

CAN YOU ANSWER THESE QUESTIONS?

1. Describe the state of Jewry in Jerusalem during the mid-nineteenth century.
2. Describe the difference of views between the Perushim and Sir Moses Montefiore in regards to the distribution of charity funds.
3. What was the first Jewish neighborhood to be built outside the walls of Jerusalem?
4. Name three of the leading Torah scholars in Jerusalem during the mid-nineteenth century.
5. Describe the relationship of Rav Shmuel Salant and Rav Meir Auerbach.

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

“Moses Montefiore and the Expansion of Jerusalem Beyond its Walls.”

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 the Brin Family.

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XXI Lecture #5

MOSES MONTEFIORE AND THE EXPANSION OF JERUSALEM BEYOND ITS WALLS

I. The Land of Israel and the Footsteps of Moshiach

A.

(1) אמר רבי אבא: אין לך קץ מגולה מזה, שנאמר (יחזקאל ל"ו) ואתם הרי ישראל ענפכם תתנו ופריכם תשאו לעמי ישראל וגו'. רבי אלעזר אומר: אף מזה, שנאמר (זכריה ח') כי לפני הימים [ההם] שחר האדם לא נהיה ושחר הבהמה איננה וליוצא ולבא אין שלו' מן הצר. מאי ליוצא ולבא אין שלו' מן הצר? רב אמר: אף תלמידי חכמים, שכתוב בהם שלו', דכתיב (תהלים קי"ט) שלו' רב לאהבי תורתך - אין שלו' מפני צר. סנהדרין צח.

R. Abba also said: There can be no more manifest [sign of] redemption than this: viz., what is said (Ezekiel 36:8), "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come." - R. Eleazar said: [There can be no more manifest [sign of] redemption] than this too, as it is written (Zechariah 8:10), "For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction." What is meant by, 'neither was there any peace to him that went out or came in because of the affliction?' — Rav said: Even for scholars, who are promised peace, as it is written (Psalms 119:165), "Great peace have they which love thy Torah," "There [shall] be no peace on account of the affliction." **Sanhedrin 98a**

(2) ומה ראו לומר קיבוץ גליות לאחר ברכת השנים - דכתיב (יחזקאל ל"ו) ואתם הרי ישראל ענפכם תתנו ופריכם תשאו לעמי ישראל כי קרבו לבוא. מגילה יז:

What was their reason for mentioning the gathering of the exiles after the blessing of the years? — Because it is written (Ezekiel 36:8), "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to thy people Israel, for they are at hand to come." **Megilah 17b**

B.

אחרי באורים והסברות על מצב הישוב ויסורי המתישבים אמר ר' הלל למונטיפיורי בשם כל הנאספים, כי שאלתם ובקשתם ליצור קרן מיוחדת לעזרת המפעלים הנחוצים ביותר, וביניהם, השמירה והבריאות ונטיעת גנים על ידי יהודים שהם הכרח גם להתחלת קץ המגולה (ראה לעיל פרק ט"ו). לתפקידו של מונטיפיורי לסייע לנטיעות אמר לו ר' הלל רמז נוסף וראה "בטוב ירושלים" העולה בחושבנא כשם השר כדלעיל, הרי גם "פרי הארץ" עולה בגמטריא "ירושלים" ולכן מתפקידו לראות גם בטוב פרי הארץ כפי שכתוב "פרי הארץ לגאון ולתפארת" (ישעיה ד:ב). מונטיפיורי ענה שהוא מוכן לעשות בכל אפשרותו לעזרת הדברים האלה ס' חזון ציון, ר' חיים הלל ריבלין, ע': 78-79

After thoroughly explaining the situation of the *yishuv* and the suffering that they were enduring, Rav Hillel said to Montefiore in the name of all of the assembled that their principle desire was that a special fund be made for their most pressing needs. Amongst them was security, health, and the planting of gardens by Jews, which is necessary for the fulfillment of the revealed end of days [and the coming of Moshiach]. Rav Hillel found a Scriptural allusion that helping to bring about [the renewal of] planting was part of Montefiore's mission. Besides the [above mentioned] allusion of *B'tuv Yerushalayim* - the good of Jerusalem, which equals the *gematria*, the

numerical equivalent of his name, the numerical value of the phrase, "פרי הארץ" (fruit of the land) is equal to the *gematria* of ירושלים Jerusalem. It is therefore part of his mission to see the good of the equivalent of Jerusalem, i.e. the fruit of the land, as it says in Scripture (Isaiah 4:2), "... and the fruit of the earth shall be excellent and comely . . ." Montefiore responded that he was prepared to do all that was in his power to be of help in these matters. . . . **Sefer Chazon Tzion, R. Chaim Hillel Rivlin, pp. 78-79**

