel, quoted in Shalosh Doros B'Yishuv by R. Mordechai Solomon*

B.

אמשטרדם יום ד' ערב פסח יד ניסן להדר"ת לפ"ג

רב ברכות לראש צדיק. . . כמהר"ר חיים אברהם גאגין ר"ב ור"מ בעה"ק. . . נראה בעליל מה בלבם של אותן האנשים הרוצים לבנות בית החולים ובית הלמוד, הן כבר שניתי ושלשתי לצייר הצרה, המסתעפת מאותו בית החולים שהמציא המין פיליפזאן (מראשי הרפורמים בימים ההם) לבנות שם בעיקו"ת ת"ו, ונספה אליו בית למוד כתב ולשון לעז, עתה חזר ויצא באירענט מס' 9 ארטיקעל באריכות על אותו ענין, בלי חתימת שם הכותב, אפשר אעפ"כ מא' מן המינים לעווינטשטיין וקיררהיים ימ"ש, וכתבו סתם שיהי נראה כאלו זולתם ג"כ מסכים בדבר, . . . ולפענ"ד המוטב הוא שלא לתת

טעם כלל לגזרתם כ"א מטעם הנכון נמנו וגמרו וגזרו שלא יקום ולא יהיה האספיטאל וחצר הלמוד שהסכימו בחו"ל לעשותו בעה"ק ירושלים ת"ו ויגזרו בחרם העובר על גזרתם, וידפיסו כתבם שם וישלחוהו לחו"ל, סוף דבר בין יבין רומעכ"ת נר"ו את אשר לפניהם, ויאזרו חיל לכבוד שמים לבטל את אשר יזמו לעשות. . . . הק' צבי הירשל לעהרן ס"ט. ס' מרא דארעה דישראל, יוסף משה גרליץ, נדפס בראשונה בשנת תרס"א ע"י הרב עקיבא יוסף שלזינגער

Amsterdam, Wednesday, Erev Pesach, 14th of Nisan, 5604 (1844)

An abundance of blessings shall be placed upon the head of the tzaddik (saint) . . . *Moreinu V'Rabbainu* (Our Master and Teacher) Rav Chaim Gagin, Chief Rabbi and Rosh Mesivta of the holy city of Jerusalem. . . . It is evidently apparent what is the intention of those individuals who want to build a hospital and school. I have already written repeatedly regarding the danger that would come about through the hospital that was proposed by that heretic [Ludwig] Philippson, [Rabbi of Magdeburg, one of the leading Reform Rabbis of the time,] to be built in the holy city, . . . and an attached school where writing and language skills of foreign languages would be taught. Recently, a lengthy article appeared in [the periodical,] the Orient, issue number nine, dedicated to this issue, which was published anonymously. It is quite likely that it was authored by one of the heretics such as Levinstein or Kirheim, may their names be blotted out. It was written anonymously in order so that it would appear that others also approve of this thing. . . . In my humble opinion it would be better not to state a specific reason when issuing their decree but rather state, "based on sound grounds, the [rabbis] came to a decision and decreed that there should not be erected nor be in existence the hospital and school yard which was decided upon by those outside of Eretz Yisrael to be built in the holy city of Jerusalem," and a writ of *cherem* (excommunication) be issued against anyone who violates this decree. They should publish this and send copies to *chutz l'aretz* (outside of Eretz Yisrael). In conclusion, his excellency should understand the severity of the issue and muster the courage for the sake of Heaven to annul that which they are planning. . . . The insignificant, Tzvi Hirsch Lehren. **Mara D'Ara D'Yisrael, R. Yosef Moshe Gerlitz. This letter was first published in Jerusalem by HaRav Akiva Yosef Schlesinger in 1901**

C.