II. Moses Montefiore and the Expansion of the Yishuv in Eretz Yisrael

A. From all information I have been able to gather, the land in this neighbourhood appears to be particularly favourable for agricultural speculation. There are groves of olive trees, I should think, more than five hundred years old, vineyards, much pasture, plenty of wells and abundance of excellent water; also fig trees, walnuts, almonds, mulberries, etc., and rich fields of wheat, barley, and lentils; in fact it is a land that would produce almost everything in abundance, with very little skill and labour. I am sure if the plan I have in contemplation should succeed, it will be the means of introducing happiness and plenty into the Holy Land. In the first instance, I shall apply to Mohammad Ali for a grant of land for fifty years; some one or two hundred villages; giving him an increased rent of from ten to twenty per cent, and paying the whole in money annually at Alexandria, but the land and villages to be free, during the whole term, from every tax or rate . . . and liberty being accorded to dispose of the produce in any quarter of the globe. This grant obtained, I shall, please Heaven, on my return to England, form a company for the cultivation of the land and the encouragement of our brethren in Europe to return to Palestine. Many Jews now emigrate to New South Wales, Canada etc.; but in the Holy Land they would find a greater certainty of success; here they will find wells already dug, olives and vines already planted, and a land so rich as to require little manure. By degrees I hope to induce the return of thousands of our brethren to the Land of Israel. I am sure they would be happy in the enjoyment of the observance of our holy religion, in a manner which is impossible in Europe. **Diary of Sir Moses Montefiore, June-July 1839, Quoted in "Moses Montefiore" by Abigail Green**

B. "Energy and talent exist. Nothing is needed but protection and encouragement." **Journal of Lady Judith Montefiore, June-July, 1839**

C. "You shall have any portion of land open for sale in Syria," he said, "and any other kind which by application to the Sultan might be procured for you. You may have any one you would like me to appoint as Governor in any of the rural districts of the Holy Land, and I will do everything that lies in my power to support your praiseworthy endeavors." He further gave instructions to his Minister of Finance, Hurglios Bey, to confirm these assurances in writing. **Journal of Lady Judith Montefiore, July 1839**

D. . . . Montefiore . . . requested permission to "visit the Holy Land, to carry out the necessary assistance [so] that the poor of the [Jewish] *millet* will be occupied with agriculture and other crafts, and thus they will be free from begging." **Summary of the petition submitted to the Ottoman Sultan Abdul Mejid by Sir Moses Montefiore on July, 1855, Quoted in "Moses Montefiore" by Abigail Green**

E. Arrived at Jerusalem, Sir Moses encountered considerable opposition to his determination to devote the funds in his hands to reproductive enterprises. The Jews considered that it was no part of their duty to work or to learn to earn their living, and protested that their task in life was sufficiently fulfilled by prayer and religious exercises. With his usual good sense, Sir Moses persisted in his wise resolution. He laid the foundation-stone of a hospital, planned the Touro Almshouses outside the Jaffa Gate, gave orders for the erection of a windmill, opened a girls'

school and an Industrial school, had the public slaughtering-place removed from the Jewish quarter where the offal had been allowed to accumulate since the days of the Caliph Omar, to a place without the city, and established agricultural colonies at Jaffa, Safed, and Tiberias. **“Moses Montefiore” by Lucien Wolf**

F. Next to the religious, it is the national idea which never leaves him. . . . The answer which he gave to my question, whether he really entertained any hope of a future national restoration of the Israelites in the Holy Land characterises the man. With a smile which lighted up his countenance, he replied, “Of this I am quite certain; it was my constant dream, and I hope will be realised one day when I shall be no more.” And to the objection how it would be possible to gather in the Israelites scattered in all corners of the globe, he replied: “I do not expect that all Israelites will quit their abodes in these territories in which they feel happy, even as there are Englishmen in Hungary, Germany, America, or Japan; but Palestine must belong to the Jews, and Jerusalem is destined to become the seat of a Jewish empire.” **An account of a meeting with Sir Moses Montefiore written by Leo Hollander of Hungary in June of 1863**