בע"ה פה לאנדאן יום ב' כ"א תמוז התר"ד לכה"ע, החיים והשלו' בל ימנע מאת הרב החכם מו"ה חיים אברהם גאגין מנהל עדת ישורון בעה"ק ירושלים תובבי"א, מכתבו הנעים הגיע אלי זה ימים אחדים ולא אחרתי להשיב על דבריו מפני הכבוד אשר יאות לאדוני, הן אמת כאשר קראתי דברי הרופא ס' פראנקל אשר שלח אלי אמרים כי טוב הדבר אם תבנה הבית כי תחזיק רגלי האנשים בלתי ימעדו קרסולים בעמדם על התורה ועל העבודה ולא ילכו עוד לבית המנוגע מתחלואי הנפש (בית החולים של המיסיון) אבל מעת אשר ראיתי ממכתבו כי נפל פחד על אדוני באמרו אולי יליזו הבאים לירושלים את רגלי ההולכים על אדמת הקדש מדרכי הטוב, גם אנוכי משכתי את ידי מעשות טוב או רע בבנין בית חולים. והוא אדוני המנהל את עדתו והוא היושב תוך ירושלים עיר קדשינו ולו יאות הבינה לדעת יותר טוב ממני האם טובה או רעה תצא לפני אחב"י בבנין הנ"ל, ואני כבר אמרתי לאדוני פעמים ושלש, כי כל חפצי וכל מגמתי להרים קרן התורה ולהאדירה, ותפלתי לא—ל חי ליטע יראתו בלבנו בבלתי נסור אחרי דעות זרות באמונתנו, גם את זאת אודיע למעכ"ת כ מעולם לא אסכים להקים בית הספר בעה"ק מבלי היות לחכמי ירושלים הכח לנהל את התלמידים והמלמדים כחפצם בתורת ד' וביראתו, כי ידעתי את חכמי עה"ק אשר יודעים להורות הדרך אשר ילכו בו בנינו ובנותינו, לכן כדברי אשר ערכתי לפני אדוני היום כן אעשה, הלא הושם לפני אדוני הטוב והרע החיים והמות והוא יבחן ויורה לעדתו מה שיעשו להפיק רצון אבינו שבשמים. – אלה דברי מוקירו משה מונטיפיורי. מרא דארעא דישראל, יוסף משה גרליץ

B' Ezras Hashem (Through the help of G-d),

London, Monday, the 21st of Tamuz, 5604 (1844).

May G-d only continue to grant life and peace to *HaRav HaChacham Moreinu HaRav* Chaim Avraham Gagin, Chief Rabbi of *Adat Yeshurin* (the Sefardic community) in the holy city of Jerusalem, may it be speedily built and established, Amen.

His [excellency's] pleasant letter arrived just a few days ago, and, because of the honor that is due my master, I didn't delay in responding. It is true that when I read the communication from Dr. S[imon] Fraenkel stating that it would be beneficial to build a structure (hospital) that would have sufficient room to take care of the needs of those who are dedicated to the study of Torah and Divine service, without having to go to the spiritually ill structure [built by the missionaries, I committed myself to support that cause]. From the moment I read the letter of his [excellency] and understand his grave concern that those who would be coming [to administrate the hospital] might try to lead astray those who walk on the holy soil [of Eretz Yisrael], I refrained from any involvement towards building the hospital. My master who leads his community and dwells in the midst of our Holy City, certainly understands better than I whether building this hospital will be a force for good or whether it will cause evil to our Jewish brethren. I have already told my master time and again that my only desire and sole purpose is to raise up the banner of Torah and strengthen it. My prayer to the living G-d is that He will plant His fear in our hearts, guarding us from straying after heretical beliefs. Furthermore, I want to make it clear that I have never had any intention of backing any school in Jerusalem where both the students and the teachers are not completely guided by the sages of Jerusalem, in the spirit of Torah and the fear of G-d. I know that the leaders of the city are capable of guiding our sons and daughters in the right way. Therefore, I will do as I have now set forth before my master. Behold, my master has the clarity of knowing what is good or bad, what leads to life and what leads to death, and he will analyze the facts and guide his community to fulfill the will of our Father in Heaven. These are the words of one who recognizes the honor due to his [excellency]. Moses Montefiore. **Mara d'Ara d'Yisrael, Yosef Mosheh Gerlitz**

D.