G. “There now remains for me to present to you my humble opinion as to the most practicable remedies which can be applied for the mitigation of the evils under which our brethren in the Holy Land labor, and to state to you the result of that investigation. Let me remind you, in the first place, that in our own country it seems to have become the settled opinion of those to whom England would point as the men of the highest intellect, and the greatest experience and zeal in the cause of humanity, that the wisest scheme for being at the same time useful and charitable to the poor, is to be found in the erection, maintenance, and improvement of dwelling-houses. The reasons on which this opinion is founded have been of late so often and so ably expounded, that any attempt to enlarge upon them here would be out of place. But if these reasons apply to the condition of the poor of England, I am convinced, by the information I received from the most intelligent persons in the East, and by a careful and anxious study of those circumstances which surround the Jews of Palestine—circumstances which I have attempted to foreshadow in this Report—that the same reasons apply with tenfold force to the poverty and distress which prevail amongst our co-religionists in the Holy Land. I am therefore of opinion, that the balance of the Relief Fund cannot be better employed than in the erection of dwellings, as far as the means will admit, on the ground already selected by me—a ground which, for its healthy position, and many other reasons, I deem best adapted for the desired object. I would further suggest to my co-religionists, that with a view of removing existing evils, and of promoting the well-being of the Jews in the Holy Land, a general collection should be made, so as to constitute a fund, as well for the encouragement of agricultural pursuits, and as for the erection of additional dwellings outside the walls of the Holy City. I am quite aware that your honorable Board could not impose on itself so heavy and responsible an undertaking; but I hope and believe that the Jews at large may direct their attention thereto, and conjointly, by means of Building Societies, or otherwise, organize the necessary arrangements.” **Report by Sir Moses Montefiore to the Board of Deputies of British Jewry regarding his fact finding trip taken in 1866**

H. “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 center 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 of British Jewry in 1874 regarding their support of Eretz Yisrael**

III. The Rabbis of Kutna and Kalish

A.

(1) הגאון האמתי רבן של ישראל ר' משה יהודה ליב ב"ר בנימין ביניש מילדי ק"ק לונשיץ במדינת פולין האב"ד בק"ק קוטנא, צדיק נשגב אור ישראל והדרו ותפארת גדולתו נודעת למדי בכל תפוצות ישראל בחבורו הטהור "תפארת ירושלים" שנדפס פעמים רבות בסוף המשניות, והוא לישיב בכל מקום תמיהות הגאון אור עולם ר' עקיבא איגר אשר נשאר בצריך עיון. בו נודע גבורות תורתו והדרו לשדד וללכך ולברר כל שיטות הראשונים בדרך האמת והישר לאמתת ש"ת. חברו בעיה"ק ירושלים אשר שכן בה ערך שמונ[ה עשרה] שנה ולא עסק בה רק בעומקא של הלכה להגדיל תורה ולהאדירה. וקודם בואו אל הקדש חבר שו"ת שני חלקים "זית רענן" על סדר הטורים. והעמיד תלמידים רבים מורי הוראות בישראל. הוא היה שר המסכים על ספר "שר האלף" להרא"ל מצונץ בשנת תרט"ו. ונקרא אל על ויצתה נשמתו בטהרה ביום ג' שבט תרכ"ה לפ"ק. תולדות חכמי ירושלים, ר' אריה ליב פרומקין, חלק ג' 238

The true *Gaon* of Israel, Rav Moshe Yehudah Leib ben Rav Binyamin Beinish was born in the holy community of Lunshitz, Poland, and was the *Av Bais Din* (Chief Justice of the Rabbinic Court) of the holy community of Kutna. He was an exalted *tzaddik* (saint), a luminary in Israel. His majesty and the splendor of his greatness was well known throughout the Jewish Diaspora through his pure work, *Tiferes Yerushalayim*, which has been repeatedly reprinted as an addendum to the *Sefer Mishnayos*. The focus of that work is the resolution of the difficult questions raised by the *Gaon*, the luminary of Israel, Rav Akiva Eiger, which he had left unresolved. Through that work, [*Tiferes Yerushalayim*,] his brilliant Torah scholarship became known as well as his ability to plumb the depths of all of the opinions of the early authorities and to arrive at a Torah true solution. He composed this work in the holy city of Jerusalem in which he lived for a period of [1]8 years and devoted himself totally to the intense study of halacha (Torah law) in order to expand our knowledge and add to our appreciation of its beauty. Before he arrived in the holy city he had already composed his two volume work of responsa, *Zais Raanan*, written in accordance with the order of the *Tur*. He established many disciples who became halachic authorities. He was also the one who gave the approbation upon the work, *Sar HaElef*, written by Rav Aryeh Leib of Tzuntz in the year 5615 (1855). His pure soul departed from this world on the third of Shevat, 5625 (1865). **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin Vol. 3 p. 238**