הלא ידענו מהות רוב הרופאים בזמננו, בענין אמונתנו הקדושה, בנים לא אמון כם, ואם יבואו איזה מהם לעיר קדשנו ותפארתנו ת"ו, יזרעו זרע המינות ח"ו, וגם אם ירפאו הגופים יחליאו הנפשות, ואין לך רעה גדולה מזו. מכתב מהרב צבי הירש לעהרין להרב אברהם גאגין, כ"ד אדר, תר"ד

We are well aware of the nature of the majority of today's physicians in regards to their opinions regarding our holy faith, i.e. they are "children in whom there is no faith." (Deuteronomy 32:20) If any of them comes to our holy and splendid city, may it [soon] be built and established, they would plant the seeds of heresy, G-d forbid. Even if they heal the bodies, they will contaminate the souls, concerning which there is no greater evil. **Letter from HaRav Tzvi Hirsch Lehren to the Rishon L'Tzion, HaRav Avraham Gagin, dated the 24th of Adar, 5604 (1844), quoted in Mara d'Ara d'Yisrael, Yosef Mosheh Gerlitz, p. 88**

E.

ד"ר פרענקיל נתקבל בכבוד ע"י ראשי העדות בירושלם והוא הרבה לעשות לטובת ירושלים, לא רק ברפואה, כי אם גם להטבת המצב החומרי בכלל. כשנתיים אחרי כן שלחו משפחת רוטשילד את הד"ר נימן לירושלים, ובאותם השנים קנתה העדה האשכנזית חצר בקרבת רובע הארמנים, ויסדרו בו הקדש למען קבל שם חולים ובמשך השנים התפתח ונתפרסם בשם בית החולים בקור חולים. שלשה דורות בישוב: ר', מרדכי בן יואל משה סאלומון, עמ' 83-84

Dr. Fraenkel was received with dignity by the heads of the various communities within Jerusalem. [During his stay there,] he bestowed much benefit to Jerusalem's residents, not only in regards to his medical practice but he also helped them materially. Around two years afterwards (?), the Rothschild family sent Dr. Neumann to Jerusalem. During that period the Ashkenazic community acquired a courtyard in the vicinity of the Armenian quarter and established a hostel which accepted ill patients. Over the course of some years it expanded and became known as the Bikur Cholim Hospital. **Sheloshah Doros B'Yishuv, R. Mordechai ben Yoel Moshe Solomon**

F.

בתחילה היה בית חולים בבית שכור, ללא מטות שעל רצפתו היה פרושים מזרונים עליהם היו החולים מוטלים, ושמש בית דין היה מאסף בעיר ככרות לחם עבורם, עמד ר' יצחק [חשיך] וקרא לאספה את נכבדי העיר ועוררם והעמידם על הצורך לגשת לבנין בית חולים מסודר ומשוכלל בשביל הישוב הגדל והולך, כתוצאה מאספה זו נאסף סכום כסף הגון אשר בחלקו קנו מגרש להקמת הבנין, מחירי המגרשים אז היו אמנם זולים אלא שעל קרקעות הערבים היו תמיד קופצים עוררים ובעלי דברים הרבה והיה הכרח לסלק בכסף לכל אחד לחוד, באופן הזה נאכל חלק גדול של הכסף עבור רכישת המגרש לבד, כן הוצא כסף רב עבור בגין היסודות שר' יצחק עמד על כך שיבנו אותם חזקים שיוכלו להחזיק קומות עליונות, כי חזה מראש כי בית החולים יורחב וברבות הימים יצטרכו לבנות קומה שנייה ושלישית, וכך אזל הכסף כולו ולא היה כבר במה לבנות את בית החולים גופו, הוא קרא אז לאספה שנייה אבל מכיון שלא נראו לעין כל מקורות לכסף החליטו כל הקרואים לחזור ולמכור את המגרש שקנו, ר' יצחק פרץ בבכי לשמע החלטתם זו בדמעות שלישי ובמילים נרגשות השפיע על כל באי האספה לחזור בהם מהחלטתם. וכתוצאה מאספה זו נשלח שד"ר מיוחד לחוץ לארץ לאסוף כסף למטרת בניית בית החולים. ס' דברי ישעיה, רשומות וזכרונות, ר' ישעיה חשיך