(2) הרב משה ליב – אב בית דין דקהלת קוטנא ומחבר הספרים "זית רענן" ו"תפארת ירושלים" – אחר שמסר את כסא הרבנות לבנו קבל הבן עליו לשלוח לו ירושלימה די ספוקו למחיה, למען יוכל לעסוק בתורה מתוך שלווה בלא שיצטרך לבריות. הרב משה ליב עלה ארצה בשנת תר"ז והתישב בירושלים בדירה ששכר בחצר ה"חזקה" של ר' דוד ילין טביא מלומז'ה ובה הקצה חדר אחד לבית המדרש לתורה ולתפלה. בכל יום נתן שני שעורים לפני לומדים מופלגים בתלמוד ובפוסקים בבית המדרש "מנחם ציון" בחורבת ריה"ח. היה יושב כל היום בטלית ותפלין ומלמד תורה שלא על מנת לקבל שכר. משנת תר"ח היה מנשיאי הת"ת וישיבת "עץ חיים" בירושלים. חבר את ספרו "תפארת ירושלים" על משניות, התפלל יום יום ע"י הכתל המערבי, נחשב כראש וראשון של רבני ירושלים האשכנזים והספרדים. ירושלים העתיקה, ר' יעקב רימון ע' 163

Rav Moshe Leib, the *Av Bais Din* (Chief Justice of the Rabbinic Court) of the community of Kutna and the author of *Zais Raanan* and *Tiferes Yisrael*. After [R. Moshe Leib] had given over his rabbinic position to his son, his son committed himself to continually send funds to Jerusalem to adequately support [his father there], to enable him to serenely dedicate himself to

the study of Torah without having to depend upon communal support. Rav Moshe Leib went up to Eretz Yisrael in the year 5607 (1847) and settled in Jerusalem in an apartment which he had rented in a "chazakah" (having the sole right of determining occupancy) courtyard of Rav David Yelin *Tavia* (Yelin is Polish for deer, *Tavia* is its Aramaic equivalent) of Lomza. One room of the apartment he dedicated to be a *Bais Midrash* for the study of Torah and prayer. Everyday he delivered two lectures in Talmud and *Poskim* (halachic authorities) to outstanding Torah scholars in the Bais Medrash of Menachem Tzion, located in the Churva (ruins) of Rabbi Yehudah HaChasid. He sat all day wearing his *tallis* and *tefilin* and taught Torah without receiving any recompense. From the year 5608 (1848) he was the president of the Talmud Torah and the Yeshiva Etz Chaim in Jerusalem. [During this time,] he composed his work, *Tiferes Yerushalayim*, on *Mishnayos*. He prayed everyday at the Western Wall. He was considered to be the leading rabbi amongst both the Ashkenazim and Sefardim. **Yerushalayim HaAtika, R. Yaakov Rimon, p. 163**

B.

(1) הגאון האדיר רבי מאיר אויערבאך הנודע גם בשם הרב מקאליש, בעל התשובות "אמרי בינה" היה הרב הרשמי הנבחר הראשון לאשכנזים במאה השביעית. עלה לירושלם בשנת תר"ך ומאז עמד בראש האשכנזים עד יום פטירתו והיה מראשי הבונים של הישוב והמעורר לישוב החקלאי. . . . נפטר ח' אייר תרל"ח. תולדות חכמי ירושלים, ר' אריה ליב פרומקין, חלק ג' ע' 269

The exalted Gaon, Rabbi Meir Auerbach, who was also known as the Rav of Kalish, the author of the work of responsa, *Imrei Bina*, was the first official Rav of Yerushalayim during the seventh century [of the sixth millenium] (5601-5700). He came to Jerusalem in the year 5620 (1860) and stood at the helm of Ashkenazic Jewry until his passing. He was from the primary builders of the Yishuv and strongly encouraged the establishment of agricultural colonies. . . . He passed away on the eighth of Iyar, 5638 (1878). **Toldos Chachmei Yerushalyim, R. Aryeh Leib Frumkin Vol. 3 p. 269**

(2) הרב מאיר בן יצחק אויערבאך נולד א' דר"ח אדר 1815 בעיר דאבריא אצל קאליש בפולין הרוסית ומת ה' אייר 1878 בירושלים. הוא היה רב בקאליש ובשנת 1860 נסע לירושלים ויסד שם ישיבת "אהל יעקב" ואח"כ נבחר לרב כללי לעדת האשכנזים. במשמרתו זאת מנה שוחטים ובודקים מיוחדים מהאשכנזים, כי השוחטים הספרדים נוהגים "בהשחזה" מיוחדת ובבדיקה אינם נוהגים כהרמ"א במקום ר"י קארו. חכם הספרדים ר' דוד חזן התנגד להפרידה ולימינו עמדה הממשלה הטורקית אשר הכירה בתור היהודים רק הספרדים אשר המושלמנים אוכלים משחיטתם אף כי אינם מדקדקים בטריפות, אך לא יאכלו משחיטת הנוצרים ולא רצו לאכול משחיטת האשכנזים כי לדעתם אינם יהודים אמתיים ומפני שלא יכלו למכור הטריפה למושלמנים בקש [ר'] אויערבאך מהחכם באשי להודיע להממשלה כי האשכנזים הם יהודים כמו הספרדים. וכאשר מנע לעשות כן רצה [ר'] אויערבאך להחרימו, עד כי בשנת 1864 הכריח את החכם להודות כי האשכנזים הם יהודים כמוהם. ומאז נפרדה עדת האשכנזים המספרדית בעניני השחיטה. בשנת 1866 יסד [ר'] אויערבאך בירושלים המפעל הנודע ועד הכללי אשר תכליתו היתה ג"כ להפריד בין האשכנזים והספרדים בתרומת הצדקה הבאה מחו"ל. ועתה יתנהג הועד תחת השגחת ר' שמואל סלאנט. אוצר ישראל חלק א' 177

HaRav Meir ben Yitzchak Auerbach was born on *Rosh Chodesh* (the first of the Hebrew month of) *Adar*, 1815, in the town of Dobria which is adjacent to Kalish in Russian (Congress) Poland and died on the fifth of Iyar 1878 in Jerusalem. He was the Rav of Kalish and in the year 1860 he traveled to Jerusalem to establish there the yeshiva, "Ohel Yaakov" and afterwards was chosen to be the Chief Rabbi of the entire [Jerusalem] Ashkenazic community. During his term of office

he appointed *shochtim u'bodkim* (ritual slaughterers and inspectors) for the Ashkenazic community, as the Sefardim had specific guidelines of sharpening their slaughtering knives and in regards to checking [the lungs] they followed the rulings of Rav Yosef Karo, rather than the Ramo (Rav Moshe Isserlis). The Chief Rabbi of the Sefardim, Rav David Chazan, was opposed to the creation of a separate institution and was supported in this effort by the Turkish government who only recognized the Sefardim as being the true Jews and ate of their ritual slaughter. Even though the Moslems were not averse to eating *treifos* (an animal whose health was in danger) they would not eat animals slaughtered by Christians (which was not accepted to be *chahal*, the ritual slaughter allowed to be eaten by Moslems) and were averse to eating animals slaughtered by Ashkenazim, as they didn't consider them to be true Jews. Now since that was the case, the Ashkenazim were not able to sell the animals that they deemed to be *treif* to the Moslems [which would therefore cause them a terrible financial loss and make it impossible for them to maintain a separate *shechita*]. Rav Auerbach requested of the *Chacham Bashi* (the Sefardic Chief Rabbi, Rav David Chazan) to inform the Turkish authorities that the Ashkenazic Jews are just as authentic as the Sefardim. When he refused to do so, Rav Auerbach sought to put him in *Cherem* (a ban of excommunication). Under pressure, in the year 1864, the Chief Sefardic Rabbi admitted to the Turkish authorities that the Ashkenazim are equally Jewish. From that time on, the Ashkenazic community created its own separate *Shechita* (ritual slaughter). In the year 1866 Rav Auerbach created in Jerusalem the organization known as the *Vaad Haklali* (the Central Committee) whose purpose was to further create a separation between the Ashkenazim and Sefardim in regards to the charity funds that came from outside Eretz Yisrael. At present this organization is headed by Rav Shmuel Salant. **Otzar Yisrael, Vol. 1 p. 177**

3) Since the Ashkenasim were new settlers, the Mohammedans did not know whether they are Jews or not. The Sphardim refused to testify to that effect, for they feared the material loss which a separate slaughter-house will cause them. The question finally came up before the Caddi (the chief Mohammedan authority on matters of religion). Here an opportunity presented itself for Rabbi Samuel to demonstrate his wisdom and skill. He argued before the Caddi (the chief Turkish judge) that since inter-marriage is strictly forbidden among Jews, the best way to ascertain whether the Ashkenasim are Jews or not is to see whether the Sphardim marry with the Ashkenazim or not. The Caddi realized from this argument that the Ashkenasim are, indeed, real Jews and gave them permission to run their own slaughter-house. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) p. 19**