Originally the hospital (hospice) was located in a rented house, without beds. Mattresses were spread across the floor upon which the sick were lying. The sexton (*shamash*) of the rabbinic court (*beth din*) would collect within the city loaves of bread to feed them. R. Yitzchak Cheshin arose and called an assembly of the prestigious members of the city to arouse them and explain to them the importance of making the effort of building a proper [hospital] building for the burgeoning populace. As a result of that assembly a considerable sum of money was collected, a portion of which was used to purchase a plot of land for the purpose of erecting a building upon it. Although the actual purchase price was quite inexpensive, because of the various claims and counter claims made by the Arabs, it was necessary to pay off each of the claimants. Consequently, for this alone, a large portion of the original monies were expended. In addition, a considerable sum was spent on building the foundation of the building to R. Yitzchak's specifications, as he planned to eventually build multiple stories upon that foundation and it needed to be strong enough to support them. In that manner the entire sum of money was totally expended without the means of actually building the hospital itself. As a result, R. Yitzchak called a second meeting. However, since at that point the assembled didn't see from where additional funds could be collected, they initially voted to sell the plot of land that they had purchased. Upon hearing their decision, R. Yitzchak broke out in tears and with heartfelt words was able to influence the members of the assembly to reverse their decision. Consequently, an official representative was sent to *Chutz L'Aretz* (outside Eretz Yisrael) to collect funds for this project. **Sefer Divrei Yeshayah, R. Yeshayah Cheshin**

II. *Torah im Derech Eretz*

A.

תנו רבנן: ואספת דגנך, - מה תלמוד לומר - לפי שנאמר: (יהושע א') לא ימוש ספר התורה הזה מפיו, יכול דברים ככתבן? תלמוד לומר: ואספת דגנך - הנהג בהן מנהג דרך ארץ, דברי רבי ישמעאל רבי שמעון בן יוחי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורע בשעת הרוח, תורה מה תהא עליה? אלא: בזמן שישראל עושין רצונו של מקום - מלאכתן נעשית על ידי אחרים, שנאמר: (ישעיהו ס"א) ועמדו זרים ורעו צאנכם וגו'. ובזמן שאין ישראל עושין רצונו של מקום - מלאכתן נעשית על ידי עצמן, שנאמר: (דברים י"א) ואספת דגנך ולא עוד, אלא שמלאכת אחרים נעשית על ידך, שנאמר: (דברים כ"ח) ועבדת את אויבך וגו'. אמר אביי: הרבה עשו כרבי ישמעאל - ועלתה בידך, כרבי שמעון בן יוחי - ולא עלתה בידך. אמר להו רבא לרבנן: במטותא מינייכו, ביומי ניסן וביומי תשרי לא תתחזו קמאי, כי היכי דלא תטרדו במזונייכו כולא שתא. ברכות לה:

Our Rabbis taught: And thou shalt gather in thy corn. (Deuteronomy 11:14) What is to be learnt from these words? Since it says (Joshua 1:8), "This book of the Torah shall not depart out of thy mouth," I might think that this injunction is to be taken literally. Therefore it says, "And thou shalt gather in thy corn", which implies that you are to combine the study of them, i.e. with a worldly occupation. This is the view of R. Yishmael. R. Shimon b. Yohai says: Is that possible? If a man ploughs in the ploughing season, and sows in the sowing season, and reaps in the reaping season, and threshes in the threshing season, and winnows in the season of wind, what is to become of the Torah? No; but when Israel perform the will of the Omnipresent, their work is performed by others, as it says (Isaiah 61:5), "And strangers shall stand and feed your flocks. etc.," and when Israel do not perform the will of the Omnipresent their work is carried out by themselves, as it says (Deut. 11:14), "And thou shalt gather in thy corn." Nor is this all, but the work of others also is done by them, as it says (Deuteronomy 28:48), "And thou shalt serve thine enemy etc." Said Abaye: Many have followed the advice of Rabbi Yishmael, and it has worked well; others have followed R. Shimon b. Yohai and it has not been successful. Rava said to the Rabbis [who studied under him]: I would ask you not to appear before me during Nisan and Tishrei (the times of the grain harvest and the grape and olive harvest and pressing) so that you may not be anxious about your food supply during the rest of the year. **Berachos 35b**

B. **"I have set the L-rd always before me." (Psalms 16:8)**

GROSVENOR GATE, PARK LANE, LONDON, Wednesday, 15 of Ab, 5634 (1874)

"Peace, peace to the chosen of the people, whose light is in the law of the L-rd; my soul loves according to their worth and dignity. May the E-ternal bless them. May their reward be complete from L-rd, the G-d of Israel, and may their eyes behold the glory of the rebuilding of Aree-el.

"To the REV. the HAKHAM BASHI, and the representatives of the several Hebrew Congregations in the Holy City of Jerusalem.

"GENTLEMEN : It has ever been my earnest desire, since I first had the opportunity of becoming acquainted with the state of great poverty and distress that prevail among you, to ameliorate your condition and cause salvation to spring forth in the Holy Land by means of industrial pursuits, such as agriculture, mechanical work, some suitable business, so as to enable both the man who is not qualified to study, but is fully able (by his physical strength) to work, as well as the student, who, prompted by a desire to maintain himself by the labor of hands, may be willing to

devote the day to the work necessary for the support of his family, and the night to the study of the Law of G-d, to find the means for an honorable living. Already, in the years 5599 (1839) and 5626 (1866), I entreated you to assist me with your wise judicious counsel, and begged of you to point out the right path. I then forwarded to you statistical and agricultural forms, to enable you to record therein all the information required, and you most cheerfully complied with my request, and gave me all the particulars referring to these subjects. I, on my part, made known to all my friends and acquaintances the information I received from you; but, unfortunately, for various unaccountable causes, I met with little success, and your condition remained the same as before. Having again this year noticed all the troubles and hardships you had to undergo from scarcity of bread, and from want of means to procure it, I thought I would try again, now for the third time, to ascertain whether any of your suggestions regarding the best mode of ameliorating your condition, either by agriculture or by mechanical work, within or without the house, or some suitable business pursuits, if clearly and distinctly set forth to our brethren, might not, under present circumstances, be more favorably received, and induce them more readily to hasten with their succor to a most deserving class of people, so as to procure lasting comfort among you. Let me, therefore, entreat you to fully acquaint me with your views on this subject; point out to me what I am to do in order to hasten thereby the cause of bringing salvation into the land. Consider well which is the proper path appearing most clearly to you to produce the remedy you stand in need of. By doing so you will comply with the wishes of your brethren, who love and kiss, as it were, the dust of the Holy Land. Be strong and of good courage. Do not say, "Our words are of no avail," but send speedily a reply to him who holds you in great esteem, and prays for the welfare of his people. **Letter from Sir Moses Montefiore to the Jewish Community of Jerusalem, 1874, Quoted in Moses Montefiore by Lucien Wolf, pp. 223-224**

C.

על דבר אשר איותה נפשו, שיתלמדו פה נערי בני ישראל כתב ולשון העמים, אם כי ידענו את לבנו, כי לטובת עמו ידרוש, אולם לפי ידיעתנו את בירור הדבר, חובה מצאנו להודיע לאדונינו השר, הנה ידוע לכל אחב"י כי האנשים העוזבים את משפחתם וארץ מולדתם ודרך פרנסתם שמה, כל מזימת נפשיהם הוא לישוב בארץ הקודש על התורה ועל העבודה, וכל אחד ירגיל את בניו לדרכי התורה אשר הנחילו לנו אבותינו. אגרת מק"ק הפרושים להשר משה מונטיפיורי

This is in regards to that which your soul desires, that the local Jewish children should learn to read and write foreign languages. Even though we realize that you only want that which is best for your people, however, according to our understanding of the situation, we feel duty bound to inform, our noble master, the following: Every one of our Jewish brethren knows that those people who forsook their families, the land of their birth and their means of livelihood to dwell in the Holy Land, did so with the sole purpose of devoting their lives to the study of Torah and Divine service and to guide their children on the path of the Torah which their forefathers bequeathed them. **Letter sent by the community of the Perushim to Sir Moses Montefiore, quoted in Mara D'Ara D'Yisrael, Yosef Mosheh Gerlitz, p. 93**

III. The Czar and Russian Jewry

A. "I have the pleasure to inform you that, with the blessing of G-d, I have had the opportunity of pleading the cause of our brethren in this Empire before the mighty monarch. On Thursday I was honored with an audience by the Emperor, was most graciously received, and all my statements listened to most patiently. His Majesty said I should have the satisfaction of taking with me his assurance and the assurances of his ministers, that he was most desirous for the improvement of my coreligionists in his Empire, and that object engaged his attention at

present. His Majesty intimated a desire that I should visit my brethren in those towns in which they were the most numerous, and he would put me in communication with his ministers.”