(4) רבי מאיר אורבך שמש ברבנות בכמה קהלות בחוץ לארץ. בשנת תר"ך עזב את פולין ועלה ירושלימה. קבע את דירתו בקצה רחוב היהודים בחצר שנקראה אחרי כן על שמו "חצר הרב מקאליש". הרב מקאליש עם הרב רבי שמואל סלנט נהלו את העדה באהבה. בכבוד ובהבנה הדדית. הוא עזר מכספו לנצרכים. מסביבו התרכזו טובי הצעירים מבני ירושלים מיסדי השכונות הראשונות ובוני פתח-תקוה. כשחלה יורש העצר הרוסי, בא אליו הקונסול הרוסי בירושלים בשם הצאר ובקשו שיתפללו להבראתו והרב ערך תפלה מיוחדת. לאחר זמן כשירש העצר הבריא, בא אליו הקונסול הרוסי, כרע לפניו על ברכיו והגיש לו מכתב תודה מאת הצאר בצרוף אלף רובל לצרכי עניי העיר. השר משה מונטפיורי היה מכבדו מאד ואף שלח לו מלונדון גביע כסף לקידוש. רבי מאיר התנגד בתוקף ליציאה מן הארץ. בצוואתו לפני מותו הזהיר את נכדו ויורשו בירושלים שאם יסע לחוץ לארץ יפסיד את זכותו בירושת ביתו במאה שערים. ירושלים העתיקה, ר' יעקב רימון ע' 163

Rav Meir Auerbach served in the rabbinate in many communities outside of Eretz Yisrael. In the year 5620 (1860) he left Poland and went up to Jerusalem. He settled in an apartment at the end of the “Jew Street” in a courtyard that afterwards was named after him, “the Courtyard of the Rav of Kalish”. The Rav of Kalish together with Rav Shmuel Salant guided the community through love, with respect, and mutual understanding. [Rav Auerbach] helped the needy through his own means. Around him gathered the best of the youth of Jerusalem, the founders of the first neighborhoods [outside the walls of Jerusalem] and the builders of Petach Tikvah. When the Crown Prince of Russia fell ill, the Russian consul came to him in the name of the Czar and beseeched him to pray on behalf of [the Crown Prince]. Thereupon the Rav uttered a special prayer on his behalf. Subsequently, when the Crown Prince recovered, the Russian consul came to [the Rav of Kalish], fell upon his knees and presented him with a letter of thanks from the Czar together with a donation of a thousand rubles on behalf of the needs of the poor of Jerusalem. Sir Moses Montefiore held him in great respect and even sent him, from London, a silver Kiddush cup. Rav Meir Auerbach was strongly opposed to traveling outside of Eretz Yisrael and in the will that he made before he died he admonished his grandson and heir who lived in Jerusalem that if he travels outside of Eretz Yisrael he would forfeit his right to inherit his house in Meah Shearim. **Yerushalayim HaAtika, R. Yaakov Rimon, p. 163**

IV. Rav Shmuel Salant, Jerusalem’s Chief Ashkenazic Rabbi

A. In the month of Shevat of that year, Rabbi Samuel and his companions succeeded in getting a ship for Beirouth, Syria, and from there they sailed for Jaffe on a sailing vessel. In the month Adar of the year 5601 (1841), the whole party arrived at Jerusalem. The Ashkenasic Community at that time was a very small one. It consisted of about 500 souls. Their spiritual guides there were Rabbi Joseph Sundel Salanter and Rabbi Isaia Bardaky. All of them belonged to one group Kallel, as it is commonly called. The leading orthodox Jews in Wilna, Russia, acted as their executors and guardians. They supported them financially and morally. To those Wilna-Jews the Ashkenasim of Jerusalem applied for an energetic religious and spiritual leader. Rabbin Samuel held the *title* and office of Chief Rabbi since then of the Ashkenasic Community in Jerusalem throughout his life till the end of the year 5669 (1909). We, as Jews, believe that one who is especially favored by Heaven can succeed to hold such an important and responsible position for such a long time continuously. This, if nothing else proves to us the greatness of this man. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) pp. 20-21**

B. As soon as Rabbi Salant arrived in Jerusalem, Rabbi Zundel Salant, who was then the authority on Rabbinical Law, said, “Since Rabbi Samuel Salant, my son-in-law, is more learned in Talmud than I, is it not more than proper that he should take my place.” Since that time, Rabbi [Zundel] Salant refused to settle any difficulties that arose and referred everything to the young Rabbi [Samuel] Salant. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) p. 40**

C. Even when Rabbi Meir Auerbach, Rabbi of Kalish, Poland, came to Jerusalem and became the head of the **בית דין** (Rabbinic Court of Law), Rabbi Samuel maintained his position and good reputation as the head of the Jewish Tribunal **רב ומר"ץ** (*Rav U'Moreh Tzedek* - lit. teacher and faithful guide). In fact, both lived in peace and jointly led the Jewish Community of the Holy City. Because Rabbi Auerbach knew how to appreciate the work of the great Chief Rabbi Samuel Salant, he took his advice and did not interfere in the affairs of the city, during the first year after his arrival in order to acquaint himself with the life of its inhabitants. . . .

Discussions usually arose between the Rabbi Samuel and the Kalisher Rabbi. The one who was to judge them was Rabbi Moishe Leib Kutner. He would listen to them and then give his decision as to who is right in the discussion. One day while they were discussing a topic; the Kalisher Rabbi refused to go to the Kutner Rabbi giving his reason that the Rabbi always seems to agree with Rabbi Salant. Rabbi Salant thought of an idea, and said, "You will argue my argument, and I will argue yours, and we will see with whom the Rabbi will agree. After the Kutner Rabbi listened to their arguments he said, "This time the Kalisher Rabbi seems to be right, but I am surprised to hear that Rabbi Samuel has changed his mind so suddenly. Rabbi Salant kept quiet, but the Kalisher Rabbi smiled and told him the whole story. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) pp. 21-23**

D. Rabbi Samuel, though himself elevated to his high position by authorities from without, namely from Wilna, yet it was his policy to see that at the head of educational and charitable institutions only native born, or, at least, old settlers of Jerusalem should be appointed, for he believed that only these know the needs of the people and how to provide for them, while when a newcomer assumes leadership, he usually begins his work after having decided upon matters of policy before reaching Jerusalem, and consequently, he is bound to fail. It was the opinion of Rabbi Samuel that all the Kallelim and charitable institutions should be united in their activities, and controlled by a body to be known as the Central Committee. Members of this committee are to be elected from each Kollel, so that every element, of the Ashkenazic population should be represented. During the last few years of his life, he was striving hard to organize for the Jewish population a representative body elected by secret ballot and to be known as the Community Council, but, on account of his old age, he was unable to avoid the great misfortune of Jerusalem Jewry, and unite all the various factions of the city, and the plans had to be postponed. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) pp. 23-24**

E. In the year 5608 (1848), Rabbi Samuel at the request of the directors of the Kollelim, left for Europe in order to get some material help for the Jews in Palestine. He visited the largest Jewish cities throughout Russia, Poland and Lithuania, and had great success in his mission. The yearly contributions for the Holy Land were doubled as a result of his work. That voyage lasted 2 and 1/2 years. In the year 5620 (1860) he went once more to Europe, this time to Germany. The purpose was to get for the Ashkenazic Jew the same right to raise funds there, as the Sefardi had. In order that the reader should have some idea of the way the Sphardim treated their Ashkenaz brothers in matters of money, I am going to state here an incident which took place in the year 5640 (1880), and which was published in the local newspaper "Habazeleth" in the issue of the 7th of Nisson of the same year. Baron Ferdinand de Rothschild, visited Jerusalem in that year, and after visiting the various charitable institutions of both communities — the Sephardim and Ashkenazim, he gave as an indication of his appreciation, the sum of \$1,200 to the known banker H. A. Valero (a Sphardi), to divide it among all the institutions. Valero divided the money in the following way: To the Sphardim: To the Sephard Community-\$600.00. To the Folk-Kitchen- 300.00. To the Talmud Torah-70.00. To the Synagogue-15.00. Total = \$985.00. To the Ashkenazim: To the Ashkenaz Community-\$200.00. To the Synagogue-15.00. Total=\$215.00 This he did, notwithstanding the fact that the Ashkenaz population was nearly three times as big as the Sephard population. This was their practice always, and to do away with such injustice Rabbi Samuel went to Germany. While there, he convinced the charity trustees all over Germany of the great injustice that is done to the Ashkenazim by the Sephardim and it was, then, arranged that thereafter the money shall be divided in proportion to population and not according to the good will of the Sephardim. While at Koenigsberg, Prussia, he succeeded in getting the great philanthropist, Madame Polack, interested in the problem of the Synagogue,

Beth Jacob, better known as the great Synagogue, which was in construction for a long time, but could not be completed on account of the lack of funds. She gave him 3,000 Mark to cover the expense of the completion. From Germany he went to London. There he was met by Sir Montefiore, who came to his aid in his work of bettering the economic conditions of the Jews in Jerusalem, and especially for the great Synagogue. Rabbi Samuel in coordination with the other Rabbis of Jerusalem founded the well known institutions, Talmud Torah, Yeshibath Etz Chaim, Bikur Cholim Hospital, and the Central Committee Knesset Israel. They are the principle institutions of the city. Beside the institutions just mentioned Rabbi Samuel took an active part in all the other important and necessary institutions of Jerusalem. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) pp. 25-28**