Letter from Sir Moses Montefiore describing his meeting with the Czar

B. “Tomorrow, please G-d, I proceed on my visit, in compliance with the desire of his Imperial Majesty, to several towns in which the Jews principally reside. After witnessing their situation, I have the assurance of the Ministers that any report or suggestion that I may think proper to make shall have their earnest attention, and a promise that my letter shall be placed in the hands of the Emperor himself. I have had long and frequent intercourse with the principal Ministers on the subject of the unfortunate condition of our coreligionists in this Empire; **and I feel confident that there is a great desire for their improvement**, but I fear there is the greatest poverty among them. The most likely remedy for this evil would be their employment in the cultivation of land and the establishment of manufactories; these pursuits require capital, which, I apprehend, it will be difficult to raise in this country. I have been much pleased with the two Synagogues, which I have had the gratification of attending during the holidays, with the consent of His Majesty, who was graciously pleased afterwards to inquire if I was satisfied with them. Both buildings were crowded with Jewish soldiers; and it was a gratifying sight to witness their orderly conduct and great devotion. The *Hazanim* were soldiers, and the prayers, *Parasa* (Parsha, i.e. *Krias HaTorah*), etc., were extremely well read and would have done credit to any Synagogue in London.” **Letter from Sir Moses Montefiore to a friend in London, written on the 20th of April, 1846**

C. “There is much to be done in Poland. I have already received the promise of many of the *Hasidim* to change their fur caps for hats, and to adopt the German costume generally. I think this change will have a happy effect on their position, and be the means of producing a good feeling between their fellow-subjects and themselves. - I have received the assurance of many that they would willingly engage themselves in agriculture if they could procure land, and his Highness the Viceroy is desirous that they should do so. I therefore hope that those Jews in this kingdom who have the ability to purchase land (which I am told is very cheap) will employ their brethren in its cultivation. Our coreligionists are most willing to work; They are good masons, bricklayers, carpenters, etc, and of course tailors, shoemakers, bootmakers, weavers, etc. I was pained to see how some labor for a bit of bread. There were thousands of them on the roads breaking stones and truly happy when they could get even that humiliating employment. The Jewish schools are most deserving of commendation, the females are quite equal in talent to the males.” **Letter from Sir Moses Montefiore to a friend in London, written in Warsaw, Poland, on the 20th of May, 1846**

D.

תנא משמיה דרבי מאיר: מפני מה נתנה תורה לישראל - מפני שהן עזין. תנא דבי רבי ישמעאל: (דברים לג) מימינו אש דת למו. . . איכא דאמרי: דתיהם של אלו אש, שאלמלא (לא) נתנה תורה לישראל אין כל אומה ולשון יכולין לעמוד בפניהם. והיינו דאמר רבי שמעון בן לקיש: שלשה עזין הן: ישראל באומות, כלב בחיות, תרנגול בעופות. ביצה כה:

A Tanna taught in the name of R. Meir: Why was the Torah given to Israel? Because they are fierce and bold (*chutzpa*). The School of R. Yishmael taught: ‘At His right hand was a fiery law unto them’; (Deuteronomy 33:2) the Holy One, blessed be He, said: . . . The laws of these are like fire, for had not the Law been given to Israel no nation or tongue could withstand them. And this is what R. Shimon b. Lakish said: There are three distinguished in ferocity and boldness: Israel among the nations, the dog among animals, [and] the rooster among birds. **Beitza 25b**

E.

(1) חפר גומץ בו יפול ופרץ גדר ישכנו נחש. קהלת י:ה

He who digs a pit shall fall into it; and whoever breaks a hedge, a serpent shall bite him.
Ecclesiastes 10:8

(2) אף הוא ראה גולגולת אחת שצפה על פני המים. אמר לה. על דאטפת. אטפוך. וסוף מטיפך יטופוך: אבות ב:ו

[Hillel] also saw a skull floating on the face of the water. He said to it: Because you drowned others they drowned you, and the end of those that drowned you will be that they too will be drowned. **Avos 2:6**

F. “I have other motives that weigh with me. There are countries in which the Jews are still subject to persecution and oppression. Twice within the last three or four years has a British subject, distinguished for his benevolence and philanthropy, Sir Moses Montefiore, repaired to distant lands, in the hope of mitigating the hard lot of the suffering Jews. He repaired to St. Petersburg for the purpose of imploring mercy towards the Jews in Poland. He repaired to the East for the purpose of relieving, if possible, the Jews in Palestine, from shameful wrongs, perpetrated on the pretext that they murdered Christian children in order that their blood might be available for the Passover. He carried with him letters of recommendation from British Ministers, certifying his high character for integrity and honor, and the purity of the motives by which he was actuated. How much more persuasive would those letters have been if they could have announced the fact that every ancient prejudice against the Jews had been extinguished here, and that the Jew was on a perfect equality, as to civil rights, with his Christian fellow-citizen.” **Speech made by Sir Robert Peel, of the Conservative Party, in December of 1847, on behalf of granting Jews the right to be sworn in as members of Parliament**

G. PARIS: August 25th, 1847.

“SIR: The King has sent to me a letter, addressed by you to him on the 9th of this month, on the subject of the prejudice which unhappily prevails against the Israelites in the East, and which accuses them of using human blood in their sacrifices. You express a wish that the agents of His Majesty in the Levant shall not only be restrained from contributing in any way to uphold such a prejudice, but that they shall employ every means in their power to discountenance and refute it. The King’s Government regards the imputation in question as false and calumnious, and its agents are generally too enlightened to make themselves the organs of it. The Government regrets and censures it in the most express terms. This it is eager to do in the case to which you refer, relative to a Christian child at Damascus, who had disappeared in April last, and the accusation which the agent of the French Consulate did not scruple to prefer on that subject to the Pasha against the Jews. No direct information having been received on that subject, I have called for explanations from the King’s consul at Damascus, directing him, if the case as reported to you be correct, to express on my part the severest censure of the conduct of the individual, who, on a mere report, should cast such imputations on a whole people. Accept, sir, the assurance of my most distinguished consideration. Guizot.”

Letter from Francois Pierre Guillaume Guizot, Chief Minister to King Louis Philippe of France, to Sir Moses Montefiore

IV. Sir Moses Montefiore's Great Love of Eretz Yisrael

A. While staying in Constantinople, [Rabbi Samuel Salant] became acquainted with the most famous of Jewish philanthropists, Moses Montefiore, who came there about the ritual murder of which the Jews of Damascus were accused, known as the **עלילת דם בדמשק**. Sir Montefiore soon learned to appreciate the wisdom of the then still young Rabbi Samuel and thereafter, Sir Montefiore did not do anything of importance without the consent of Rabbi Salant. Rabbi Salant and Sir Montefiore became acquainted while praying in the same synagogue with Rabbi Salant and his companion, the aged scholar Rabbi Moses Rivlen, known as **המגייד משקלאור**. He began to inquire about them, and was told that they are scholars of very high standing, and are on their way to the Holy Land. His interest in them became still greater in the meantime the holiday of Succoth came and Sir Montefiore invited the distinguished sojourners to his tent and a great friendship arose. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

B. When Sir Montefiore visited Jerusalem for the second (sic, actually fifth) time, in the year 5617, he paid a visit to Rabbi Salant and presented him with a silver cup, very artistically engraved, at one side of which a poem was inscribed, "A present from Sir Montefiore to his **best** friend, Rabbi Salant." The cup is to be seen at the archives of the "Hilfsverein" in Berlin. When Sir Montefiore went to visit the city of Hebron and the tombs of the Patriarchs there, **מערת המכפלה**, he invited Rabbi Samuel to go with him. Coming there, the governor of the city gave a reception in his honor and at that special gathering, Sir Montefiore demonstrated to those assembled his great love and admiration for Chief Rabbi Samuel Salant. This caused him to be thereafter respected by the officials of the Turkish government and to this may be largely attributed his remarkable success in conducting the Jewish community in Jerusalem, when he was its acknowledged head. This also helped him to obtain from the government recognition for the Ashkenazim as an independent Jewish community. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