F. In the year 5601 (1841), Rabbi Samuel Salant founded the Talmud Torah and afterwards also the Yeshivah Etz Chaim and Bikur Cholim Hospital. He was president of these institutions all his life. During his lifetime, the Yeshivah reached the enrollment of over a thousand students, more than two hundred of these taking post graduate courses. Rabbi Salant also established a Public kitchen in connection with the Yeshivah. The Bikur Cholim Hospital also flourished during his lifetime and patients flocked to it from every city and town of Palestine. There they received splendid treatment without payment. Rabbi Salant also founded the Central Committee Kneseth Israel, which united all the Jews of the Holy Cities, Hebron, Zaffas, Tiberia etc., and which became the protecting guardian of all the Jews in those cities. During his lifetime, this central committee built more than 100 Houses which are given away, free of rent to needy. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version) p. 41**

G. We will quote here a few lines from an article that was written by an inhabitant of Jerusalem, who was one of Rabbi Salant's criticisers. From this we will see that even a criticiser could find nothing but praise for him. This is what he said: "Rabbi Salant even when acting in his rabbinical capacity does not employ the 'strong hand'. Nor does he ever accept a position in any of the several institutions he founded or helped to found. Nevertheless, it was a matter of common knowledge, in Jerusalem, that his influence was felt everywhere. In religious and judicial decisions he is very conservative and disapproves of anything that does not appear in the *שולחן ערוך* (*Shulchan Aruch*). Like every other orthodox rabbi of his time, he, too, disliked and opposed the Haskalah Movement. He did not write any *חדושי תורה* (novel Torah thoughts) but many are still recited by his pupils, who heard them from him while attending his lectures. Some were printed in the two monthly Talmudical reviews '*Torah M-Zion*' and '*Torah Or*'. Being one of the leading Rabbis throughout the Jewish world, he was always confronted with questions from everywhere, and his decisions bore the stamp of clear-mindedness and sagacity. At one occasion the scholars of Yeshibath Etz Chaim, were allowed the opportunity to convince themselves of his correct and clear reasoning. It happened that the regular lecturer, Rabbi M. M. Cohano was compelled, on account of illness, to stay away for some time, and the scholars of the Yeshibah came to Rabbi Samuel and asked him to lecture for them. He accepted their invitation. While lecturing, the scholars realized that all their efforts to embarrass him are futile, for he delivered his lectures and interpreted them in such a way that there was no room left for quibbling, and everything looked very simple. When he presided at a trial, there was no chance for any one of the parties concerned to put something over on him. He penetrated into one's heart with his wise eyes, so that even if anyone told a lie, he felt that he must soon confess the truth, or he will be discovered. He was very careful in his choice of his words, both in speaking and in writing. No paper received his signature before every word was clearly read before him. In the matter of ex-communication he was very conservative. He tried his best to avoid the use of this

extreme measure of punishment. The **חרם**, the few times that he did use it, were only upon the insistence of his rabbi-colleagues. He spoke from the pulpit very seldom. When he did speak though, once in a long while, his address was very brief but clear and concise, and always gained his point. He was beloved by a very great majority of the community, and even his opponents had nothing but respect for him, for, they, too, admitted that only a man like him is capable of staying at the head of a city, the population of which is so mixed. Because of his being admired and respected by everybody, he was called 'The Holy Old Man'. Even the progressive element used to come to visit him and ask for a blessing from him. Rabbi Salant always tried his best to declare things "Kosher" whenever any such dispute arose. When somebody called his attention to this practice, he said that a Rabbi has to study very hard in order to be able to make things 'Kosher' while it is an easy matter for anybody to declare a thing not 'Kosher.' Once upon a time there came to him some scholars, and started a dispute about a certain decision of his. As usual he came out victorious in the dispute, but one of the scholars said, 'You have outwitted us in this world, but what is going to happen when you will have to defend your decision in the next world before the famous Gaonim **מרן הבית יוסף והרמ"א ז"ל**?' Rabbi Salant then replied, 'Would you not admit that it is easier for me to defend myself before the Gaonim **מרן הבית יוסף והרמ"א ז"ל** with the conscience that I tried my best to interpret their rules correctly than to have also to defend myself before the ox for declaring him not kosher.'" **Rabbainu Shmuel Salant by Rabbi Nossou Nota Salant (original English version) pp. 28-34**