C. "The great regard which I always entertained towards our brethren in the Holy Land has now become, if possible, doubly increased, so that if you were to ask me, 'Are they worthy and deserving of assistance?' I would reply, 'Most decidedly.' 'Are they willing and capable of work?' 'Undoubtedly.' 'Are their mental powers of a satisfactory nature?' 'Certainly.' 'Ought we, as Israelites, in particular, to render them support?' 'Learn,' I would say, 'if your own sacred Scriptures do not satisfy you, from non-Israelites what degree of support those are entitled to who consecrate their lives to the worship of G-d. Go and cast a glance upon the numerous munificent endowments; upon the magnificent institutions; upon the annual contributions, not only in Jerusalem, but in every part of the world; not only by individuals, but by almost every mighty ruler on earth. Notice the war which had broken out within our recollection respecting a privilege of repairing a house of devotion, all for the sole object to support religion, and are we Israelites to stand back and say, 'We are all practical men; let everybody in Jerusalem go and work. We do not want a set of indolent people who, by poring over books, teaching the word of G-d, think they are performing their duties in life, and wait for our support.'" The Jews in Jerusalem, in every part of the Holy Land, I tell you, do work; are more industrious even than many men in Europe, otherwise none of them would remain alive; but, when the work does not sufficiently pay; when there is no market for the produce of the land; when famine, cholera, and other misfortunes befall the inhabitants, we Israelites, unto whom G-d revealed Himself on Sinai, more than any other nation, must step forward and render them help—raise them from their state of distress. If you put the question to me, saying thus: 'Now we are willing to contribute towards

a fund intended to render them such assistance as they may require; we are ready to make even sacrifices of our own means if necessary; what scheme do you propose as best adapted to carry out the object in view?' I would reply: 'Carry out simply what they themselves have suggested; but begin, in the first instance, with the building of houses in Jerusalem. Select land outside the city; raise, in the form of a large square or crescent, a number of suitable houses, with European improvements; have in the centre of the square or crescent a synagogue, a college (yeshiva), and a public bath. Let each house have in front a plot of ground large enough to cultivate olive-trees, the vine, and necessary vegetables, so as to give the occupiers of the houses a taste for agriculture. The houses ought to pay a moderate rental, by the amount of which, after securing the sum required for the payment of a clerk and overseer, and the repair of the houses, there should be established a Loan Society on safe principles, for the benefit of the poor working class, the trader, the agriculturist, or any poor deserving man. Two per cent, should be charged on each loan, so as to cover thereby the expenses necessary for a special clerk, and the rent of an appropriate house. If the amount of your funds be sufficient, build houses in Safed, Tiberias, and Hebron, on the same plan; establish, by the rental also, Loan Societies on similar principles of security. And should you further prosper, and have £30,000 or £50,000 to dispose of, you will, without difficulty, be able to purchase as much land as you would like in the vicinity of Safed, Pekeein, Tiberias, Hebron, Jerusalem, Jaffa, and Khaifa, and you will find in all those places a number of persons who would be most willing to follow agricultural pursuits. There are, according to the applications which have been printed, more than 170 persons ready in Safed and Tiberias alone; Pekeein and Khaifa also offer a good number: but there are, no doubt, persons, even in Jerusalem, who are willing to cultivate land.' And if now you address me, saying, 'Which would be the proper time to commence the work, supposing we were ready to be guided by your counsel?' my reply then would be, 'Commence at once; begin the work this day, if you can. Our brethren throughout Europe, Persia, and Turkey have been roused by your promises, which have been made known to them in the most hopeful terms by Hebrew, German, French, Italian, and English periodicals. You led them to cherish the hope that you would surely make no delay in proceeding to ameliorate the condition of the Sons of Zion. They now cry out, "Here we are; give us land, give us work: you promised to do so. We are willing, for the sake of our love to Jerusalem, to undertake the execution of the most laborious tasks;" but the Representatives of the Community have no answer to give; they simply, with a cast-down countenance, say, in the words of King Solomon, "Clouds and wind without rain." You are then, I repeat, in sacred duty bound not to disappoint them any longer. Begin the hallowed task at once, and He who takes delight in Zion will establish the work upon you.'" **Sir Moses Montefiore's Report to the Board of Deputies Regarding Their Support of Eretz Yisrael**